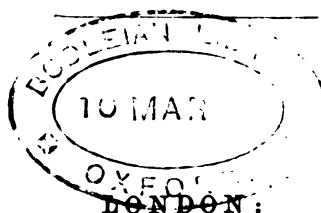


THE
CHURCH MISSIONARY INTELLIGENCER
AND RECORD,

*A MONTHLY JOURNAL OF MISSIONARY
INFORMATION.*

VOL. VIII. NEW SERIES.

**"HE DECLARED PARTICULARLY WHAT THINGS GOD HAD BROUGHT AMONG THE
GENTILES. AND WHEN THEY HEARD IT, THEY GLORIFIED THE LORD."—*Acts* xxi. 19, 20.**



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THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

JANUARY, 1883.

ARCHBISHOP TAIT AND THE CHURCH MISSIONARY SOCIETY.



It is not necessary for the *Intelligencer* to commemorate the general work and life of the good Archbishop of Canterbury, whose death on Advent Sunday has been so universally mourned. But it will interest our readers to know something of his connexion with the Church Missionary Society, more especially as this is a subject not touched upon in the newspaper notices.

No. II. of the Fundamental Laws of the Church Missionary Society provides that "the office of PATRON of the Society shall be reserved for members of the Royal Family; and that of VICE-PATRÓN for His Grace the Primate of all England, if, being a member of the Society, he shall accept the office;" and the last four Archbishops of Canterbury have filled this office of Vice-Patron in succession. Dr. Tait, however, did not wait for his Primacy, nor even for his elevation to the Episcopate, to be associated with the Society. His name can be traced in the Annual Reports for forty-five years back. From 1837 to 1842, in the contribution list of the Oxford Association, "the Rev. A. C. Tait, Fellow of Balliol," appears as a subscriber. In the latter year he became head-master of Rugby School, and at once accepted the office of Vice-President of the Rugby C. M. Association, which his great predecessor Arnold had held before him. On the C.M.S. Jubilee Day, November 1st, 1848, he preached in Rugby School Chapel; and every year since then (except one) what is called the "Fox Sermon" has been preached there, in memory of H. W. Fox, the Rugby boy who was one of the founders of the C.M.S. Telugu Mission, the offertory being given to a fund for supporting a "Rugby-Fox Master" in the C.M.S. "Noble College and High School" at Masulipatam. On that very occasion when Dr. Tait preached, there was a boy present in the chapel who afterwards became a C.M.S. missionary, was ordained by Bishop Tait of London, and actually held the Rugby-Fox mastership itself—the Rev. John Sharp, now Secretary of the Bible Society.

When Dr. Tait went to Carlisle as Dean in 1850, he at once became Vice-President of the Carlisle C. M. Association, being the first Dean of Carlisle to take the office. In the following year he opened the cathedral for the first time to the Society, and himself preached the sermon; and its claims have from that time been annually set forth from that pulpit. In 1855 he was one of the speakers at the C.M.S.

Anniversary at Exeter Hall, when he moved the second resolution, which, curiously enough, was seconded by the Rev. Francis Close, who afterwards succeeded him in the Deanery of Carlisle.

It was in 1856 that Dr. Tait was appointed to the See of London, and in the next twenty years he spoke nine times for the Society at Exeter Hall, viz., five times as Bishop, and four times as Archbishop of Canterbury. Eight of these occasions were annual meetings; the other was a great meeting in connexion with the Indian Mutiny, held on January 12th, 1858, on which occasion the Bishop's allusion (*à propos* of General Havelock's death, the news of which had just reached England) to the "psalm-singing soldiers" of Puritan times, elicited one of the loudest bursts of cheering we ever heard in the hall. He said,—

We sometimes hear people scoff at the idea of a psalm-singing general or psalm-singing soldiers; but there was a day in England when psalm-singing generals and soldiers showed that they were not to be despised. (Loud cheers.) I will not say that there were not great faults in those men. I pronounce no opinion as to what they did politically, but this I will say, that their singing of psalms did not make them less terrible in the day of battle, and I believe every one present feels that those who love Christ most may be expected to fear death least.

In this speech, and also in those at the Annual Meetings of that same year and 1859, the Bishop spoke out in strong and manly language in favour of a bold and high-minded Christian national policy in India.

In 1859 the Bishop of London preached the Annual Sermon at St. Bride's. His text was Ps. ii. 8,—“Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” Dr. Tait was not great as a preacher in comparison with what he was as a speaker; but this sermon reads at the present day very impressively. The previous day had been the day of National Thanksgiving for the final restoration of peace and the Queen's dominion in India after the Mutiny; and the Bishop was led to refer to the difference between the external rule and influence of a Christian nation and the spiritual work of a Missionary Society, especially in connexion with Psalm ii., which was one of the Psalms read on that Thanksgiving Day (being the 1st of the month). He said,—

Now, seeing that the Psalm which speaks of this happy consummation is so full of images of an outward and earthly conqueror, it is not unnatural that the Jewish people should have been much inclined to look for a temporal deliverer. No wonder that, in the days when the Lord came, every Jew should have been looking for a conqueror, who, by the arm of strength, was to free him from his Roman masters; no wonder that men like Herod should have availed themselves of the general expectation of the Jewish people, to put forth their own claims to be regarded as this outward conqueror; no wonder, when even the blessed Apostles themselves could not divest their minds of the thought that it was an outward kingdom which the Lord had come to establish. When Satan dared to tempt even the Lord Himself with the promise of this outward kingdom—“All this power will I give thee”—no wonder that there should be a tendency in human nature to look to the outward, and visible, and palpable establishment of the Gospel, rather than to its establishment in men's hearts. Truly the outward spread of the Gospel, the establishment of Christian institutions, is full of blessings for the people who enjoy it; so full, that at times we are almost led to think that we may use the arm of carnal power for the establishing of these spiritual blessings; no wonder that men in darker ages have thought that it was a good thing, even at the point of the sword, to force men to become Christians; no wonder, that in

those adventurous times when men first went forth to seek a new world in South America, they should have thought it a great glory for the cross of Christ to take possession, even outwardly, of another continent, and should have gloried that they were privileged to erect the outward sign of our salvation as the symbol of their new dominion.

But it is very important for real Christians at all times to remember, that whatever blessings may come from these outward manifestations of a kingdom—however we may thank God that, through them, even an imperfect Christianity is spread, and children, who might otherwise have been born where Christ was totally unknown, are brought within the reach of some Christian influence,—though these blessings, coming from the outward propagation of the Gospel, are so great,—yet the Lord has most distinctly said that His kingdom is not of this world; and we begin at the wrong end when we attempt to force the Gospel by any means but that of the quiet preaching of its truths, with earnest prayer, which are the weapons of the Christian missionary.

We are indeed to wait upon God's providences. The missionary is to follow closely in the track of those who, for their own selfish purpose, either by commerce or by war, extend the power of the nations that are nominally Christian. But the missionary knows, and all who faithfully help his cause know also, that it is through the weapons of prayer, and the faithful preaching of the Word, that his cause must prosper. We hold, indeed, that all men who have temporal power given to them, and are themselves Christians, are bound to use that power for opening up new routes through which the missionary may travel. But we look to the quiet preaching of the Gospel and the power of prayer as the weapons which the missionary is to use. And at all times it is very important for us to remember, in our heart of hearts, that our work is a spiritual work.

Sometimes you hear men speak as if this work could be accomplished even by outward means. How commonly it is said, "Strange, that when there are young men ready to go forth as soldiers or civilians, wherever they are wanted for their country, there should be so much difficulty in obtaining missionaries." But it is well to call to mind that a man who might make an excellent soldier, or an excellent civilian, will not do for a missionary, unless the Spirit of God be burning brightly within his heart. It is a spiritual work in which we are engaged, and it is only by having men enlisted in it whom the Spirit of God teaches and guides, that we shall really prevail.

In after years it was Dr. Tait's habit, when he was not coming to the Tuesday's meeting, to be present at the Monday's sermon; and the last time he attended was when the present Bishop of Rochester preached in 1880.

In 1865, the Bishop's appearance at Exeter Hall excited special interest, because the *Essays and Reviews* and Colenso controversies had been raging, and his attitude with regard to them had not met with universal approval. On that occasion it was his lot to speak immediately after Dr. McNeile, who delivered one of the greatest of his great speeches, fervently adjuring the clergy present to stand firm to their principles in regard to the questions then stirring all minds. After the protracted cheering that greeted the conclusion of this memorable appeal had subsided, the Bishop was called upon to rise. He began as follows:—

After the eloquent words which have proceeded from my friend on my right, and after the solemn warning which he has given us, and which, I trust, has sunk deep into all our hearts (loud cheering) it requires, perhaps, a little courage to say that I stand before you this day as a moderate man. . . It is as a moderate man, as feeling the difficulties which do beset the Church at home and abroad—it is as anxious to win, by the cords of love, those who may be wandering away from the truth of our Lord and Saviour Jesus Christ that I prize these meetings,

that I prize this great Society, feeling that nothing is so likely to enliven the zeal which is becoming cold, nothing so likely to make men understand and love the central truth of Jesus Christ, as our being engaged in such great works as have brought us here to-day.

Towards the close of the same speech he said,—

My friends, if any question were raised as to whether you would or would not support the Missions of this Society better than you had done before, I think we should have an answer in this assembly. Our meeting here to-day is a most solemn meeting. Some persons are in the habit of speaking lightly, and frivolously, and contemptuously of our meetings in this hall. I have never attended a meeting in this hall for a religious purpose, without feeling that it was a privilege to be present.

It has been the custom for the Archbishop of Canterbury, on his first appearance as Vice-Patron at the Annual Meeting, to take the chair instead of the President. Dr. Tait did so in 1869, only a few months after he became Primate. In 1872, 1874, and 1877 he sat on Lord Chichester's right hand. Some extracts from these speeches are subjoined.

In 1872, he spoke on the spiritual character of the Society's work :—

We believe, with regard to this Society, which is engaged heart and soul in missionary efforts, that it is the essential doctrines of Christianity that give it its power of reaching human hearts in every portion of the earth.

The nations of the earth are to be civilized as we ourselves are raised to spiritual life, not through the outside of the Gospel being presented, but through those great essential doctrines; and we believe that every scheme for civilizing the world will only produce a real effect where the great doctrines of the atonement of our Lord Jesus Christ and the influence of the Holy Ghost are proclaimed; that without these no system can be devised which will either reach individual human hearts or spread throughout the whole circle of the human race the civilization which can elevate man and make him worthy of the position to which God has called him by his creation and his redemption. Now, my Lord, it is because I for one believe that these great missionary efforts in which we are engaged, bringing us face to face with unregenerate human nature in its worst aspects, and teaching us how dreadful is the conflict which has to be waged with various forms of wickedness throughout the world; it is, I say, because I believe that these missionary efforts force us to look to the real Gospel of Jesus Christ in its integrity and its simplicity, that the differences which divide Christians, many of which depend upon the mere outside of Christianity, are gradually mitigated and disappear when we stand face to face with heathenism; it is because I believe that these missionary efforts force us to recognize the great power of the simple genuine Gospel of Jesus Christ, that I hold that missionary efforts have a reflex influence upon all our efforts for the improvement of our own Church at home, and all our efforts to bring our own population to that standard to which they ought to be raised in a land which God has blessed with a superabundance of wealth.

In the speech of 1874 occurred the passage about the world-wide influence and labours of the Society, which has often been quoted :—

There is no cure for evils which we have at home, to be compared to that interest in the advancement of Christ's kingdom amongst those who are lying in darkness, to which the efforts of this Society are dedicated. I am certain that if men's hearts are stirred by the Holy Ghost to take a real interest in perishing souls, many of the disputes which at present rend our Church at home will disappear.

In my particular position, I have communications weekly from almost every part of the earth. The Churches throughout the world which are in communion with the Church of England are continually applying to the centre, and their applications generally come through myself; and I can testify that wherever the sun shines upon the miseries of the human race, there this Society is at work, and

not only at work, but at work in the best way, spreading the Gospel to those who would otherwise be in darkness.

In this speech, also, he referred to the fact that he had recently consecrated five C.M.S. missionaries to be Colonial or Missionary Bishops, and said, "From personal acquaintance with them, I believe no men adorn that office anywhere more convinced of the greatness of its responsibilities, or more able to answer to those responsibilities from a thorough understanding of the business which in God's name they have undertaken." These five were Bishops Royston of Mauritius, Russell of North China, Horden of Moosonee, Bompas of Athabasca, and Burdon of Victoria, Hong Kong.* In after years the Archbishop consecrated three more C.M.S. men, viz., Bishops Speechly of Travancore, Ridley of Caledonia, and Moule of Mid-China. He also ordained a great many of the Society's missionaries, both as Bishop of London and as Archbishop of Canterbury.

Perhaps the most important and interesting of all the Archbishop's speeches before the Society was the last one in 1877. The Ceylon difficulties were then at their height; and the Bishop of Durham (Dr. Baring) had, on the evening before, preached his memorable sermon at St. Bride's. The Archbishop began at once by guarding himself with respect to this subject:—

One subject to which you, my Lord, have alluded in your address to-day is a somewhat intricate subject, and if there is no one else in this room—and I don't suppose there is any one else—who is bound to be very cautious in all that he says on this and other intricate subjects in the present day, there certainly is one, and that person is myself. The Act of Parliament and the Letters Patent which constitute the Episcopate in India contain some words which are not over-pleasant for me to read. They are these—that the exercise of the metropolitan power of the Bishopric of Calcutta should be subject to the supervision of the Archbishop of Canterbury. What these words may mean I think it will be the business rather of lawyers than of divines to interpret; but this also I cannot help feeling—and my experience of the last eight years has warned me of it—that whether there be any legal right on the part of the occupant of my position to express opinions on controverted questions which arise in distant parts of our Church, somehow or other all these questions, either in a judicial or semi-judicial way, find their course to Lambeth, and therefore, as a judge—even if he be only an arbitrator—is a man who ought to be perfectly impartial, you will excuse me for expressing no opinion whatever on this difficult question.

He then noticed the Report in words that deserve to be remembered:—

My Lord, I think we have reason to be thankful to Almighty God for the progress which this Society has made and is still making. It is always refreshing to hear the Report of this Society—not an imaginary picture of imaginary triumphs, but a real, business-like statement of the exact degree of progress which is made year by year—not heeding the discouragements to which we may be exposed, but hopefully stating what they are, and what appear to be the remedies by which they may be surmounted. I am old enough to remember the time when it was a fashionable thing rather to sneer at missionary success and at missionary work. Thank God, I believe that time has greatly gone by. There was a time when our politicians shook their heads gravely when you spoke of any missionary efforts in our distant dependencies. With respect to India especially, it was almost part of a politician's creed that you ought to dissemble your Christianity and half leave the

* Bishop Burdon was consecrated, for his Grace, by the Bishop of London.

Natives to suppose that you were somewhat ashamed of it. Thank God, that state of things has gone by. It is no slight matter to have a late Governor-General of India present [Lord Northbrook], and to know that the resolution which I have to propose to the Meeting is to be seconded by that noble Lord.

And then, after referring to the Gospel as the one only true religion for all mankind, he returned to the great topic of the day, and vindicated the rights of "Societies" to conduct missionary work:—

You are right in maintaining that you will not flinch from those great principles which you have announced, and from those doctrines which have not only been your watchword ever since this Society was founded, but which throughout the world, wherever there are pious souls, are the comfort and sustaining power that bear those souls throughout great emergencies, and enable them to face death with calmness. These great doctrines you will not hesitate to proclaim, and by God's blessing they will force their way into the hearts of thousands who either hesitate at present to accept them, or who openly reject the truths which you preach.

As to Societies, I cannot conceive how the world could get on without them. What in the world should we do if there were no Societies? The Church of Rome I believe has its Societies, and knows the value of them. A Society! What in the world is there in a Society that makes people afraid of it? I presume a Society is an assembly of persons who are determined to give a great deal of time and to collect a great deal of money for the accomplishment of some purpose which they consider to be very important. What is the first thing that a clergyman who possesses any common-sense does when he takes possession of a parish? Why, he endeavours to surround himself with laymen whom he tries to form into a similitude of some such Society. They endeavour to collect money for the relief of distress. They endeavour to assist him in the keeping of the parish accounts, which I presume he generally—if he is like most clergymen—finds it not very easy to manage without such assistance. And what difference is there, my Lord, between a great Society such as this, which has so wide a field as the Church of Christ, and those smaller Societies which every clergyman so greatly appreciates in the parish which is the scene of his labours? One thing is absolutely certain—namely, that as long as Societies collect money—and Missions, like other things in this mixed existence, are dependent on money—so long Missions must be dependent upon Societies; and the general feeling of the human race in its most civilized form in these British islands is, that he who keeps the purse, whether he be the House of Commons, or be he what he may, will necessarily expect that he is to have some power. Therefore I consider this to be a mere question of words. Societies must have influence, and the Church Missionary Society must have very great influence. Otherwise I fear that that which keeps the whole machinery going in this transitory and inferior state of things will collapse, and there will be no funds by which the Missions could be supported. That is, perhaps, a low view of the matter, but I think it is a common-sense one.

So far we have referred only to the Archbishop's public work. In private he was always the Society's cordial friend and wise counsellor. In the *Memoir of Henry Venn* there is a very interesting passage respecting a conversation Mr. Venn had with him, when he had only just been nominated to the See of London:—

October 30th, 1856.—To Addington at 1 o'clock. At 2 the party assembled for luncheon, and afterwards the Archbishop [Sumner] proposed that Dr. Tait and I should walk with him in the park. We remained out for more than two hours, sauntered about the grounds, and sat on the benches, and I was permitted to join in a deeply interesting conversation upon a variety of points connected with the future duties of the Bishop-elect. On many matters more immediately connected with the C.M.S., such as the ordination of candidates, the principles upon which Missions must be conducted, &c., I received the most cordial and satisfactory assurances. We also discussed the questions connected with City Missions—open-

air preaching—lay assistance, &c., and I felt very thankful for the prospects of the diocese under its new superintendence.

In later years, Mr. Wright, who had the deepest respect and affection for the Archbishop, and great confidence in his judgment, was in very frequent personal communication with him; and in particular, the Society must ever be grateful for his wise and well-timed interposition in the Ceylon difficulties. And only shortly before his death, a communication was received from his bedside regarding the Sierra Leone Bishopric. Well might Lord Chichester write of his removal as the loss to the Society of "a real and most valuable friend."

The special meeting of the Committee summoned in consequence of the Archbishop's death was a very interesting occasion. There was a large attendance, and an unmistakable manifestation of the general sense of the loss the Society and the whole Church had sustained. The Resolution submitted by the Secretaries, and adopted unanimously, will be found on another page, in the "Selections from Proceedings of Committee." Several members spoke, dwelling on various features of the Archbishop's character and work: among them Sir Harry Verney, M.P., V.P., the Bishop of Huron, Canon Money, Prebendary Daniel Wilson, and the Rev. Sydney Gedge. The last-named venerable clergyman in particular gave some interesting personal reminiscences connected with Dr. Tait's life at Rugby. In 1842, "Mr. Tait of Balliol" went to Birmingham to examine in King Edward's School, of which Mr. Gedge was then Head-Master. He arrived there the day after Dr. Arnold's death at Rugby; and it was Mr. Gedge who informed him of the sad event—little thinking he was announcing it to the man who should presently be chosen as Arnold's successor.

We cannot close these very brief notes better than by again quoting the Archbishop's words in the speech of 1877, his last to the Society. "You are right in maintaining that you will not flinch from those great principles which you have announced, and from those doctrines which have not only been your watchword ever since this Society was founded, but which, throughout the world, wherever there are pious souls, are the comfort and sustaining power that bear those souls through great emergencies, and enable them to face death with calmness." Yes: the great truths which the Church Missionary Society proclaims are exactly those on which the dying can rest their faith and hope, and which give them a peace that passeth understanding. And upon them, we are persuaded, the Archbishop himself reposed as he passed through the dark valley into the light of everlasting life.

NOTE.—With reference to the notices on page 1 of the Rugby C.M.S. Sermon, the Rev. J. Sharp, who is Secretary of the Rugby-Fox Memorial Fund, writes to us,—"Not only did Dr. Tait seek to kindle in Rugby School an interest in Missions at a time when many head-masters would have thought such a course singularly unsuited to a public school, but he retained to his death-bed an interest in the 'Fox Sermon' at Rugby. On receiving an account of it for this year, he dictated and signed a letter on Nov. 14, within three weeks of his death, in which this passage occurs:—'I was especially glad to hear about the service on All Saints' Day. Pray remember me very kindly to your son whom I ordained as Rugby Fox Master.'"

CHINA'S CALL.

BY THE RIGHT REV. J. S. BURDON, D.D.,
Bishop of Victoria, Hong Kong.



EACH one, no doubt, has a tendency to exaggerate the importance of the sphere in which he labours; but all will, I think, allow that China is one of the most important mission-fields ever presented for Christianization to the Church of God. Its size, twenty-five times larger than England, twelve times larger than Great Britain and Ireland: its population, amounting, according to one recent estimate (that of Messrs. Behm and Wagner), to 350,000,000 of human beings, nearly ten times the population of the British Isles: its civilization, extending back to about 3000 years ago: its literature, of which they are so proud that they think no other nation can have a literature like it, and which yet is so helpless to give the nation anything worth the name of education: its material resources, which are only now after the sleep of ages beginning to be developed, and which insure under intercourse with Western nations a great future for China, whether she will or no,—all point to the importance of the work that God in His providence has now set before Christians who believe in the necessity of Christianity for the whole world, in the eastern half of Asia. China, as it is at present, is the very seat and centre of heathenism. She has taught her heathenism and her superstitions to the nations around her. Nowhere is superstition so powerful or has such a wide dominion. Destroy the power of heathenism in China, and it is hardly too much to say that you destroy it in the earth.

China opened to Missionary Effort.

China was opened to commerce and evangelization by the opium war of 1842-43. Five ports on the coast were then designated as places where foreigners might reside and trade, and the small island of Hong Kong was taken possession of by Great Britain as a trading and military station for the protection of our interests in China. These different points were gradually occupied by Protestant missionaries from Great Britain, Germany, and America; and efforts were from the first made to itinerate in the interior, and spread the knowledge of the Gospel in cities and villages inland from the ports. This itinerating was carried on at first amid many difficulties. All foreign travellers in the interior were legally restricted to a period of twenty-four hours' absence from the open ports. But this was soon broken through when it was found that the people were almost everywhere glad to see the foreigner, especially when he came, as in the case of the missionary, speaking the language. Very little opposition to this travelling in the interior was made by the different local authorities, and thus many important Mission stations were early established far away from the legal residences on the coast.

In 1860, after our second war with China, our privileges as foreigners were enlarged, and we were permitted to travel freely through the

whole country under a system of passports. The whole of China thus became, more than twenty years ago, practically open to us. Eleven new ports, with Peking itself, the capital of the empire, became available for foreign residence, and therefore as centres of Missions. This brought a large addition to the number of Protestant missionaries in China, and gave a great impetus to evangelizing work in the interior. At the present time there are between 250 and 300 Protestant missionaries, ordained and lay, in China, stationed in larger or smaller numbers in the open ports, and in cities and towns in the interior. During the last thirty or five and thirty years that this work has been going on every kind of agency possible under the circumstances has been set on foot for the spread of Christianity. Preaching in chapels, in the streets, and on itinerating tours; translation and printing of the Bible, Prayer Book, and other Christian books and tracts, and also books of useful knowledge and Western science; opening of missionary hospitals and dispensaries, day and boarding-schools; classes for Native Christians, colleges for training the most promising of them as missionaries to their own fellow-countrymen,—these and every other means suggested by the peculiarities of the people and the country have been employed by our missionaries for the conversion of the Chinese.

Are Missions in China a failure?

What then has all this effort since the first opening of China in 1843 amounted to? What, so far as we can see and judge, are the results of Protestant missionary effort in China? Are our Missions there a success or a failure? An article appeared in the *Times* newspaper on the 23rd of August last, written by a correspondent at Singapore, in which they are distinctly charged with failure. Missions in India and China, Roman Catholic and Protestant, are lumped together in the same condemnation, and all unitedly charged with failure; but it is very plain from the introduction and several passages in the body of the article that Protestant Missions in China are chiefly aimed at. The anti-opium agitation furnished the occasion for the attack, and the Protestant missionaries of China are the only portion of those named who have been in any way connected with that agitation. This the writer represents as the work of missionaries only; and he also as gratuitously asserts that they denounce opium, not because they believe it does harm to those who smoke it, but that they may hoodwink British Christians as to the real reasons of their failure to convert the Chinese! The cause must be weak that is driven to such insinuations and inventions. The failure so completely taken for granted he attributes to the character of the men employed and their modes of working, implying that with a few exceptions they are mercenary and incompetent. He brings also the most reckless charges against the converts, and speaks as though he knew and could testify to the history of each convert in every Mission. "In every crisis of life," he says, "the Christian convert falls back instinctively on his heathenism, as a man will speak his mother tongue." There are other and grosser charges still.

As for the general incompetence of the missionaries, it is enough to repeat what I have already said, that there are about 300 Protestant missionaries in China, ordained and lay, and that they represent all the Protestant Churches of the world. To write in a contemptuous and sneering manner of a large body of men, as a body, so chosen and coming not from one Church but from many in Great Britain, Germany, and America, and describe them as, with a few exceptions, incompetent and ill-educated, is to show too plain a bias to allow fair-minded persons to accept such a statement as a calm and just judgment. One is rather at a loss moreover to reconcile it with his previous statement concerning these very missionaries, that "among the reading millions of China they have circulated" (having first translated) "much wholesome literature, both secular and religious; and above all the Bible itself, pure and unadulterated, which is now a well-read and eagerly purchased book in China."

With reference to the converts, sweeping charges against the whole body of them show an equal prejudging of the work done by the missionaries and an apparent want of power to appreciate any kind of religious work. Statements such as those found in the article—that the converts at the crises of their lives revert to their original heathenism, that they are to be found in every equivocal or even vicious employment, and that Christian employers will not have Christian servants, because the unconverted heathen are better—are easily made, and may possibly have foundation in facts under certain trying circumstances that are found in our large ports on the coast. The same things, or their equivalents, might be said, alas! of Christians of an older growth in those very same ports. But to characterize the mass of Christian converts in China in this way is as unjust and as false as it would be to charge all British Christians resident in China with religious hypocrisy and gross immorality. It must be admitted that Singapore, Hong Kong, and Shanghai are not good places for developing Christian character either among foreigners or Natives. But even there there are converts faithful and true, though they may not come within the cognizance of the writer in the *Times*.

And after all, what is success and what is failure in religious work? In such a work success is not proved by numbers nor failure by the want of them. God can alone decide such a question. We can only go by certain outward results, and the question is, Are these sufficient to allow us to say that our Missions have been successful as men ordinarily count success? Let me give a brief statement of the facts connected with Christian Missions in China.

General Numerical Results.

When I went out to China as a missionary of the Church Missionary Society in 1853, Protestant missionary work was in its infancy. Only ten years before that time, in 1843, there were but five or six converts; at the present time there are between 15,000 and 20,000 *communicants*. This surely is a most remarkable result when we remember that the time occupied in attaining it has been only a little over a generation,

and that the workers have been very much fewer than at present during by far the greater part of the time. But besides those who are actually communicants, there is a large number who are already baptized but are not yet admitted to the Holy Communion; and another large number who are either preparing for baptism or are to a greater or less extent under Christian influence and teaching. Calling all who are nominally connected with the Missions by the name of adherents, whether baptized or not baptized, we may fairly claim about 40,000 (some think 60,000) as the present fruit of the Protestant missionary effort of the last thirty or forty years. It is difficult to arrive at exactness in statistics of all the various Missions so widely separated and conducted often on different principles. The *Chinese Recorder and Missionary Journal*, edited in Canton, stated last year that there are more than 80 ordained Native preachers, nearly 100 colporteurs, and about 100 Bible-women, with about 15,000 professing Christians (that is, communicants), gathered into some 300 organized churches. In the Records of the Shanghai Conference of 1877, it was reported that there were in that year 13,000 communicants and 40,000 adherents. Mr. John of Hankow thus gives the numbers of the communicants at different periods in the history of the Missions, so as to show the rate of progress: "In 1843 we had six converts (i.e. communicants); in 1853, 351; in 1864, 1974; in 1868, 5743; in 1877, 13,035; and now (in 1881) there are about 20,000."

It is true that 15,000 or 20,000 communicants, and 40,000 or even 60,000 Christian adherents, are, after all, but a small proportion of some 300,000,000; but considering the nature of the field and the small number of workers—there is not yet a missionary to a million of the population—the ratio of progress during the last forty years is sufficient to encourage those who believe in religious work at all. It is now, and may be for another century or two, the time of preparation of the field and sowing of the seed. The Apostles and their immediate successors had, humanly speaking, a much better chance of an earlier success than we have now in a country like China, and yet it took 300 years before the Roman empire declared itself Christian. There is much Christian work going on in China which finds no record in missionary or any other annals, which is both a result of the missionary labour hitherto expended and a promise of success yet to be realized. Such a vast land as China, with its retrograde civilization and its intense opposition to every thing foreign, simply because it is foreign, is not to be won in a generation or two from its prejudices and its superstitions to such a pure and spiritual religion as that of the Lord Jesus Christ.

But of what kind are the converts in China? Generally speaking, I would say, there are the same degrees of earnestness and reality amongst them as amongst ourselves. Some are no doubt merely nominal Christians, as many of ourselves; but there are others who are evidently born again, and are striving to lead a Christian life, just as much as any of us in England, though from this very fact they are not much known by foreigners outside the Missions. I know

Church of England Mission converts best, and I will therefore mention a little of what I have seen of them.

Church of England Missions.

Church of England Missions in China have over 5000 Christian adherents. One of these Missions is in my own diocese—that in the province of Fuh-Kien. It has been remarkably successful in gaining the adhesion of large numbers of the people, chiefly in country districts at some distance from the city of Fuh-Chow, the headquarters of the Mission. According to the last reports there are over 4000 adherents, baptized and unbaptized, in that Mission alone. This is the more remarkable, as for the first ten years after its establishment not a single convert was received. It was not until the eleventh year that the first baptism took place, and now there are upwards of 100 Mission stations scattered over a very large district, with 93 Native catechists who are paid, and a large number of unpaid helpers, 4 Native clergy, 2244 baptized members, and 1386 communicants. I have several times visited that Mission as Bishop, going from station to station by the slow and tedious mode of travelling* peculiar to that part of the country where there are few rivers, joining the Native Christians in their services and holding confirmations. I was struck with the large numbers that gathered in many of the country stations for worship, some of the converts having to walk long distances in order to be present. I could see no worldly motive that would account for the results I witnessed. In such remote regions, far away from the headquarters of the Mission, which can only be occasionally visited by the English missionary, and are mainly in charge of Native catechists, these poor people could have nothing to gain from giving up their national idolatry and adopting a foreign religion. The missionaries have no worldly advantage either of money or of protection to offer. The converts continue as much Chinese subjects after their baptism as before it. To many of them profession of Christianity has brought suffering and loss. Persecution has arisen from time to time in many of these country stations, a very natural consequence of the introduction of a new religion among an ignorant, superstitious people, who are startled to find some of their neighbours refusing to subscribe to or join in heathen festivals, or to partake in the worship of ancestors. Many of the Christians have been at different times and places throughout the Mission beaten, robbed, and maltreated in a variety of ways, and they have been rarely able to obtain either redress or protection.

Instances of faithfulness under persecution.

One man was beaten to death in the year 1876, in an attack made upon the converts as they were assembled one Sunday in a distant out-station for divine service among themselves, unsupported by the presence of a foreign missionary.

Another man whom I ordained that same year came to his examina-

* Sedan-chair. There are no railways in China.

tion for orders all but fresh from a scene of riot in which he nearly lost his life. He and three assistants had been sent to one of the most advanced outposts of the Mission, and had been permitted for nearly a year to work in peace among the people. A small congregation was beginning to be gathered, and this attracted the notice and roused the enmity of the Native gentry. A riot ensued, in which the small unpretending chapel was pulled down, the catechist and his assistants were dragged off, stripped, hung up to a tree, and flogged, their heathen fellow-countrymen crying out to them to call on their Jesus and see if He would save them. They were at length taken down all but insensible, again dragged through the streets, and cast out of the city. The officials at last interfered, clothed them, and sent them back to Fuh-Chow, where the catechist was soon after ordained. After his ordination he offered to return to the place where he had been so ill-treated, a genuine proof, surely, of readiness to suffer or even to die for the cause of Christ among his fellow-countrymen. This good and faithful man was taken to his rest about a couple of years ago. His treatment on the occasion referred to so affected his health, both of body and mind, that his life was cut short in a most distressingly painful manner.

Another case with which I had personal connexion was that of a literary man who had obtained one of the degrees conferred by the Government, a great honour in the estimation of the Chinese, always accompanied with certain privileges as subjects of the empire, and a step towards official employment. This man became a Christian, and after serving well as a catechist and as Native Principal of the College for Training Native Agents, he was recommended to me for ordination. This took place early last year. But before it took place, his profession of Christianity had cost him the loss of the worldly distinction that he naturally enough as a Chinaman prized so much. He was degraded soon after becoming a Christian by having his degree taken away from him.

In addition to these individual instances of faithfulness, I may mention that I noticed in this same Mission the general readiness of the converts to acknowledge themselves Christians in the face of their heathen fellow-countrymen. They did not shrink from being known even in places where there had been before and might be at any time again an outbreak of persecution. I noticed also that they not only received nothing from the missionaries in the way of relief of their bodily necessities, but poor as most of them were—for they are for the most part small farmers or field-labourers—they regularly subscribed to different Christian objects according to their power. The report for 1880 mentions a subscription of 1222 dollars from 1251 communicants and other Church members. That for 1881 says that for all purposes about 1500 dollars were subscribed by the Native Church. The giving of money towards an object is always a tolerably good gauge of the character of the faith professed in it, especially from a poor man, or from a money-loving people such as the Chinese. In the Mission of which I have been speaking they have given both money and service, in many cases generously, in support of their newly acquired Christianity.

Missions in China are not a failure.

If these and other things of the kind are not to be considered as evincing sincerity, it is hard to see how sincerity is ever to be proved in this world. I say not that all the converts are perfect Christians. This cannot be said of any Church of Christians on earth. Many of them are very imperfect Christians, just like many in our own parishes and congregations. Heathenism, like our own bad habits, is not easily eradicated. Moreover, it must be remembered that the first generation of converts from heathenism cannot be expected to rise to a high Christian standard. This is true of every heathen nation that has been evangelized. But among these Chinese Christians—even though of the first generation—we are privileged to see many, amid, it may be, much ignorance, giving real proof of changed hearts by manifesting changed lives from what they once were, and many also showing a steadiness under persecution which some of us perhaps might fail under the same circumstances to manifest. It is in this way that every nation, now nominally Christian, has been slowly and gradually leavened. Why should the first beginnings in China be disallowed? Surely I am justified in saying that only those who can see nothing good in any purely religious work can speak of such results as those I have mentioned as “a failure.” We might with as much reason say that Christianity has been a failure in England, because of the unbelief and immorality of many in our upper classes, and the sadly deplored semi-heathenism of our great cities. But Christianity is not a failure in England, neither will it be in China. I believe from what I have seen and know, that the power has been, by God’s grace, set in motion in China, which will in due time destroy idolatry and superstition there as it has done and is doing elsewhere. The Christian will become the salt of the earth in China, as he is in what are now the greatest nations of the earth.

Call for Extension.

The measure of success that God has thus given to the work of His servants in China calls for every effort that can be put forth in behalf of that land. Never was there such a great door opened to the Christian Church for evangelization, and sufficient encouragement has been given in response to the small efforts hitherto made to prove that all that is wanted to make that great door an effectual one is more men and women of faith and prayer and earnest work, as well as men of mental power, and if possible of scientific attainments, and more means to support them. The Church of England seems especially called to extend its work there. Our Church takes the lead in the principal open ports on behalf of our own people. It should also take the lead in the evangelization of the Natives. But we have not 20 clergy in China to represent the 25,000 episcopal clergy of Great Britain and Ireland. North China has only one or two missionaries under Bishop Scott; Mid-China has perhaps seven under Bishop Moule; and I have about the same number in South China. Five of the missionary clergy of South China are in the Fuh-Kien Mission; the other

two are in the great province of Kwang-tung, one in Hong Kong, and one in the city of Canton.

An opportunity has been recently presented to us in the last-mentioned province of extending our influence in a region entirely destitute of a Christian Mission from any of the Protestant Churches of the world. Two new ports have within the last five or six years been opened in Western Kwang-tung to foreign commerce, namely, Hoi-how on the large and populous island of Hainan, and Pak-hoi on the mainland at the western extremity of the province. The method pursued by the Protestant Churches in founding Missions in China has always been to make the open ports the headquarters of the Mission, from which aggressive work can be carried on in the regions beyond. I believe that every open port in China is thus occupied with the exception of the two just named. I came home last year determined, God helping me, to raise up an interest among Christian friends in England with reference to these places, in the hope that means might be found to establish, if possible, a Mission in each. I pressed this matter on the attention both of the Committee of the Church Missionary Society and of their supporters in different parts of the country; and the result thus far is that the Committee have agreed to establish a Mission in Hoi-how as soon as suitable men can be found for it; and I have received some special contributions from a few friends that will enable me to start a small Mission in Pak-hoi by the help of a Native Christian. I am still appealing for funds to establish in Pak-hoi a strong aggressive Mission under a European missionary, who is to be in connexion with and under the control of the Church Missionary Society.

Hoi-how and Pak-hoi.

In a scheme of this kind it is exceedingly difficult, almost impossible, to raise anything like an enthusiastic interest. The special wants of individual missionaries, the education of the children of Native pastors, the establishment of Missions in places of old historic or Biblical associations, appeal very strongly to our sympathy and help. But who has ever heard of Hoi-how or Pak-hoi? And even the names of Hainan—the large island to which Hoi-how gives access, containing, it is said, a population of two millions and a half—and of the Kwang-tung province, a region much larger than the whole of England, are known only to a comparatively few. It must be my business therefore to try to excite an interest in these strange—to English ears, uncouth—names by showing how we are and have been in a singular manner connected with them; how much we owe to the people whom those names represent; and what is the kind of Mission that is best adapted to them.

Hoi-how was opened to British commerce in 1875 by a special arrangement between the British and Chinese Governments; but the opening of Pak-hoi was the result of circumstances of a peculiarly painful character. In 1875 a young officer of the British Government, named Augustus Margary, was deputed, under the sanction of the Chinese Government, to undertake a journey through the whole breadth

of China from east to west, with a view to opening up a route of commerce between China and India through Burmah. He succeeded in accomplishing the journey, crossed the western border of China, and met his fellow-officers, who had been travelling through Burmah to meet him. He then began the return journey in their company to retrace his steps through China; but when the united party reached the border, it was found that the Chinese intended to oppose their progress. Margary went forward alone to consult with an official, whom he believed to be friendly, as he had been entertained by him only a few days before. He did so in perfect confidence that the difficulty would be removed by such an interview, but he was mistaken. He was never again seen by his friends alive. He was murdered by order, as it is believed, of that very official whom he had trusted, and who is still in charge of the same district. This murder nearly led to another war between the two countries. After much negotiation, war was averted, and a convention—well known by the name of the Chefoo Convention, still unratified by our Government—was concluded, by which the Chinese Government engaged to pay a large sum of money as a miserable kind of compensation for the murder, to send an embassy to London for the purpose, in the first instance, of apologizing to our Government for the deed, and also of establishing permanent diplomatic relations with England, and to open a few more ports to British residence and trade.

Pak-hoi is one of these, Hoi-how having been opened the year before. Both are within easy reach by steamer of Hong Kong, my headquarters as Missionary Bishop for South China. They are therefore within my diocese, and it is but natural that I should seek to have them occupied with a Christian Mission, when they have been so long, and one of them so strangely, opened up to intercourse with us, but have not been occupied by any other Churches. The Island of Hainan is one of the departments of the province of Kwang-tung, and as the strait that divides it from the mainland is only a few miles in width, there is constant communication with the opposite shore by means of Native boats. Steamers now run continually between Hong Kong and Hoi-how, taking about thirty hours to perform the distance. Pak-hoi is rather more remote, being on the mainland at the head of the Gulf of Tong-king, to the north-west of Hoihow. In consequence of the hostility of the Natives to foreign trade, steamers do not run so regularly or so frequently to Pak-hoi as to Hoi-how. At the same time the distance between Hoi-how and Pak-hoi is not great. Steamers can easily accomplish it in about ten or twelve hours, and Native sailing-craft in a day or two with a favourable wind. These latter are constantly going and coming. The chief objection to them is their liability to be attacked by pirates, who still abound on the southern coast of China. Every Chinese junk goes to sea armed and prepared for such an attack, always possible, sometimes very probable, if it is known there is anything of value on board. But this difficulty must disappear as steamers take the place of junks on the south as they have long done on the east coast, and Pak-hoi will yet assume great

importance in a commercial point of view as the outlet for the western portion of Kwang-tung province, and also for the province of Kwang-si

Kwang-si, the source of the Taiping Rebellion.

It is interesting to note that this province of Kwang-si, to which Pak-hoi opens the door of access, has a certain kind of connexion with our Missions of thirty years ago, which constitutes a strong claim for a Christian Mission now. It was from that province that the Taiping Rebellion took its rise a few years after Protestant missionary work began in China. The rebellion in its chief aim was no doubt political. Its ultimate object was the subversion of the reigning Tartar dynasty, and the substitution of a Native. But the actual occasion of its rise seems to have been the profession, by those who afterwards became its leaders, of a kind of Christianity. The leader, who was probably a member of a secret political society, had read, or rather misread, some portions of our sacred Scriptures, copies of which were given him by a missionary in Canton; and after seeking in vain for admission by baptism into the Church of this missionary, impatient of the instruction given, he went home and persuaded some of his own family to accept the foreign book and his interpretations of it. After, it is said, baptizing each other, they formed themselves into a sort of Christian sect. They began to meet either occasionally or periodically for worship, and succeeded in gathering around them many followers. This could not but attract the notice and rouse the suspicions of the officials in the neighbourhood, and attempts were made to put a stop to their assembling. At last soldiers were sent to disperse them during one of their meetings, as well as no doubt to seize their leader if possible; but these semi-Christians took up arms in their own defence, and a struggle began between them and the Government of China which convulsed the empire for more than ten years, and from the effects of which China has not yet recovered. The rebels soon made themselves masters of many important cities. They proclaimed war against the Tartar dynasty and the idols, and wherever they went they showed no mercy either to the officials of the Government who fell into their hands, or to the idols, idol-temples, and priests. They issued proclamations under the title of the Taiping (i.e. great peace) dynasty, in which Christian terms were freely used in a way that has unfortunately connected the rebellion to this day, in the minds of the Chinese Government and literati, with not only Christianity but the Protestant form of it. The success of the rebellion at first, from a military point of view, was complete. City after city fell into their hands, mandarins and people fleeing from them, until Nanking itself, the southern capital, became their headquarters, in the summer of 1853.

The Million Bibles Scheme.

Christians in England thought that China was about to become a Christian country of its own accord, and alarm was felt at the fact that the supply of copies of the then newly translated Christian Scriptures was quite inadequate to what it was supposed would soon be the

demand. A scheme was set on foot by the British and Foreign Bible Society for providing a million copies of the Bible in Chinese. The scheme was successful, but the alarm was soon found to be premature. The so-called religion of the rebels became a blasphemous travesty of Christianity. If the movement had succeeded it would probably only have issued in another imposture like Mohammedanism, which would have hindered the propagation of Christianity far more than heathenism. The rebels met with their first repulse near Peking from the very general who, strangely enough, some years afterwards inflicted a severe blow on the British fleet at the Taku forts; and after running riot through many parts of the empire for ten or twelve years, desolating the country, emptying the cities and turning them into fortified camps, showing absolutely no constructive or governing power, and unable from the first to gain the sympathy of the people, they were at length put down by the help of an officer of the British army, the well-known and highly respected Colonel Gordon.

This little sketch will show that in the region of China with which Pak-hoi is connected we are by no means strangers. Our influence was felt there more than thirty years ago. Unworthy of Christianity as the rebellion proved itself to be, much injury to our cause as it has done us, the province in which it arose ought to arouse Christian interest, especially now, when a door of access into it has only recently been opened.

The Mission to be both Medical and Evangelistic.

The form which I have urged the Society to adopt for their Mission in Hoi-how, and which is also intended for Pak-hoi, is that of a Medical and Evangelistic Mission. Mr. W. C. Jones, of Warrington, in placing his last munificent gift of 72,000*l.* in the hands of the Committee for, amongst other objects, the establishment of Native training colleges in China and Japan, permitted an effort to be made, out of his fund, tentatively, in the direction of a medical training college. A medical missionary is, therefore, to be stationed at Hoi-how, who is ultimately to train Native medical agents for work in country stations. This Mission, I may also mention, is to be further strengthened by the appointment of an ordained missionary in consideration of my having raised 1500*l.* for the Extension Fund of the Society.

Hoi-how and Pak-hoi are so far from Hong Kong and English medical assistance in case of illness that, if only for the sake of our English missionaries and their families who may become resident there, it is most important that medical help should be near at hand. But the main reason for establishing medical Missions, whether in the places named or elsewhere, is an evangelistic one. It is to prepare the way for the message of the Gospel among the heathen. As different views are held as to the utility of medical Missions in this respect, some overrating and others disparaging them, it may not be out of place to show their special adaptability to the circumstances of the Chinese. I am not, nor ever have been, a medical missionary, but I have been connected with Church of England Missions in China for nearly thirty

years, and therefore I will try to show, without, I trust, putting more stress on a mere human instrumentality than is due to it, the pressing need of such an agency in our work in China, and the blessing that we may expect from the employment of it in the work of Christianization. As medical Missions in the north of China have been recently brought into remarkable prominence through the instrumentality of an American female medical missionary, it will be both fitting and useful to refer to the great importance of woman's work in China. But these subjects are so large that they must be deferred for a second article.

China's Call.

China's call, it seems to me, is a very loud one to the Church. We want more missionaries both for preaching and teaching and healing the sick, that we may take advantage of the openings presented to us on all sides. We want all classes of workers for such a land, from the simple Scripture-reader to the man of literary and scientific culture, so that they all be filled with the love of Christ. We want earnest men and women, such as many in the China Inland Mission, of real self-denial, regardless of discomforts or of isolation or of danger, whether from the hostility of the Natives or the trying nature of the climate. We want men from our universities to meet the literary classes on their own ground, to found and carry on educational institutions leavened with Christianity, as well as training colleges for a Native ministry. We want medical missionaries, male and female, who may by their medical skill find an entrance for Christian influence among both poor and rich. Numbers of such men and women ought to be poured into China at once. If the advantages already gained were now availed of, who can tell what the future of Christianity might be throughout the whole country within the next generation?

But the question is, Are these advantages likely to be availed of, or is another opportunity to be let slip for the evangelization of China? It must be confessed that if we are to judge from the past there is no great encouragement to expect much increase of missionary effort among the Chinese. We have India on our hands; the Chinese do not belong to us; they are very far off, very uninteresting, very prejudiced; the work wanted among them is too vast! All this may be true. There is indeed no way of answering such objections except by the Saviour's express command. But, while there is much coldness about the matter among many of us, it is a comfort that others are alive to the importance of dealing earnestly and honestly with the Lord's Commission in reference to China, and this should stir us up to a holy jealousy. An appeal was put forth recently in connexion with the China Inland Mission for 100 men and 100 women as missionaries for China. And the appeal will be answered. Is not the Church of England rich enough to afford a half, or at least a fourth of this number? She is rich enough in devoted men and women, but there is something lacking among us that prevents our drawing them forth. What is it that is lacking? Is it more elasticity in our organization that we want? Is it that our mode of conducting Missions is becoming too

artificial and official? Is it that few of us have the faith to go forth as the China Inland missionaries do, without the comforts of first-class passage on the voyage, and the promise of salary in the field? The fault must be in a lack somewhere amongst us of the mind and spirit of Christ. It can only be remedied by each of us seeking more of that spirit. Those who stay at home are called to show forth that spirit in more liberal contributions. A great undertaking like the evangelization of China cannot be carried through without large means. All do not feel called upon to throw themselves on an uncertainty of means of support; and if more men and women are to be employed—as they certainly are needed—for work in China, more means must be provided. Missionaries in China are sometimes accused of a lack of the apostolic spirit. Alas! has that spirit not long ago departed from a large portion of the Church at home? What is half a million sterling a year from the wealthy Church of England for Foreign Missions? Double that sum is spent yearly on the repair or building of our church fabrics alone. What is half a million to the twelve millions spent last year in drink? True, it is only those who are alive to God and Christ that give for God's work at all, but do all of these give a right proportion of what God has given them? God knows how much we all—missionaries abroad, and the Church at home—need an increase of the apostolic spirit of happy, loving self-sacrifice, which will not call the things we possess our own, to be used for our own enjoyment, but will freely give talents, money, life itself, for Him who gave all for us.

“Come over and help us.”

The Chinese are not a religious race. They care but little for spiritual truth. They are of the earth, earthy, and seem quite indifferent to the things of the soul. But there exists a custom among them—I cannot say whether it is universal or not, or that it is used on all occasions—which I have often noticed, that has appeared to me almost like a longing for some revelation of the life to come.

When a person is dying and the spirit is just passing away, one of the family goes outside the house and in plaintive tones calls the spirit back. The name of the individual is pronounced, and the call is addressed to it, “Come back! Come back!” It is with them a meaningless custom. But it has always appeared to me like a pathetic appeal to the world of spirits to reveal itself, and so like a Macedonian cry to those who have that revelation to come and give it to them. Shall it not be so considered by us? The world of spirits is to the Chinese the land of darkness, as darkness itself. To us it is light in the Lord. China by its very cry after its dead, calls us to give them that light. They, like ourselves once, are lying by this world's road-side, wounded and bleeding, and suffering in body, mind, and spirit at the hands of the great Enemy of God and man. It is our privilege to act as the Good Samaritan, to pour in the oil and the wine of the Gospel of God's forgiveness and grace, and to bring as many as we can to that rest and healing and Heavenly Home which is our own portion in Christ.

SIR A. LYALL'S "ASIATIC STUDIES."

Asiatic Studies, Religious and Social. By Sir Alfred C. Lyall, K.C.B., C.I.E.
London, Murray, 1882.

THIS will be found to be a most instructive and interesting volume by all who are concerned in the condition and progress of religious life in India. It is in no sense of the word the production of an advocate of Christian Missions, but may be looked upon as completely the work of an outsider in this important matter. We would find it difficult to gather from these essays the religious views of the writer, and we have no sort of information concerning them. We accept the book therefore without any curious inquiries about the personality of the author, simply premising that he is a most distinguished civil servant in India who has risen to the highest eminence, and has therefore every claim to be heard on subjects affecting the religious and social condition of the Hindus, from his long familiarity with the topics he discusses. The chief portion of Sir Alfred's services have been in parts of India as yet little affected by Missions, which can hardly indeed be said to have reached them; this has however little bearing on the subjects he discusses, which mostly refer to the phases of Hindu and Mohammedan belief and to the aspect which they present to Englishmen, not as Christians but as the rulers of a vast heathen empire. Still the questions which he passes in review have so extensive a bearing upon Missions, and a right comprehension of them is of so much consequence, that we feel it a duty to direct attention to his views upon them. The reader will find many favourite fallacies which for some time past have been most industriously propagated, and which we hold to be most mischievous delusions, thoroughly dissipated. It is satisfactory that this should be the work of a peculiarly impartial witness, who has from personal observations come to conclusions entirely opposed to the new-fangled crotchets which have been so much in vogue, and which have been urged and upheld with a singular parade of learning. Whatever might be Sir A. Lyall's views upon Missions, he has done good service by disclosing the true religious condition of the Hindus in opposition to the dreams indulged in concerning it. He will be found to have arrived, although probably by a wholly different course, at the same conclusions which have influenced Missionary Societies, and which moreover tally with the statements in Holy Scripture regarding the religious state of mankind, not only in India but in every other place where men are "sitting in darkness and in the shadow of death."

We will now endeavour to give our readers some idea of Sir A. Lyall's *Studies*, in the hope that those who are capable of grappling with such subjects will make further acquaintance with them for themselves. But it will be necessary to premise a brief view of the floating impressions which are generally entertained now concerning the religion and the religious speculations of the Hindus as the outcome of Sanscrit studies, and speculations deduced from them. Of late years, among those who are, or affect to be, Oriental scholars, there

has sprung up a school of men who maintain that the previously received popular impressions concerning Hinduism were wholly mistaken; that the turpitude and degradation conspicuous in Hindu idolatry was no true exponent of the reality of a creed which contained a large amount of elementary religious truth. It was of course impossible to deny that there was in modern practice a vast amount of vulgar, licentious, and even bloody superstition, but this was held to be the result of popular ignorance and of falling away from the true and original creed of the Hindus. It was maintained that it was not fair to charge these modern perversions and abuses upon a system which, although not the most perfect, yet embodied primæval views of a far more exalted character. The leading champions of this new learning, or ancient learning resuscitated by them, gave themselves up heart and soul to the interesting subject which was dawning upon them, and with diligent care, and often profound learning, elaborated a system which was dignified by the title of Comparative Religion, in which all sorts of strange creeds were asserting their claims to be heard as possessors of some truth, and jostling Christianity and Judaism out of the places they had heretofore held as the exclusive depositaries of religious truth. Meanwhile the Hindus themselves, with very rare exceptions, were profoundly unconscious of what their zealous advocates in England and Germany were advancing in their behalf. For an indefinite period the vast masses had been wholly ignorant of the contents of their sacred books, and only knew by a sort of tradition that they had an existence. This may be said to be the case still. But the zeal and assiduity of Englishmen and Germans have so far prevailed that a much larger number of Hindus than was formerly the case know that the Vedas exist, and not unfrequently, through the medium of English translations, have some acquaintance with the contents of them: not that the study of Sanscrit literature has ever wholly died out in India, and there always have been a few *savans* who have at certain centres had some knowledge of the religious books in which their creed is deposited. But the modern acquaintance with it is purely exotic, and is substantially as much a foreign introduction, beyond very limited circles, as railways or the electric telegraph. German professors have, from the natural interest taken by Hindus in these novel discoveries, been invited over to India to teach the Hindus Sanscrit, and would no doubt have been valuable helpers and instructors.

It is, therefore, quite a mistake to suppose that the Hindu population either profess the creed, or are conscious of the creed which is paraded as theirs before cultivated Englishmen. Excepting certain coteries, for so they may fairly be termed in contrast with the teeming millions around them, the former opinions which were current far more fairly and truly, in a rough manner, represented the real religious belief of the Hindus. Writers like Mr. Ward and the Abbé Dubois no doubt made mistakes; but with all deductions they were more safe, practical guides to the actual condition of the people than recent speculators, who, for the most part, derive their information from the study of forgotten

treatises, elaborating creeds out of them in the absence of life-long personal acquaintance and familiarity with the people. It must have been, to intelligent Hindus confronted with European learning and wisdom, and thus made conscious of the weaknesses and deformities of their practical religion, a sort of godsend to be informed that after all there was something which they could fall back upon, but of which hitherto their visions had been most dim and confused. A sort of *olla podrida* has been concocted out of the Vedas, out of the reveries of Theodore Parker and other Unitarians and infidels, which is now in India passing as the religion of culture, in contradistinction to popular belief and practices. As in ancient Greece there were schools of philosophy at Athens in which individuals ranged themselves in different schools of thought, while the masses of the Greek people worshipped the popular deities, so, by dint of pertinacious endeavours, some have managed to set on foot a species of philosophical creed in India, which they look upon with intense admiration, not unnaturally, as being mainly the work of their own hands.

But what meanwhile are the real religious belief and practice of the millions of India? Can, for instance, anything at all corresponding to what is termed the Brahmo Somaj, or anything analogous to it, of which through European advocacy we hear so much in this country, be considered to be in the faintest or remotest degree anything like an adequate exponent of them? Possibly some might imagine this to be the case, but it would be an utter delusion. And yet, in its bearing on missionary operations, the question is one which it is well worth while knowing something about.

In the outset of his essays, Sir A. Lyall defines the term "Hindu." His definition is worth mastering. He holds it to be no national or even geographical denomination, but that it signifies vaguely a fortuitous conglomeration of sects, tribes, races, hereditary professions, and pure castes. He adds that so also the religion of the Hindus seems at first sight a heterogeneous confusion, which may in some measure be ascribed to the composite character of the people; but he holds that the various superstitions have long ceased to correspond with the ethnic varieties of the people; they have even little connexion with gradations of social position and of civil estate. Close examination will, he asserts, prove that so far from Hinduism being, as some suppose, a stereotyped thing, fixed for ever, it is "a thing which is constantly growing," that "it is perceptibly following certain modes of generation, reconciliation, and growth which point toward and lead up from the lower toward the higher kinds of belief." This is the keynote of Sir A. Lyall's theories. Religion is not, in his estimation, a thing which comes down to the people from above, either from revelation of any sort, or books, or even priestcraft, but is perpetually originating and making its way upward from below—a very different notion to that which is commonly entertained.

To the threefold classification of caste which Professor Max Müller has marked out—ethnological, political, social—Sir A. Lyall adds a fourth, which he terms "sectarian," meaning the castes which are pro-

duced by difference of religion, by new gods, new rites, new views, and new dogmas. The former he considers virtually closed; the fourth source is still open and flowing, and, he adds, "its effect upon the social fabric is still actively dissolvent." It will be seen from this that, after his own fashion, Sir A. Lyall virtually coincides with those who hold caste to be a religious distinction in opposition to those who are anxious to find other explanations and origins for it. It is to this religious working of caste that he ascribes the hindrance to that amalgamation of tribal and social distinctions which is the result of the ordinary operation of civilizing forces. Divergencies of doctrine, of ritual, or some mere caprice of superstition, split up the community into separate bodies, eating and intermarrying among themselves; new objects of adoration are continually discovered and becoming popular; shrines get into fashion, images arise up, temples are built; new prophets arise; holy men are canonized, or attain apotheosis as the incarnations of elder gods. Whatever theories about caste may be picked out of books, the active living principle of it is religion; and without concerning ourselves, one way or the other, with what may have been the case in remote ages, caste is substantially nowadays what it has been most truly said to be. Caste in India is Religion; even the Brahmo Somaj, modern as it is, might already, according to Sir A. Lyall, have become a sub-caste had it not been from fear of their marriages being invalidated in our law courts.

He then proceeds to enumerate eleven different classes of Feticism and Polytheism, into which the average middle-class Hindu may be brought by one part or another of his religious practices. Among these he gives a conspicuous place to the worship of stocks and stones, which he considers the earliest phase of Indian Feticism; tree-worship, too, has, he says, a wide range, and also the worship of animals; then the worship of implements (Habakkuk i. 16); then that of the manes and of dead men of various kinds, ending in the canonization of ascetics. All these are now actively in operation, and are the real creeds of the people. In the conclusion of his first essay, Sir A. Lyall ventures on a sort of prophecy. While asserting that the Brahmanic system shows no signs of vital decay, he anticipates that "the end of simple paganism is not far distant in India." We cannot say that the reasons he enumerates seem sufficient, but as regards the fact, we may record the dictum of an intelligent observer.

In his second chapter or essay, "On the Origin of Myths," Sir A. Lyall largely combats the prevalent notions which are familiar to many through Professor Max Müller's essay on comparative mythology. Of this science he is by no means an unhesitating advocate. On the contrary, he is disposed, within certain limits, to embrace Euemerism,*

* Euemerus was a Messenian, a contemporary of Kassander of Macedon. He melted down the divine persons and legends, as well as the heroic—representing both gods and heroes as having been mere earthborn men, though superior to the ordinary level in respect of force and capability, and deified and heroified after death as a recompense for service or striking exploits. He made a voyage into the Indian seas, where he professed to have discovered a fabulous region called Panchaia, where he saw a golden column, put up by Zeus himself

which is an "unpardonable heresy against comparative mythology." He is ready to admit that it would be a grievous error to accept this theory as a "key to all mythologies;" but he will not for a moment allow that it is "an exploded notion, astonishing in writers who have made themselves in any degree acquainted with the results of comparative grammar." Nay, he holds that in the science of religion (in India) we might do worse than make room for the theory of Euemerus. He was at least a traveller in India, and saw with his own eyes what was going on: this has been going on ever since, and Sir A. Lyall sees it now in Berar. Accordingly, before undertaking (as European *savans* are so fond of doing) to tell the Hindu what he is worshipping, and to assure him that his gods are mere names of natural phenomena, Sir A. Lyall thinks that we are bound to consider them in the actual field of observation, how they grow. Our space would not admit of our following him through the interesting discussion by which he arrives at the conclusion, that instead of the central divine figures, round which fairy tales, folk lore, and suchlike gather, being nebulous and unreal, the actual gods of Asiatic Polytheism have been mostly men. We thus get back, by the help of this practical observer, from modern speculations and fancies into more solid and substantial truth. A curious instance which he mentions may interest our readers. "In one part of Rajputana the Minas (an aboriginal tribe) used to worship the pig. When they took a turn towards Islam they changed their pig into a saint, called Father Adam, and worshipped him as such; when the Brahmins got a turn at them, the pig became identified as the famous Boar Avatar of Vishnu. But the original pig was, and probably still is, at the bottom of the creed." Certainly it is clear, from the contentions of Sir A. Lyall, that when we have listened to all that comparative mythology and comparative philology have got to say, we have no master-key to the religions of India put into our hands, but that there is a good deal more which has to be explained, and is explicable by other and far more practical methods, resulting from actual observation and familiarity with the habits and customs of the people.

In his third chapter Sir A. Lyall adverts to the delicate question how far morality can endure without the authority of religion. Into a discussion of this sort we cannot enter here. It suffices for our purpose that he asserts that in India religions beliefs have no connexion with morality, and that many would hold that morality would be none the better for such connexion. As an instance, Sir A. Lyall refers to the practice of sati. He observes, as Sir H. Maine pointed out, that this originated in the desire of the husband's family to get rid of her right, if she is childless, to a tenancy for life upon her husband's land. So it was adopted in certain parts of India by heirs, to get rid of a number of step-mothers who could not marry again. Whether or not sanction for it is to be found in the Vedas is wholly immaterial to the Hindus. It was, and but for us would still be, part of their religion; it has no

describing his exploits upon earth. Polybius and Ennius thought highly of him, and so too did Christian writers like Lactantius and St. Augustin. See Grote, *History of Greece*, vol. i. p. 338.

relation to morality. Sir A. Lyall remarks, "Even Brahmanism has never yet been forced into admitting openly any necessary connexion with morality." It has sanctified a good many rules of life and conduct which are decorous and expedient; but these are issued theologically; and the ethical Hindu reformer who insisted on the permanent necessity of a moral object and reason for his belief, has had to leave the pale. That "righteousness is better than sacrifice" has not yet been openly acknowledged by the high Church of Hindustan; its ultimate teaching points directly not to a moral Providence, but to Pantheism, which has no ethical basis.

Sir A. Lyall then proceeds to discuss, with many interesting illustrations, witchcraft in India, belief in which still pervades all classes from the highest to the lowest. He insists upon it that there is a radical separation between it and the humblest form of what in India is called religion. He maintains that it has been from the beginning the aboriginal and inveterate antagonist of religion or theology. At the head of this chapter he quotes the words of Scripture, "Witchcraft is as the sin of rebellion." Attentive consideration of this will enable us to understand without difficulty, why it was so sternly denounced in Holy Writ. We discover what is the true essence of the sin. We may also see how those who in England in our own days, among persons, too, making high pretensions to science and learning, discard revelation and the authority of religion, true or false, so readily resort to what is virtually witchcraft, and place their belief or their credulity at the mercy of every pretender and knave who challenges their allegiance. In Sir A. Lyall's estimation, witchcraft has its origin in exceedingly dim and utterly confused notions of the secrets of Nature. According to him, it proceeds from "faint sparks of doubt as to the efficacy of prayer and offerings, and thus as to the limits within which deities can or will interpose in human affairs, combined with embryonic conceptions of the possible capacity of man to control or guide Nature by knowledge and use of her ways." The illustrations which Sir A. Lyall furnishes of the identity of many forms and practices of witchcraft in Europe and India will be read with interest. It is plainly one of the difficulties with which Christian missionaries have to contend. While the myriads around them are probably nearly as ignorant of the contents of the Vedas as peasants in Suffolk or Norfolk, belief in witchcraft, which lingers in our rural districts, is still active and influential throughout the length and breadth of India, and has to be met and overcome by the teachings of Christianity.

In his fifth lecture Sir A. Lyall grapples with sundry of the theories propounded by Professor Max Müller in his various published works. As those theories have been largely and indiscriminately accepted, especially by those who had not the requisite learning either to judge of them or to controvert them, it may be convenient to record how they appear to a critic of more than ordinary competence. On the Professor's lecture at Westminster Abbey, the comment is that although the popular side of the religions passed in review must be well known, the "lecture, taken alone, seems to encourage the error of presenting any

Asiatic religion as a mysterious thing to be seen only through its ancient books as through a glass darkly, and to confirm the inveterate habit of assuming all great historic names to represent something definite, symmetrical, and organized, as if Asiatic institutions were capable of being circumscribed by rules or formal definitions." Sir A. Lyall, so far from agreeing with the Professor that Brahmanism is dead or dying, or even dangerously ill; and moreover that it is a non-missionary religion in the sense of a religion that admits no proselytes,—holds that more persons in India in the year become Brahmanists than all the converts to all the other religions in India put together. This is accomplished by the gradual Brahmanizing of the aboriginal, non-Aryan, and casteless tribes. As an instance, he refers to the Gurkhas of Nepaul, who have established the predominancy of caste and creed as a state religion. Our missionaries could testify to a similar process going on among the Santhals. No ethical change is implied, or the formal abandonment of one ritual for another; but rather a rapid sliding into Hindu customs, and social assimilation. Thus Bheels have largely Brahmanized; and a tribe near Ajmeer, of which half had been forcibly made Mussulmans and the other half of which used to intermarry with Mussulmans, has Brahmanized, and would now no more marry with Mussulmans than the Rajah of Benares. These proselytes now enter temple courts formerly tabooed to them, and make offerings which would have previously been rejected with scorn. Another mode by which, according to Sir A. Lyall, Brahmanism proselytizes is by the working of devotees and special leaders, who found new sects and set up new lights in divine matters. Among specimens of this kind Sir A. Lyall enumerates the Kockas of the Punjab, and Hakeem Singh, who listened to the missionaries until he not only accepted the whole Christian dogma, but has conceived himself to be the second embodiment of it, has proclaimed himself as such, and has summoned the missionaries to acknowledge the latest dispensation. He works miracles, preaches morality, but still venerates the cow. He mentions also Ghase Dás, who preached the true name (Satnám) and who gathered about half a million people together before he died in 1850.

We must refer our readers to Sir A. Lyall's book for many interesting details upon these topics; but before passing on we cannot refrain from quoting an important passage which, although it does not concern Christians who uphold Missions from consciousness of the importance of the doctrines involved, yet is most valuable as a testimony from an unprejudiced quarter regarding that substitution for Christian doctrines (we know not how else to phrase it) which some would have Christian missionaries to attempt. While Sir A. Lyall admits that possibly, "by dropping the galling chains of creeds and distinct formulas, Brahmanism might more readily accommodate itself to the pure morality which the lecturer at Westminster Abbey proposes as the end in view of all reasonable missionaries"—he (Sir A. Lyall) goes on to say, "How this end can be consistent with the proposed aims of missionary work is not quite plain; nor can one easily perceive how the missionary, who is by his calling a prophet, champion, or martyr (else his religion is dead), can be

instructed to go about making himself acceptable to every decent heathen moralist whom he meets, cheerfully discussing points of agreement, good naturedly sinking little points of doctrinal difference which breed strife, and keeping somewhat in the background the positive articles of Christian faith. It may be conjectured that the more earnest missionaries will even yet hardly agree with the lecturer that the essentials of their religion are not in the creeds but in love: because missionaries are sent forth to propound Scriptures which say clearly that what we believe or disbelieve is literally a burning question." We are thankful that no such idle notions as Sir A. Lyall adverts to have ever prevailed for one moment in Salisbury Square, nor among the missionaries whom it has sent forth; as for others who may have been more or less deluded into the acceptance of these crotchets—*non regiam di lor*. Sir A. Lyall's estimate of Brahmoism is, that "as propagated by its latest expounders it seems to be Unitarianism of an European type, and that so far as one can understand its arguments, it appears to have no *locus standi* between revelation and pure rationalism; it propounds either too much or too little for its hearers."

Sir A. Lyall's next chapter is devoted to Chinese religions, and the relations of the state to them. He evidently looks with some longing at the political dexterity which, in that singular country, manages to make all religion, of every sort, subservient to the policy of the statesman. But we must not be tempted to dwell upon this interesting topic.

He then contributes some very valuable remarks on the Rajput States, a topic with which he is evidently practically familiar. Those who take an interest in Indian history, and the action of our rule upon the country as it came into our possession, will find much material deserving their consideration. He steadily controverts the notion that we have been a destructive power in India; on the contrary, he maintains that our rule has been essentially conservative, and that whatever survives of the ancient institutions of the country is principally indebted to us. Islam is then passed in review, with its present difficulties and complaints that it has in so many ways fallen from its former high estate. His general conclusion is, that "whatever is substantial in their complaints, is for the most part either inseparable from the situation, or else the remedy lies with themselves." How far, with the peculiarities of their creed, they can either accommodate themselves to the situation without many secret heart-burnings, or yet stronger feelings, or find any remedy within themselves, somewhat passes our comprehension. There is no natural deficiency in them, but they are cramped by a creed which puffs them up with vain conceit, and is perpetually hindering them from amalgamating with any institutions except their own.

In his concluding chapter on the religious policy of India, Sir A. Lyall somewhat pathetically sets forth the difficulty to which our Government is exposed, having, as it has, to encounter the tribunals of critics so many and so conflicting, both in India and in England. In his judgment, it was fortunate that England acquired her firm footing in India when religious enthusiasm was burning very low in the nation.

The result was, in his opinion, the establishment of a system of toleration, which meant complete non-interference with the religions of the Natives. This he considers was wise and prudent, as it was generally popular. We think he does scant justice to the earliest proceedings of the East India Company, which certainly did aim at and provide after a fashion for the conversion of the Natives; but his description is too faithful an account of their subsequent policy. He includes Christianity in this tolerance. But with curious inconsistency he goes on to say, in subsequent remarks, that while the religious institutions and rites of the Hindus and Mohammedans were treated with deferential and scrupulous observance, the district magistrates continued to press Christians for dragging the cars of famous idols and punished them with canes for refusing to do so,* taxed them for the support of their idols, and visited them with civil disabilities, which, we may add, are not yet wholly done away with. When, however, something approximating to religious neutrality was forced by public opinion in England upon our Indian Governments, manifold complications arose. Possibly some of our readers, even after all that has been said and done, will be surprised to hear, on the unimpeachable authority of Sir A. Lyall, that up to 1830 the Native Christians had been excluded in the Madras Presidency (where they were most numerous) by law from the bar, from judicial offices, and from the army commissions; they were even left amenable in the interior provinces to Mussulman law, and their civil rights were defined by no particular code at all throughout India.

When in 1850 a bill was passed rescinding all laws and usages throughout India inflicting upon any person forfeiture of rights or property by reason of his renouncing or being excluded from the communion of any religion, the Hindus of Bengal and Madras sent up a strong protest. Our readers will note within how recent a period religious toleration or religious neutrality has been extended to Native Christians in India. Colonel Nassau Lees registers this toleration as among the wrongs which Mohammedans brood over with discontent! Barely twenty years have elapsed since we have really and fully disconnected ourselves from interference with idolatry, and even yet in questions of marriage Native Christians have reasonable grounds of complaint against the unfairness of our legislation. Still, to use the language of Sir A. Lyall, at last, "Christianity has been liberated from her unfair disadvantages, and other creeds have been deprived of their undue privileges; we have thus been brought nearer than ever before to liberty and equality in religion." But he holds that fraternity is as distant as ever. It is incomprehensible to us how it can be looked for. It has ever been the belief of all who understand what Christianity is, that if, with full and complete toleration of other creeds held by the Natives of India, instead of pursuing a sneaking policy to our own creed which must have been utterly unintelligible to Hindus and Mohammedans, distinctly religious according to their own convictions, we had throughout manfully and without disguise and vacillation displayed

* Minutes of Evidence before Select Committee, 1832.

ourselves as a Christian power ruling with justice and equity, we should have been saved from manifold embarrassments which have cost us very dearly. We entered upon courses of foolish and sinful compliances with idolatry, degrading to our authority and our creed. It is hardly to be wondered at that the people of Hindustan were perplexed when they discovered that we had a God and a religion, and that our awakened conscience forbade further participation in what He and it condemned.

Facilis descensus Averni;
Sed revocare gradus, superasque evadere ad auras,
Hic labor, hoc opus est.

Sir A. Lyall, however, has effectually disposed of the often repeated assertion that we maintained religious neutrality, for every Christian, Native or European, who had a conscience was oppressed, and in various ways, for a long period of our rule, visited with disabilities. As he interprets the case, the real grievance of Hindus, and especially Mohammedans, is that we are neutral. It may, however, be a question whether we still are so. Sir Arthur hardly touches upon the question of education, but if he had at any length he would have found himself confronted with difficulties. Can we be said to be maintaining religious neutrality, when in a most religious country, among nations most strictly *δαιοδαιμονέστεροι*, we are, with the whole prestige of our authority, inculcating teaching most thoroughly subversive of every sort of belief which has ever been entertained in the land, and substituting for it the science or the nescience which prevails in Europe? When the doors of a Christian Mission school are opened the object is open and above board. When a young man enters schools of higher education under Government, is it equally made clear to all students that those who enter here must leave all—their creed—behind them? Sir Arthur, in a concluding passage of his work says, "It is in the religious life that Asiatic communities still find the reason of their existence, and the repose of it. When the Indian has gained his intellectual freedom there remains to be seen what he will do with it; and the solution of this problem is of incalculable importance to our successful management of the empire. The general tendencies of modern thought are toward doubt and negation; the sum-total of what we call civilization is, to such a society as that in India, a dissolving force; it is the pouring of new wine into old skins; the cutting away of anchors instead of hauling them up, so that in the next emergency there are none to throw out. Conquest and civilization together must sweep away the old convictions and prejudices, and unless some great enthusiasm rushes in to fill the vacancy thus created, we may find ourselves called upon to preside over some sort of spiritual interregnum." Further on he remarks that we have "to avoid instilling too much of the destructive spirit into the mind of young India." But what other result is there from our present system of Government education, but the inculcation of doubt and negation? What great enthusiasm are we even venturing to hint at? What species of destructive spirit have we not been instilling into the

mind of young India? The Natives are conscious of it, and are crying out at this new phase of the religious neutrality of their rulers.

In the foregoing review we have furnished an inkling of the contents of a most instructive book. The author, as we note with deep regret, makes no sign that he is conscious of the importance of Christianity fairly and freely advocated as of value in the well-being of India. His reticence upon the subject amounts to ignoring it as a factor of good government. With his own private belief we have no concern. We deal with him as he presents himself—the impartial official who with more sense of right than Gallio, would not, like many of his predecessors, see with indifference Christians treated unjustly any more than any one else committed to his rule. It is curious, however, to note, that with all his consciousness of the difficulty experienced by the English, who do not claim divine power and are yet in his estimation exercising the functions of gods in India, and with his sense of the danger of destroying old beliefs, without some mighty enthusiasm to take their place, he cannot or does not see that what he wants is at his door. It must be for those who see more clearly, and who know that although they are far remote from being in any sense gods, they have a divine gift to bestow, and who are aware that there is a powerful enthusiasm at their command wherewithal to fill up the aching void in the religious mind of India, from which old superstitions have been dislodged, to commend themselves to every man's conscience in the sight of God. But although in our judgment these essays are in some highest points defective, and consequently fail of adequately meeting the exigencies of India, a good deal can be learned from them. English students can be led by them to distrust the vapourings which from the undue presentation of antiquated and forgotten books have evolved systems which, so far as the masses of India are concerned, in no sense represent their actual religion, it being for the most part pure Fetichism and the worship of dead men, trees, and animals. A lively picture is furnished of what the Hindus do believe in, and practise. Caste is shown to be a religious institution, differing from clanship and kinship. We have a glimpse of the abominations which, notwithstanding our professions of religious neutrality, we have been constrained to suppress, notwithstanding they claimed to be part and parcel of religion. Confirmation is given of the unfair dealing with which Christianity has been treated, while idolatry and Mohammedanism were fostered. Brahmanism is shown to be a living power with which Christianity has to contend. It will be seen therefore that Sir A. Lyall's volume is replete with information, whatever may be the spirit which has dictated it. A judicious reader can, apart from this spirit, gather out much that will enable him to understand far more of what the India is with which he has to do, than if he had mastered all the Vedas, whether in Sanscrit or in English. We are far from meaning the slightest shadow of disrespect to Sir Arthur, when we say that as a living dog he is better than all these dead lions who are being so carefully resuscitated, or rather galvanized, not by Native but by European learning.

K.

THE CITY OF THE KALIPHS.



AS the Committee of the Church Missionary Society have decided to commence a new Mission to the Mohammedans at Bagdad, some account of that place and its suitability as a centre for work among Moslems may be acceptable at the present time. The south-east corner of Mesopotamia, in which the Euphrates and the Tigris unite and flow together to the Persian Gulf, was, from the very earliest times, the seat of magnificent empires. Here Nimrod reigned, and Abraham was called by God. Here was situated the mighty city of Babylon, "the glory of kingdoms, the beauty of the Chaldees' excellency." Here were the almost equally wealthy and luxurious towns of Seleucia and Ctesiphon. This naturally fertile region was the Belgium of Asia. In it some of the decisive battles of the eastern world were fought. It formed the arena on which the destinies of great empires and—a point on which we would lay still greater stress—of the people of many countries, were often completely changed. It was once a most fertile and populous province. The waters of its mighty rivers were fully utilized, sparkling rivulets and canals carrying them in every direction to enrich and fertilize its plains; but these works of public utility have been suffered to fall into ruin and neglect, and the people have been disregarded and misgoverned under the withering thralldom of Mohammedan rule. It was conquered within the first few years after the flight of the prophet, and within 150 years Bagdad was built, and became the capital of the dominions of the Kaliphs, which, in their palmyest days, extended from Bokhara to Gibraltar and from Constantinople to the southern confines of Egypt.

This is not the place to speak of the wonderful career of Mohammed, or of the marvellously rapid progress of Mohammedan arms. The only part of that fascinating history which really touches the country round Bagdad, is that which relates to the dissensions among the successors of the prophet. Mohammed's genius had created a new religion, and his life inspired national and religious fanaticism. His death was the cause of instant dissent. Hundreds of thousands believe that he nominated his cousin Ali as his immediate successor. Ali did eventually succeed; but three others came between him and the prophet, and a large section of Moslems look on them as usurpers. He was assassinated at Kufa, after he had reigned only five years as Kaliph, and the royal dignity passed to his rival and successor, Moawiyeh, who was then governor of Syria. His elder son Hasan abdicated, and died by poison at Medina. His younger son Husain made a gallant stand for the Moslem masnad; but was surrounded and defeated with a few faithful and heroic friends at Kerbela, on the Euphrates. From the moment he was struck down Mohammedanism was divided into two hostile camps, the Sunnis and the Shi'ahs. The difference between these is as sharply marked as that between Cavalier and Puritan. The Shi'ahs look on Ali and his sons as the spiritual heads of their religion, after Mohammed. They regard them as martyrs, and almost worship them as saints. The

tenth day of the month Moharram, on which the gallant Husain died, is kept as a day of genuine mourning. Year by year, as it comes round, the story of his last struggle and death is recited and dwelt on in Shiah countries, embellished with the most extravagant comments and tales, and accompanied by miracle plays. His tomb, and that of his father, as we shall afterwards see, are their favourite shrines. The Shiahs regard Ali as the equal, almost the superior, of Mohammed himself. They also maintain that the precepts of the Koran have been overlaid and obscured by the tradition of the elders. The Sunnis, on the contrary, maintained that the first three Kaliphs were rightly elected to the dignity they held by the "Sunna," or traditional law; that Ali was no more than the successor of Mohammed in his rightful place, when elected; and that tradition is necessary for the elucidation of the Koran.

The principal Shiah nations are the Tartars, the Persians, and the greater part of the Mohammedan Indians. The current of religious bitterness runs very strong. Even in Mecca, a Sunni Arab or Turk will abuse and revile a Shiah pilgrim from Persia. Though deprived of temporal power, the descendants of Mohammed through Ali and Husain, to the twelfth generation, are regarded by the Shiahs as the spiritual heads of the faith, under the name of Imâms, most of whom died in or near Bagdad. All came to a violent end; but a halo lingers round their memory in the Shiah mind. It is imagined that the twelfth Imâm, though his tomb is shown at Sâmara, is still alive, and is concealed in some secret place, until the time comes for his return to herald the judgment day.

We pass over the era of Moslem triumph and magnificence, when Damascus was the capital. Upon the accession of the Kaliphs of the house of Abbas, who was one of the uncles of Mohammed, it was determined to remove the capital from Syria to the banks of the Euphrates or the Tigris. Accordingly the Kaliph Mansûr selected a spot on the western bank of the latter river. This was Bagdad. It had been of old the site of a town, and the word itself means "given by the deity." Remains of the ancient town were discovered by Sir Henry Rawlinson, in a season when the river had fallen particularly low, and had laid bare the old solid embankment, which was made of bricks bearing the name and titles of Nebuchadnezzar; and even the modern name of Bagdad was found in the geographical catalogues of Assyria.

Bagdad was situated in a most appropriate position as the imperial city of the Arabian Kaliphs. Lying on the banks of the Tigris, and not far from the waters of "the river," the river Euphrates, it was an admirable centre of commercial prosperity, and it was equally well situated as the scene of the throne of the now mighty Mohammedan empire. Of all the Moslem capitals it was the most beautiful and the most romantic. It was enriched by the splendours and wealth taken from Persian cities, and it was adorned with splendid palaces and mosques, like gems in a setting of verdant gardens and groves. It was also the seat of Mohammedan religion, learning, and law.

Bagdad is, however, best known in connexion with the name of

Haroun Alraschid, or Aaron the Just, with which, in English minds, it is indissolubly linked. The memories of childhood recall to almost every English reader the stories of the Arabian Nights, of Haroun himself, of his favourite wife Zobeideh, and of his minister and companion Jaafer, of his midnight rambles through the city in disguise, of his rough-handed justice, and his princely practical jokes. Haroun Alraschid was the fifth Kaliph of the Abbasides, or the line of the Beni Abbas. In his reign the dynasty of the Commanders of the Faithful attained its highest height of luxury and power. He was the most munificent patron of learning and art; the great resources of his empire were administered with vigour, firmness, and discretion by his great Vizier and statesman, Yahya, on whom lay the principal burden of the government, leaving him ample latitude and leisure for his eccentric pleasures; and he indulged himself to the fullest extent in all the magnificence and pomp so dear to the hearts of Oriental rulers. All are familiar with the dazzling splendour, with which even modern poetry has adorned him, of the

Sole star of all that place and time,
The good Haroun Alraschid.

He really deserves the epithet "bad," rather than that of "good." A graphic account of his doings has recently appeared in a monograph on him by that distinguished linguist and scholar, Professor Palmer, of Cambridge, whose early and tragical death is universally mourned. He seems to have been the very personification of an Oriental tyrant, to whom the liberties of others were of little value, and who would sacrifice a life to point a jest. His wit, his eloquence, and his princely munificence have endeared his memory to Moslem admirers; but, though he possessed many good qualities both of head and heart, the position of unlimited power to which he succeeded as the imperial ruler of Islam, and as supreme commander of the Moslem faith, thoroughly spoiled him. "He was an energetic ruler, he humbly performed the duties of his religion, and he strove his utmost to increase, or at the least to preserve intact, the glorious inheritance that had been handed down to him. If, in carrying out any of these views, a subject's life was lost or an enemy's country devastated, he thought no more of it than does the owner of a palace who bids his menials sweep away a spider's web."

Among the many deeds of blood which stained the character of the great monarch of Bagdad, and the memory of which seemed to touch even his seared conscience, was the destruction of the family of the Barmecides, or the Beni Barmek. Yahya, the grandson of Barmek, who was of Persian origin, was for seventeen years his Vizier, and governed the empire with a rod of iron and with a royal munificence and justice equalling, if not surpassing, that of his master. His two sons, El Fadhl and Jaafer, whom we have already mentioned, assisted him in managing the affairs of the state. The latter, however, was chiefly employed in ministering to the pleasures and amusements of the Kaliph, who was so devotedly attached to him that he could scarcely bear him to be out of his sight. The Kaliph was equally attached to

one of his sisters; and, therefore, in order to enjoy their society together, without violating eastern etiquette, he had them united in marriage, exacting a vow from them both that this union should be only nominal. Beside himself with rage on hearing that this oath had been broken, he put them to death, and degraded, imprisoned, or destroyed all of Jaafer's family. No doubt jealousy of their enormous power and popularity had a great share in prompting him to the perpetration of this unrighteous action, but there was also a sense of misguided honour natural to an Arab of the purest descent.

The reign of Haroun Alraschid was characterized by incessant rebellions in various parts of his dominions. On some of the military expeditions thus necessitated he was present, and he went every other year on pilgrimage to Mecca, which he always performed on foot, so that he was frequently absent from his capital. After the death of his former favourites he seldom visited it, and chiefly resided elsewhere. He died, in a very sad and pitiable manner, while on a distant expedition against a rebel, after a painfully brilliant reign of three and twenty years.

After the death of Haroun Alraschid, Bagdad continued to be the capital of the Kaliphs of the Abbaside dynasty, with the exception of a comparatively brief period, when some of them resided at Sámara, on the Tigris to the north of that town; and it ceased to be the imperial city only on the fall of that dynasty. For about five hundred years the Kaliphs of the race of Abbas had ruled with varying fortunes; but with their downfall, in the middle of the thirteenth century, the glory of their imperial city completely departed. It was sometimes in the occupation of the Tartars, sometimes in that of the Persians; but since the middle of the seventeenth century, it has remained a portion of the Turkish empire, and has been under the rule of governors appointed from Constantinople. It was captured by Halaku Khan, the Mogul conqueror, in 1258 A.D., by whom the degenerate representative of the Kaliphs was vanquished, and his capital ruined and sacked; but it was speedily rebuilt, and, after varying fortunes, it was finally captured by the Turks under Sultan Murad IV., in 1638 A.D.

The approach to the brilliant capital of the Kaliphs by water from the south is singularly picturesque. Just at this spot the Tigris ceases its incessant winding, and spreads into a wide, open reach. To the traveller coming up the river, the town bursts upon his view in all its leafy splendour, contrasting delightfully with the arid banks through which he had hitherto been passing. Its first appearance gives the impression of an enchanted city, rising from the midst of groves of mulberries, oranges, and palms. On the west are poor dwellings, which mark the place where the ancient city stood, and a bridge of boats connects it with the modern town on the opposite bank of the river. The surface of the water is enlivened by the shipping, interspersed with small round coracles, or boats, freighted with passengers. The English Consulate is the principal building to be seen; but the most characteristic feature of the river frontage is the numerous coffee-houses, where the inhabitants of Bagdad congregate

of an evening to enjoy their pipes and coffee and *kieff*—the Oriental's idea of dreamy ease—and to hear the news of the day in the cool of the sunset hour. Little of the town can really be seen through the trees, except the graceful minarets and variegated domes gleaming with blue and green. But every romantic illusion is dispelled when the city itself is entered. It is the very type of the insanitary Oriental town. Heaps of unburied rubbish meet the eye; unsavoury cess-pools abound; pariah dogs prowl about; and the hungry vulture swoops over the unwholesome streets. These streets are narrow, tortuous, and irregular. The bare walls of the houses meet overhead, scarcely broken by verandah or window. Most of the houses are composed of a square courtyard, round which the rooms are arranged. They are flat-roofed, and, in the hot weather, the inhabitants sleep on the roofs, after having spent the heat of the day in "cold water cellars," or *sardûbs*. Gardens commence near the dilapidated and dismantled walls of the city, and extend to some four or five miles along the shores of the river, being separated by walls, and approached by small doors opening to the stream.

The climate is described as being nearly perfect during six or eight months of the year. It is lovely in spring. The air is delicious with the perfume of the orange-blossoms. Violets and crocuses abound. Birds sing in the branches of the trees, and the doves on the minarets and domes make the air vocal with their cooing. It is, however, excessively hot during the hot season. It is generally healthy, but it is often visited by outbreaks of plague; and it has a disease peculiar to itself, which leaves a spot called "the date sore," and from which few completely escape.

No accurate estimate can be made of the size of the population, as no careful census has ever been taken. The most reliable information makes the number 60,000, exclusive, we suppose, of the influx of pilgrims. A very varied and motley crowd of all nationalities swarm in the narrow bazaars. The labouring population is chiefly Arab. The governing classes are Turks. Jews form a large proportion of the population. There are several Armenian families, principally following the profession of merchants and clerks. Persians with their tall turbans, Bedouins in their simple desert costume, wild Kurds from the mountains, traders from Afghanistan, enliven the scene. Here and there women glide about enveloped in blue check robes, thick horse-hair veils, and yellow boots. A community of some two or three thousand Indian Mussulmans reside there, who have left their native country from political reasons or from religious motives. An ex-Nawab of Oude is recognized as its head, and he has rendered essential services in protecting his fellow-countrymen from oppression, and in guarding the interests of the pilgrims from India. All classes apparently enjoy the most perfect religious toleration in this the remotest corner of the Turkish Empire, which is, in no small degree, attributable to the influence of the representatives of the Queen, who have successively maintained there the honour of England. The trade of the place has lately decreased. Dates from the numerous palm-groves, wheat from the cultivated

plains, wool from the flocks of sheep in the interior, are the principal articles of traffic. The chief wealth of the locality, however, is derived from the pilgrims, who are heavily taxed, especially when bringing the bodies of their relatives for interment in the sacred soil near the shrines. As in all Oriental countries, speculation is rife and official corruption abounds.

The Jews appear to be the foremost in Bagdad in the matter of education. The Alliance Israelite Universelle of Paris founded a school for the children of Jews in 1864. When Mr. Geary visited it fourteen years afterwards, he found 172 children attending it, and the number seemed to be daily increasing. They are taught Arabic (which is the mother-tongue of the Jews of Bagdad), Hebrew, Turkish, French, and English. The instruction seems to be thorough. There are also two good Turkish schools, which were established by the well-known Midhat Pasha, when he was the *Wáli*, or governor, of the province. Minor schools are attached to most of the mosques, where little else than the Koran is taught. Both the Carmelite Fathers and the Armenians have, or have had, schools, but they seem to have been of little importance.

The principal mosque contains the shrine of Abdul Kadir, a later Mohammedan saint. It was erected in 1252 A.D. The most important tomb in Bagdad, however, is that of Zobeideh, the favourite Sultana of Haroun Alraschid. It is situated on the western side of the Tigris near the site of the ancient town. The lower part of this curious edifice is an octagon, out of which rises a remarkable tower in the shape of a pine-apple cone, being a good specimen of early Arabian architecture. It was erected by Haroun's second son, Abdallah el Mamún. Zobeideh deserves to be held in remembrance for her thoughtful consideration of others. She was the means of supplying Mecca with good drinking water, and she had wells sunk and caravansaries built for the comfort and accommodation of pilgrims to that sacred city.

Bagdad is the centre of attraction to Shiah pilgrims because their sacred sites in its vicinity are approached through it. These sites are the scene of frequent pilgrimages. For centuries Shiah devotees have not only come hither in life, but have been brought hither after death. Kerbela and Nedjef are as sacred, if they are not even more sacred, than Medina and Mecca. If the creed of the Shiah bids them turn to the scenes of the prophet's triumphs and death, their affections induce them to turn to the tombs of Ali and Husain. No European has ever imperilled his life, so far as we can ascertain, by entering in disguise the mosques on these hallowed spots; but the descriptions given of them to travellers, and the accounts of Mohammedan pilgrims, give us a pretty accurate idea of them, and several travellers, from Niebuhr the Dane to Mr. Grattan Geary, have visited the towns which have sprung up around them.

The tomb of Ali, the cousin, son-in-law, and favourite of Mohammed, is situated at Nedjef on the banks of the sea of that name, about 120 miles south of Bagdad. The story is that when he was lying wounded

and stricken to death at Kufa, he gave directions that his body should be placed on a camel, and interred wherever the camel should halt. It halted on the limestone cliffs which overhang the north-eastern shore of the Sea of Nedjef, and there the body was buried. One of the most beautiful mosques in Mohammedan lands was raised near his sepulchre. The most picturesque view of it is obtained as the pilgrims approach the sea on the western side on their return from the journey to Mecca. Its gilded dome, the only object to be seen above the embattled walls of the town, flashes across the blue waters of the salt sea, lighted up by the rays of the sun. The mosque is in the centre of the town. Entering the gateway, a spacious market-place meets the view, and the streets and bazaars are not so narrow and crooked as in most Oriental towns. There is some symmetry apparent in their construction, and the town is clean and healthy. The façade of the mosque is rich with a mass of gold and mosaic, like the lid of a highly-chased reliquary. There is a space round it, where the attendants and pilgrims can walk. The chief servants of the mosque reside in this enclosure, and a multitude of dervishes, who offer up the correct prayers for the pilgrim on receipt of a trivial gift. The dome is of copper overlaid with plates of pure gold, which is due to the munificence of the Persian conqueror, Nadir Shah; and the inner surface of the dome is equally magnificent. Passages from the Koran in large enamelled Arabic characters adorn it, and the walls are enriched by similar passages in letters of gold. Chandeliers of silver and gold and precious stones hang beneath the dome. Over the tomb of the Imâm Ali is a handsome dirk which was presented by the Emperor Aurangzib. On the outside of the dome there is a man's hand on the top of the pole on which the crescent is usually put in Mohammedan mosques.

The twin Shiah shrine is equally sacred. An exquisite mosque was erected over the place where the headless body of Ali's unfortunate son, Husain, was buried, on the fatal field of Kerbela. The town of Kerbela is situated in a beautiful and fertile plain, which is watered by canals from the Euphrates, and enriched with waving fields of golden corn. It is 60 miles south-west of Bagdad, and contains some 60,000 inhabitants. It is surrounded by a high brick wall, but it stands out boldly amidst a wilderness of beautiful gardens and groves of feathery palms. The crowded bazaars are thronged by Persians and Arabs, the only Turks in it being connected with the administration of the government. Some Indian Moslems reside there. Five mosques adorn the town; but the most magnificent is that which is erected over the tomb of Husain, and that of his son Abdallah. The faithful followers who fell with him were interred in a neighbouring grave. The actual place where he was killed is about twenty paces from the southern window of his tomb, and just behind the front wall of the enclosure of the mosque. The excavation is covered with boards, and the pilgrims visiting the shrine give a small sum of money to the keepers for permission to carry away a little of the earth, which is known by the name of *Khâki Kerbela*, or the soil of Kerbela. Astounding

properties are attributed to this earth by the superstitious Natives. It is supposed to enable its owner to perform certain wonderful acts, such as allaying storms at sea by flinging it against the wind. The dome of the mosque, like that at Meshed Ali, is made of copper overlaid with plates of gold.

These are the two great luminaries; but there are in the neighbourhood several lesser satellites of Shiah devotional shrines. Kufa, five miles from Nedjef or Meshed Ali, famous for the fickleness of its inhabitants during the time of Ali and his sons, retains not a vestige of its ancient importance. There is the mosque in which Ali received his death-wound at the hand of an assassin. The following inscription appears over the place in large Arabic characters:—"This is the place where Ali, the son of Abu Talib, was massacred. The peace of God be upon him." To show that the Moslems remember the Old Testament worthies, even through a refracted reflection, we may mention the tradition believed by the inhabitants of that locality, that Adam and Noah are buried near the tomb of Ali, and that the mosque in Kufa was originally built by the latter. Not very far from Nedjef the tomb of the Prophet Ezekiel is shown at Kefela on the Euphrates, south of the ruins of Babylon. The cupola of the synagogue is in the form of a bee-hive, or, rather, like the cone of a pine-apple, very similar to the tomb of Zobeideh in the suburbs of Bagdad. It is venerated both by Jews and Moslems. The Jews of Persia and Bagdad make pilgrimages to it, and, during the feast of weeks, a great festival is held there, when the book of the prophecies of Ezekiel is read through, and the blue cloth over the tomb is replaced by a new one every year. The supposed tomb of Ezra is also shown at the confluence of the Tigris and Euphrates.

Another Shiah shrine of lesser celebrity is at Kásimain, four miles south of Bagdad. It is situated on the right bank of the Tigris, and to us there seems a comic element in the peculiarly modern manner in which pilgrims are conveyed thither from the capital. They go there by tram. For a small sum, equal to twopence-halfpenny, a pilgrim can glide in half an hour from the bridge of boats at Bagdad to this shrine, with as much ease as a Londoner can travel from the City to Islington or Peckham. This tramway is one of the few marks which the upright Midhat Pasha left as a memorial of his government. Kásimain contains the tombs of two of the Imâms or Shiah saints. The mosque over them is in the midst of a grove of palms. It has a handsome gilded dome, and at each corner rises a minaret with glittering top, the corners of the outer quadrangle being adorned by minarets covered with encaustic tiles.

The last place of pilgrimage in this sacred locality is Sámara. The gilded dome of the mosque is surmounted by a golden sun, while near it is a lower dome with a crescent on it, and flanked by two minarets covered with glazed tiles, forming arabesques and flowers. Graceful fountains play inside. A space within the town is reserved for a camping-ground for pilgrims, 30,000 of whom, Lieut. Cameron was informed, visit this shrine every year. The traveller Khojeh

Abdul Karim, who travelled from Delhi to Mecca in 1736, tells us that the tombs in this shrine are those of the two Imâms, Ali and his son Hasan, the Askerite, who were both put to death by poison by the jealous Kaliph of that day, and were buried in their own houses, which are magnificent buildings. He adds that the twelfth Imâm, or the Imâm Mahdi, about whom there are so many extravagant and weird tales, is hidden in a corner of a vault in a mosque in Sâmara.

We thus see how very dear to the heart of the Shiah Mohammedan is the neighbourhood of Bagdad. Not only is it the centre of the highway for the pilgrims to Mecca, but it is the very focus of that enchanted ground which they crave to visit in life or to repose in after death. Mr. Geary, who appears to have been most diligent in his inquiries on the subject, estimates the number of pilgrims to Kerbela as 200,000 in the year, and most of these would most probably go the round of the neighbouring shrines. The number, both of the live pilgrims and of the dead, seems lately to have fallen off. The remonstrances of the International Sanitary Commission and the continued rapacity of the Turkish officials, as well as self-interest, induced the Shah of Persia to prohibit his subjects from visiting the shrines in Turkish territory, and to attract them to Meshed, in the province of Khorassan, where the eighth Imâm, Ali the Beloved, was buried. The affections and religious predilections of men, however, cannot be controlled by royal decrees, and the stream of pilgrims is returning to its old channel and promises to be fuller than ever.

It will be readily seen how fruitful a field for missionary labour among Mohammedans is opened out in Bagdad. By quiet and judicious endeavours, access ought to be obtained to the thousands who pass through that town going to, or returning from, Kerbela, Nedjef, and Mecca. Copies of the Word of God placed in the hands of pilgrims may find their way to many a humble home in India or in Persia. The message of the Gospel may be dropped into the hearts of many who are full of sympathy and devotion, and these may be turned in the right direction by Him who alone can influence the human heart, and turn it whither He pleases, as the husbandman turns the rivulets that fertilize the green plain round their favourite shrine.

But little direct evangelistic work has been carried on in Bagdad. That very eminent and devoted man of God, Mr. Anthony Norris Groves, resided there from December 1829 to May 1833. During this time he laboured bravely, remaining at his post in a truly heroic manner, while the city was desolated by the plague, and famine, and inundation, and civil strife. Every English resident left except himself and his family. He was engaged during the greater part of his stay in learning Arabic; but he endeavoured, at the same time, to win the hearts of the people by exercising his great medical skill, which was of especial service during the visitation of the plague. This terrible disease carried off more than two-thirds of the inhabitants, inflicting a blow on the city which it has scarcely recovered yet. Mrs. Groves died of it, though the remainder of the family were preserved during its ravages. Before

this appalling visitation Mr. Groves had established a flourishing school, which was attended chiefly by Armenian children, at one time numbering eighty. It was recommenced before he left, and the Mission at Bagdad was continued by his fellow-labourers, Mr. Parnell, now Lord Congleton, and others, who had come to him from England, and who remained there until the year 1836, when they joined him in India. He had the satisfaction of being with them about a year, at the end of which time he left for India, where his subsequent labours are well known. His friends brought with them Serkies, a convert from the Armenian Church at Bagdad, who afterwards practised as a physician in Manchester under an English name, and died, it is said, rejoicing in Christ. It is interesting to notice that the Rev. Edward Bickersteth, then Secretary of the Church Missionary Society, to which Mr. Groves first offered his services, was the means of enlisting his sympathies for Bagdad, for which place Mr. Bickersteth said the Committee had for years endeavoured, but without success, to obtain a missionary.

The distinguished traveller Dr. Wolff visited Bagdad during one of his enterprising tours for the Bible Society. He remained there a month, preaching to the Jewish residents, and circulating hundreds of Bibles. A Mission to the Jews there was opened in 1844 by the London Society for Promoting Christianity Amongst the Jews, and among those first sent out was the well-known Rev. H. A. Stern, who made several tours in Persia and the neighbouring countries. Bagdad was found to be an excellent centre for such evangelistic tours. Much inquiry into the truths of Christianity was excited among the Jewish community, and much opposition and persecution were aroused. In 1850 a Jewish physician of some position and repute was baptized, this event creating a good deal of sensation and increased opposition. In 1865, however, it was considered advisable to close the Mission, arrangements having been made for the continuance of the supply of the Hebrew Scriptures whose circulation had been its most noticeable feature.

The attention of the British and Foreign Bible Society has frequently been turned to Bagdad; but it has only been of late years that anything effective has been done for the regular supply and sale of the Word of God in this town. In the latter part of 1878 Mr. Watt, then the agent for Southern Russia, made a tour of observation through Persia, and on his arrival at Bagdad found there a colporteur who had been sent from Bombay to labour around the head of the Persian Gulf. Two years later our esteemed missionary, the Rev. Dr. Bruce, who also acts as agent for the Bible Society, visited Bagdad. A house was obtained as a dépôt for the sale of Scriptures, and two colporteurs are now labouring there, making it the centre for Bible tours. The sales at the Bagdad dépôt during 1881, including some books sold by one of the colporteurs on his journey thither from Tiflis, were 132 Bibles, 86 Testaments, and 232 portions, 107 being Arabic, 139 Hebrew, and 52 Persian. There have also been sales by the American Bible Society.

Bagdad is thus being prepared for more direct evangelistic labour,

and, it seems to us, the whole Mohammedan world is prepared for it, if the Christian Church could see and embrace the opportunity now offered. The state of the Moslem mind is at the present time peculiarly interesting. Though we lay no undue stress on the fact, it is worthy of note that this is the 1260th year from the Hegira, and the Mohammedans themselves are looking forward to the return of the Mahdi, or Director, who is to herald the coming of Christ to insure the ultimate triumph of Islam. A fierce fanatical current has of late been passing through them. Its vibrations have been distinctly felt in European Turkey, in Asia Minor, and in Palestine. Its most palpable effects were visible in Egypt. The eyes of Mohammedans were fixed on Alexandria and Cairo. The swift and providential victory granted to the arms of England has undoubtedly had a tranquillizing effect, and a strong and, we trust, decisive blow has been given to the present hopes of Islam. At this juncture the Church Missionary Society has stepped forward with an earnest appeal for the strengthening of its Missions to Mohammedans. It has sent a missionary, skilled in Arabic and learned in the controversy with Islam, to strengthen Miss Whateley's hands at Cairo. More ought to be done in the country which we still lovingly call "Immanuel's land." The standard of the Cross has been raised at Ispahan. More prayerful and unremitting labour ought to be bestowed on our Mohammedan fellow-subjects in India. It is now sought to enter on direct evangelistic work in the City of the Kaliphs, whither, as we have seen, the hearts and footsteps of a large and important section of the Mohammedan world are constantly turned. By the unremitting exertions of Dr. Bruce much interest has been occasioned in Persia, and the Mission in Bagdad is intended to assist him in his work there, and to establish a second dépôt for Bible distribution between it and Ispahan. The Rev. T. R. Hodgson, who has had much experience in India, is going thither, and the Rev. Bernhard Maimon, himself a convert from Judaism, is going there also in the double capacity of agent of the Bible Society and preacher of the Gospel in connexion with the Church Missionary Society. The sympathy and the prayers of the people of God are requested for them both.

Our hearts yearn after Islam. Its followers are so like, and yet so infinitely unlike, ourselves. They are not idolaters. They cling to the doctrine of the unity of God as firmly and tenaciously as we do. They own the same noble line of spiritual ancestry in the Old Testament saints, though they do not regard them with the same heavenly affection and purity as the writer of that splendid roll-call in the eleventh of Hebrews. They even own our Lord Himself as a true messenger of God. No thoughtful reader of the Koran would deny this. The founder of Islam had unhappily no genuine copy of the Gospel history to consult, and he was driven to the puerile stories of apocryphal gospels. Self-deceived and terribly corrupted, he set himself up before his followers as the true prophet of God. We revolt against this blasphemy with all our soul; and we plead with Christian England for sympathy and help in making fresh efforts to send the pure Word of God and the pure Gospel of Christ to this blinded and impressionable people.

They know not the true nature of sin, and, therefore, they do not feel their need of a Saviour and a Sanctifier, a Comforter and a Friend. May the Christian Church recognize its present opportunity and privilege, and send out its prayers, its substance, and its loving sympathies in aid of this renewed enterprise against the delusion and superstition of Islam!

HENRY MORRIS.

A VISIT TO KANGRA.

BY THE REV. ROBERT CLARK, M.A.,

Secretary of the Punjab and Sindh C.M.S. Corresponding Committee.

THAS been my privilege during the last few days to baptize no less than nineteen persons in Kangra and the adjoining station of Dhurmsala, in Missions which our Society was a short time ago on the point of relinquishing. The new converts belong chiefly to the servant class, and are most of them connected with the family of our dear friends the late General Prior (who died a few months ago, after a long and useful life) and Mrs. Prior. It will be a great encouragement to many in North India to hear of this accession to the Christian Church from the servant class. There are many Christian friends in India who devote much time and attention to the instruction of their servants, with, perhaps, little apparent result. There are many who leave India, or die, without seeing the conversion of men and women who, for twenty or twenty-five years, perhaps, have ministered faithfully to their temporal wants, whom they have often spoken to and often prayed for. Such persons may well be content to wait. The ground of our patience is our perfect trust in God and in His Word. Just as the husbandman sows his seed, and waits for the harvest, and finds that through all the changing seasons Nature may be trusted; so they who sow the seed of the Word of God in the hearts of men can afford to wait for the harvest of souls, because they have perfect trust in the power of the Word of God. They know the wondrous life which lies concealed in that Word, and that the vital germ will be developed ultimately in the future plant. We believe in the capacities of the human soul for the reception of the Word of God. We believe in the influences of the Spirit of God to quicken the seed and to fertilize

the heart. We therefore are content to wait. The Christian example, and the long-continued efforts of our dear friends, General and Mrs. Prior, in Dhurmsala, have not been lost. The last few days have witnessed the reception into the Christian Church of no less than nineteen persons; and there is doubtless now joy in heaven in the company of the angel host who have lately welcomed our friend to his rest and his reward; and who now with him are praising God for this great mercy which He has given.

But the report of these baptisms will, I think, be an encouragement to the friends of our Church Missionary Society also. "The husbandman waiteth, and hath long patience, until he receive the early and the latter rain." Missionary work teaches us patience. We may not give up stations because they apparently are unfruitful. No ground is unfruitful wherever there are human souls. We may have to wait long for fruit; but fruit will come. We will not throw away our seed, and think that it has been thrown away when it has been sown. We will not think slightly of the labours and the prayers of our brethren, who, after faithful toil are now at rest. We will expect fruit; nay, we will expect abundant fruit, far more than any that we have yet received; and we will wait for it. Wherever good seed has been sown, we will wait through all the changing seasons until the harvest ripens. It will come in its due time, and will not tarry. The harvest is the reward of the husbandman. Our work is not only that of sowing, but of reaping also. We have not, thank God, only to await the sowing in tears, but the joy to look forward to of its sure results, "according to the joy in harvest, and as men rejoice when they divide

the spoil." Merely to sow the seed, and then retire from the field, is not an act of a good husbandman anywhere. Where we have had the bitter, let us also look forward to the enjoyment of the sweet; and let those who now labour in India be very jealous to reap every grain of seed which has been sown by former labourers, remembering that Christ has sent us "to baptize all nations," as well as "to preach the Gospel."

The Kangra register of baptisms contains the names of 120 Natives who have, through its instrumentality, been admitted into the Church of Christ. Of these twenty-nine were heathen men, thirteen heathen women, twenty-three heathen children, and fifty-five children of Christian parents. There are also many other entries of European births and deaths and marriages. The first marriage which was entered in the Kangra Mission register was that of Donald F. McLeod (our late Lieut.-Governor), married on the 10th October, 1854, to Frances Mary, the daughter of Sir Robert Montgomery (also Lieut.-Governor of the Punjab), and granddaughter of Mr. Thomason, Lieut.-Governor of the North-West Provinces. The first death recorded in the Kangra register of burials is that of Frances Mary, wife of Donald F. McLeod, on the 22nd August, 1855, aged 20. The marriage was performed by the Rev. T. H. Fitzpatrick, a C.M.S. missionary; and the burial by the Rev. J. N. Merk, also a C.M.S. missionary. Both the husband and the wife, together with both of these missionaries who married and buried them, are now in heaven. A few more names follow in the burial register, and we then come to that of Frances Anne, wife of William D. Arnold, Esq. (son of Dr. Arnold of Rugby, and first Director of Public Instruction in the Punjab), who died on the 24th March, 1858, aged 33 years; about seven months after the birth of her youngest child (who bears her name), on the 7th September, 1857 (the year of the Mutiny), whose baptism is entered amongst the baptisms. Both the baptism and the funeral were performed by the C.M.S. missionary, Mr. Merk, in whose house she died. There are many other names in the Kangra registers which are familiar to Punjab residents; but I will not here mention more than these.

The Kangra Mission was commenced by Mr. Merk, in 1854; when the house which was built by General Lake, then Deputy Commissioner of Kangra, was purchased for a mission-house from Sir T. Douglas Forsyth, then Assistant Commissioner, on the removal of the civil station from Kangra to Dhurmsala. Mr. Merk's incumbency lasted from 1854 to 1874 (with a short intermission of about two years, when Mr. Mengé acted for him during his furlough at home). On his death in 1874, he was succeeded by the Rev. C. Reuther. Mr. Merk now lies in the Dhurmsala graveyard, not very far from the tomb of Lord Elgin, the late Governor-General of India; and Mr. Reuther was laid to rest in the very pretty Native cemetery in Kangra, where he died in January, 1879. From that time till March, 1882, the Mission has suffered from the want of a head; and notwithstanding the visits of many missionaries, it has gradually been falling to pieces. Our Society has lately appointed Mrs. Reuther to the charge of the Mission, in which she is ably assisted by her two daughters, one of whom is a missionary of the Zenana Missionary Society. Mr. Charles Matthews has been appointed as a lay pastor and evangelist, under Mrs. Reuther, to the charge of the Native Christians, and to itinerate in the towns and villages of the Kangra district, of which the population was, in 1862, about 650,000.* Mr. Banerjea, a nephew of Professor Banerjea of Calcutta, is the headmaster of the Kangra Boys' School; and it is a pleasure to record that during the late changes which have occurred, he has, as far as in him lay, borne the responsibility which has been thrown on him, during the absence of all missionaries from Kangra, with credit to himself and advantage to the work. But the Kangra Mission has furnished to us another example, that in our Punjab Missions our Native Christians are not yet able to stand alone without the presence and the help of the Europeans. Again and again did the Christians express their thankfulness that

* According to the census of February, 1881, the population of the Kangra district is now 730,845, of whom 687,635 are Hindus, and 39,148 Mohammedans. The area of the district in square miles is 8399.

the Kangra Mission has now once more a head. The Dhurmsala Boys' School is conducted by Marcus, who was brought up from childhood in this Mission. The Mission in Dhurmsala has been greatly helped by Mr. Leman, the bandmaster of the Gurkha Regiment, and Mrs. Leman, his devoted Christian wife.

The Dhurmsala Boys' School has sixty-four names on its rolls, of whom fifty-six were present when I examined it in company with Mrs. Reuther. Most of the boys are Gurkha lads; only nine Mohammedans and twelve Hindus were present. The Rev. Mr. Tribe, the chaplain at Dhurmsala, has very kindly now undertaken the superintendence of this school for the Society. A local committee will be at once appointed, of which Mr. Tribe has very kindly consented to be the secretary.

In the Kangra Boys' School there are seventy-seven pupils, of whom seventy-one were present at the examination made by me with Mrs. Reuther, Mr. Charles Matthews, and the Native doctor of the station. Miss Reuther has an interesting Girls' Purda School of about fifteen Mohammedan pupils in the town; and Miss Ida Reuther is in charge of an excellent school for Hindu and Christian girls, which has about forty pupils.

A catechist is now required in Kangra to take the place of Samuel Fathu, who, after twenty-five years of service, has now retired on a small pension. A second catechist is needed in Dhurmsala; and it is very desirable also that a third catechist should be located in Nurpur, one of the largest cities in the Kangra district. The number of catechists in the Kangra Mission will then be made up to what it was before. A Bible-woman is needed for Kangra and also for Dhurmsala. Some help is required also for the girls' schools. We hope that the Zenana Missionary Society will supply this.

The present time of the year is that of the annual pilgrimage to Kangra. About 20,000 persons used formerly to be present at these pilgrimages; now about 6000 are expected. They will go on from here to Juala Mukhi, and some of them to Beigerath. Both these places are in the Kangra district. The great place for pilgrimage is the golden temple at Kangra itself, which is situated just below the little hill on which the mission-

house and the Mission church are built. It is on account of this golden temple and the priests who are connected with it, that Kangra has been termed the Benares of the Punjab, and the chief stronghold of Hinduism in the Punjab is this temple.

An account of a "Visit to Kangra" may be appropriately concluded by a short account of a visit to the town, and of its celebrated fort.

The whole place seems to be given up to idolatry. Hardly a shop is seen in the town which has not its idol placed in some conspicuous place. Even ruined houses have an idol carved on the key-stone of the arch. Every fountain and spring has its idol. Little temples are seen everywhere, with the sacred stone walls, on which are often lying the white and red flowers of the gulabasi, which are thrown there chiefly by the women worshippers. The sparrows hop about and twitter on the stones which the men and women worship, and many of the very old peepul trees, which are seen in every direction, have also idols placed beneath their shade.

The fort is built at the confluence of two streams, with many lines of fortifications, rising one above the other over the scarped precipices, which almost seem as if they had been cut by human hands, beyond which are seen the high snowy range which towers to the height of 16,000 feet beyond Dhurmsala, about fifteen miles away. On entering the fort, we climb the narrow stone stairs between the rocks, with curiously carved stones lying about in different directions; and pass under many gateways, with their embrasures for musketry and cannon, up to the inner fort. It is here that the celebrated old temple of the fort is, beautifully carved with gods and goddesses on every side, with apparently any number of legs and arms, or none at all—strangely shaped creatures, with tiger heads and distended tongues, and tails turned up. One of these curiously carved temples is evidently used for an English lumber-room, for it is full of tables and benches and boxes, and towel or clothes horses, lying beneath the vaulted roof, opposite to an undoubted English window, made for security, with iron bars between two beautifully carved buttresses. We looked in vain for the well-known idol called the Umb Devi.

The Gurkha Havildar assured us that the Sahibs had "thrown it away somewhere," implying, I suppose, that the Brahmins had carried it off with their connivance. Others affirmed that it was still there; but I suppose it was remembered that Kangra idols had been actually purloined within their own memory; the idol in the temple close to the Mission church having been undoubtedly carried away. Now they look the new idol up. It is strange that they cannot see that if they have to look up an idol to keep it from being stolen, it cannot be any great protection to themselves. There were plenty of other idols; of Kali Devi, Parbati, Chandka Devi, Sitala, &c., but Umb Devi we did not see; and very dirty gods and goddesses they were.

What stories these old walls and temples could tell, if they could speak! Authentic history points back to the time of the Greek invasion, more than 2000 years ago, when Nagar Kot was the capital of a flourishing state, more than a thousand years before William the Conqueror invaded England; when the Kangra Rajah, the chief of eleven other Rajahships, of which the names are given, governed in his best days the whole country from the Sutledge to the Ravi; when Rulu, Mandi, Sukeit, Chumba, Badrawar, Basahir, Belaspur, and Nurpur (so called a long time after this, after Nur Johan, the celebrated wife of the Emperor Jehangir) were amongst its dependencies. Kot Kangra was conquered by Mahmud of Ghazni, in 1009 A.D., who, it is said, "plundered the temple of incalculable wealth." It was recovered by the Brahmins some thirty-five years afterwards; and a *fac-simile* of the idol which was carried away by Mahmud was then replaced in the temple. It was again conquered and plundered by Feroze Shah Toghluk, who threw the idol on the high road, to be trodden underfoot by all passers-by. It was then permanently occupied by Akbar the Great (in 1556, about the time of our Queen Elizabeth), whose great financial minister, Todar Mull, reported to his master that he had "cut off all the meat, and left to the people the bones;" meaning that he had taken all the rich lands of the plains, and left to the Hindus the hills. We read again of Kangra in the time of Jehangir, from 1615 to 1628; and then

again we read of the great Hindu Rajah Sunsar Chund, Katokh, who, in 1786, ruled from Kulu to Hoshiyarpur. It was seized by Runjeet Singh in 1828; and came into our hands after the first Sikh war, when dynasties which had lasted for 2000 years came permanently, as it would seem, to an end.

The country is still Hindu. Of the 730,845 inhabitants of the Kangra district, some 687,635 are still Hindu. The Kangra territory contains 8389 square miles. So we see that much land still remains to be conquered by the Christian Church. Kangra proper is about 108 miles long by thirty broad, and contains some 2700 square miles, of the most beautiful country imaginable. It is something like Kashmir on a smaller scale, "A good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;" a land of fruits and rich harvests, a land where the people can eat their food without scarceness, and need not lack any thing in it. Nature has done everything for Kangra. It contains mountains which rise to the height of 16,000 feet, forests of oak and pines, glades and side valleys, with streams of water everywhere, and the richest and most fertile plains, where the tea-planters have made their gardens in the direction of Palampore. Kangra itself is some 2500 feet above the sea, and is thus beyond the reach of the hot winds of the Punjab plains. The heat for two months is excessive, owing to the stillness of the air; but at other times the climate is delicious.

Kangra is the stronghold of Hinduism in the Punjab. And what did the English do when they wanted to take Kot Kangra? What did Edward Lake, the Deputy Commissioner, and John Lawrence, the then Commissioner of the Jullunder division, do, when the country rose up against the English arms? Did they retire from it when they saw its strong walls and bastions, which were held by the great army of the enemy? No; they dragged their guns with elephants and men up to the heights above the fort, from which they could breach its walls; and when the people saw that they were at their mercy, they then surrendered. And what shall Christ's soldiers do, when they see before them the still stronger fort of Hindu ignorance and idolatry,

with all their army of priests and devotees? Shall they retire from it, and leave this fort to the enemies of Christ, who kept saying tauntingly to us, when we had no missionary to send here, "Where is now their God? Their God can do nothing against our idol gods. Their missionaries die one after another, and are buried; and the Christians have none others to send in their place"? Nay, rather let us put forth our Church's strength, and win the fort, and then have rest.

It may be that this time is nearer

than we suppose. As I passed their golden temple yesterday, I saw a fair, pretty little girl pouring water out of a vessel for the pilgrims' use; it seemed to me to be a germ and type of the innate desire for woman's ministries, which may soon be manifested in Kangra for Christ and for His Church. These boys and girls who are now receiving a Christian training, will soon want something more than idols. "A few more steps onwards" (as the old Greek General Epaminondas said at the battle of Leuctra) and it may be that the "victory is ours."

THE SLAVE TRADE IN EGYPT.

THE C.M.S. Committee have presented a Memorial to Lord Granville on the question of Slavery and the Slave Trade in Egypt. The recent important meeting on the subject at Willis's Rooms, when Lord Shaftesbury, Mr. Forster, and other public men spoke out fearlessly and strongly, elicited a declaration from the Prime Minister which seemed satisfactory. But pressure will help the most willing Government, and it was felt desirable that the Church Missionary Society should strengthen their hands by calling upon them not to miss the present opportunity of using the influence and power of England to abolish slavery itself and so put a stop to the slave trade. The Memorial is as follows:—

MR LORD,—The President and Committee of the Church Missionary Society, in approaching Her Majesty's Government on the subject of the suppression of the Slave Trade in Egypt, and in the Egyptian dependencies in Central Africa and on the shores of the Red Sea, desire to express their deep thankfulness to Almighty God that it has pleased Him at this time to place the destinies of Egypt under the influence of the rulers of a nation which now, as ever, stands forth before the world as pledged to the utmost of its power to suppress the cruel and degrading traffic in Slaves.

They feel assured that Her Majesty's Government, true to the instincts and traditions of the English people, will not hesitate to avail themselves of the great opportunity now afforded of checking and eventually suppressing this trade, by resuscitating and maintaining in full vigour all those regulations for the extirpation of slavery that are set forth in the Convention with the Egyptian Government, dated 4th August, 1877.

This Committee fully appreciate the great difficulties which surround the action of Her Majesty's Government in Egypt, and therefore they desire to be most careful not in any way to add to those difficulties by influencing any portion of the public opinion of this country in a direction towards what is impracticable.

They also thankfully bear in mind the well-known fact that every member of Her Majesty's Government is fully as anxious to suppress this Slave Trade as the Committee themselves; nevertheless they feel bound to urge on Her Majesty's Government very respectfully that the position of England in Egypt is one to which indubitably attaches the very grave responsibility of seizing the present opportunity for doing all that is possible to accomplish this great object.

Her Majesty's Government is aware from the memorial on this subject, dated March 13th, 1877 (Slave Trade, Blue Book No. 3 of 1878, page 13), that this Society had been entrusted with 15,000*l.*, for the purpose of undertaking a Mission to the kingdoms of Uganda and Karagué, in the heart of Africa.

This Mission, from that time up to the present day, has been maintained through

many vicissitudes, and the Committee have no hesitation in saying that King Mtesa has protected the Society's missionaries, and permitted the teaching of Christianity to himself and to his people, and shown a willingness to avail himself of not a few of the advantages of civilization.

A reinforcement has been sent to the Mission, and it is the intention of the Society to complete its chain of Mission stations from the sea coast opposite Zanzibar to Uganda, and thus to maintain from the very heart of Africa efficient communications with the civilized world. In this work sixteen Europeans are now employed.

The Committee are confident that Her Majesty's Government will not fail to perceive and fully to value the benefit that is thus being conferred on Africa by these Missions, and will desire for them the utmost success.

In Uganda the missionaries have made frequent reference to the desolating influences of the Slave Trade, which is not in less force now than it was in the time of Sir Samuel Baker, and has, as Her Majesty's Government are aware, actually depopulated whole regions of Central Africa.

In 1864 Sir Samuel Baker saw for the first time the Victoria Nile. He saw it once more in 1872. "It is impossible," he writes, "to describe the change that has taken place since I last visited this country. It was then a perfect garden, thickly populated and producing all that man could desire. The villages were numerous, groves of plantains fringed the steep cliffs on the river banks. The Natives were neatly dressed in the dark cloth of the country. The scene has changed—all is wilderness. The population has fled, not a village is to be seen. This is the certain result of the settlement of Khartoum traders; they kidnap the women and children for slaves, and plunder wherever they set their foot. 'Not a soul to be seen for miles,' wrote Colonel Gordon, as he went up the Saubat River, 'all driven off by the slavers in years past, you could scarcely conceive such a waste or desert.'"

The efforts of Colonel Gordon in those regions to suppress the Slave Trade were a cause of great thankfulness to this Committee, and they cannot doubt that, had his efforts been continued, a great moral effect must have been produced in the native kingdom of Uganda and the surrounding districts.

Her Majesty's Government may therefore understand with what feelings of sorrow this Committee heard that, since the departure of Colonel Gordon, the whole of the Soudan, some parts of which border closely on Uganda, had fallen back into a state of complete anarchy, and that the Slave Trade had been revived in full force.

Considering, therefore, the sad and terrible fact that the Egyptian territories known as the Soudan are in a state of anarchy, and that the Slave Trade is undoubtedly reviving there, and in view of the evil influence which this state of things must have, not only in Uganda, but in all that part of Central Africa, the Committee most earnestly request that Her Majesty's Government will, without loss of time, take such steps as may be necessary for the enforcing of the conditions of the Convention with the Egyptian Government, dated August, 1877, and for the restoration of order in the Soudan, and thus carry out the noble words of the late Khedive, in his final instructions to Colonel Gordon, dated July 16th, 1874, "The lesson must be made clear, even in those remote parts, that a mere difference of colour does not turn men into wares, and that life and liberty are sacred things."

(Signed by the President, Treasurer, and Secretaries.)

November 30th, 1882.

The following reply has been received from Lord Granville:—

Foreign Office, December 14th, 1882.

SIR,—I am directed by Earl Granville to acknowledge receipt of your letter, dated the 9th inst., enclosing a Memorial relative to the suppression of the Slave Trade in Egypt and Central Africa; and I am in reply to state, for the information of the Church Missionary Society, that this matter is receiving the earnest attention of Her Majesty's Government.

I am, Sir, your most obedient, humble servant,

(Signed) T. V. LISTER.

THE MONTH.



WE have referred to the connexion of the late revered Archbishop of Canterbury with the Church Missionary Society in another part of this month's *Intelligencer*; and the proceedings of the Committee on the occasion of his death will be found in the "Selections." Here we may add that three members were appointed to represent the Society officially at the funeral, viz., Sir Harry Verney, M.P., a Vice-President; Captain the Hon. F. Maude, Treasurer; and the Rev. F. E. Wigram, Hon. Clerical Secretary. At the last moment Sir H. Verney was prevented from going, and the Rev. H. W. Webb-Peploe went instead. We may mention that the *C. M. Gleaner* this month has a very interesting picture of the Archbishop addressing the Annual Meeting in Exeter Hall in 1877.

WHILE these sheets are passing through the press, the announcement comes that another former Dean of Carlisle, a still older friend of the Society than Dr. Tait, and one much more closely associated with it, has passed to his eternal rest—the venerable Francis Close. He was the last of the four good men who stood out for many years as without controversy the foremost leaders of the evangelical cause among the English clergy: McNeile, Stowell, and Miller being the other three. In the pulpit and on the platform these four were thirty years ago without a rival; and all four did noble service for the missionary cause in all parts of England. One of Francis Close's greatest C.M.S. speeches we have just alluded to in our notice (on another page) of the late Archbishop of Canterbury. It was delivered at Exeter Hall, in the "Crimean" year, 1855, and discussed the whole Eastern question from a Christian and missionary point of view. Mr. Close immediately followed Dr. Tait that day; in the succeeding year he followed him in the Deanery of Carlisle; and now, with only a fortnight's interval, he has followed him into the presence of their common Lord and Master.

A SPECIAL notice has been issued to Treasurers and Secretaries of Associations, asking that the accounts from the various Associations and parishes which will now be rapidly coming in may be accompanied in each case by a memorandum explaining what part of the sums contributed may be regarded as a response to the Appeal for "Half as Much again." The result of that Appeal, which every one will be eager to know next May, cannot even be roughly estimated without this assistance. Our readers will be interested and thankful to hear that Mr. Bickersteth's own congregation at Christ Church, Hampstead, made a noble response at the annual collections on Advent Sunday. Last year the amount was 62l. Mr. Bickersteth asked for "half as much again" this time, which would be 93l. The result was an offering of a little over 100l.

THE service at Westminster Abbey on the 2nd Sunday in Advent, when Bishop Burdon preached for the C.M.S., was much interfered with by the dense fog that enveloped London that day. The congregation was better than had been thought possible, though of course comparatively small. The service consisted of the Litany, a special Lesson (from St. John iv.) read by the Dean, and an anthem and two hymns. The Bishop preached from the words, "And He must needs pass through Samaria," arguing

with great force that a similar "needs be" now presented itself for Missions to the heathen.

WE desire to draw the attention of our friends throughout the country to the proposed Missionary Exhibition to be held in Norwich on Jan. 23-27. This is a further extension of the good work so ably commenced by the Rev. John Barton at Cambridge last spring. Friends who so willingly assisted the Cambridge Exhibition would be doing good service to the C.M.S. by again lending their collections to the Exhibition at Norwich. We strongly recommend our friends at all events to go and see it. None who missed the one at Cambridge can have the least idea of its beauty and interest; and there is every reason to expect that the one at Norwich will be still more remarkable. Communications should be addressed to Mr. A. J. Lacey, Church of England Young Men's Society, Norwich.

ANOTHER response has been received to the Committee's request that medical men would kindly supply gratuitous professional advice to missionaries of the Society and their families. Dr. F. S. Worthington, of Lowestoft, has notified his readiness to render such services as may be required on the occasion of any missionaries visiting that place.

THE University of Durham has conferred the honorary degree of M.A. on the Rev. George Nicol, the well-known Native African clergyman who is Government Chaplain at the Gambia, and who was formerly Tutor at Fourah Bay College.

WE much regret to say that three missionaries have been ordered home on account of serious failure of health, viz., the Rev. H. Newton, of Colombo, Ceylon; the Rev. R. Shann, Mr. J. C. Hoare's colleague in the Ningpo College; and the Rev. C. B. Nash, who went out to Hang-chow only last year. The return home of the two brethren last named leaves Mid-China sadly short of men.

ON Sept. 24th, in the C.M.S. Mission church at Pallam, Travancore, Bishop Speechly admitted a Native "reader," Mr. W. Kuruwila, to deacon's orders. The Rev. Koshi Koshi presented the candidate and preached the sermon. The new deacon is to labour at Melkavu, among the Hill Arrians.

ON Nov. 12th, Bishop Crowther, while at Sierra Leone, on his way back to the Niger, admitted three Africans to deacons' orders, one for the Sierra Leone Native Church (Rev. H. P. Thompson), and two for the S.P.G. Mission on the Rio Pongas. The service was held in St. George's Cathedral. Governor Havelock and other Europeans were present, and more than 1800 Native Christians. Bishop Crowther officiated in consequence of the Bishopric of Sierra Leone being still vacant; and the commission enabling him to do so was one of the last papers signed by the late Archbishop of Canterbury.

FURTHER letters have been received from the new Nyanza party, dated Uyui, Oct. 6. Mr. Hannington still remained in a critical state; and even if it shall have pleased God to spare his life—as we earnestly trust—his brethren consider that he ought to return to England. He himself writes from his sick bed in the humblest and happiest spirit. Mr. Stokes,

with Mr. Ashe and Mr. Wise, had started for the Lake, but had returned rather than pay "hongo" in guns and powder, which was demanded at a village sixty miles to the north; but they had little doubt that the very fact of their return would have a good effect, and cause the road to be opened.

ONE of the Tinnevely pastors, the Rev. S. Paramanandam, of Sathankulam, died on September 14th. He was ordained in 1878. This reduces the C.M.S. Native clergy of that province to sixty-four.

A DEEPLY interesting event took place at Cambridge on December 7th—the baptism of a young Japanese studying there, named Wadagaki, who, having long been inquiring about Christianity, had been brought to full faith in Christ during Mr. Moody's recent Mission. He was baptized at Trinity Church, by the Rev. H. C. G. Moule, Principal of Ridley Hall, and received the Christian name of Nathanael. Mr. J. Batchelor, our lay missionary to the Ainos, who is now studying for orders in the C. M. College, was one of his "witnesses." A full and touching account of Mr. Wadagaki appeared in the *Record* newspaper of Dec. 15.

IN the Rev. H. B. Macartney's magazine, *The Missionary at Home and Abroad*, we find some interesting notes of Bishop Sargent's recent visit to Australasia. He landed there on May 17th, and sailed again for India on Aug. 1st. In that time he visited four dioceses in Australia and five in New Zealand; he preached many missionary sermons and spoke at many meetings. In most cases the collections were for his own Missions in Tinnevely, and these realized a total of just 400l.

THE following letter respecting the C.M.S. Mission in Egypt appeared in the *Guardian* of Dec. 13:—

SIR,—One of your correspondents inquires respecting "an English Episcopalian Mission which had been formerly started in Egypt, and which had failed through addressing itself to the Coptic Bishops rather than to the people." The reference is no doubt to the Church Missionary Society's Mission, carried on in Egypt for many years, beginning with 1825. It was a part of the Society's general enterprise for enlightening the Eastern Churches and acting through them upon the Mohammedan populations, which was undertaken after the close of the great war. The late Rev. W. Jowett, Fellow of St. John's, Cambridge, who was the first English clergyman and University graduate who ever went abroad on direct missionary service (Martyn was an East-Indian chaplain), went to the East within three months of the battle of Waterloo, and visited the heads of the various Oriental communions—Greek, Armenian, Copt, Maronite, &c.—with a view to promote Christian education and the circulation of the Holy Scriptures. He visited Egypt three times; and the result was the establishment of a Mission at Cairo in 1825, one of the original band of missionaries being Samuel Gobat, afterwards Anglican Bishop of Jerusalem. The work was chiefly educational, and was carried on with the full approval of the Coptic Patriarch, who ordained for the service of his Church several students from the Society's chief seminary, and selected one of them to be Abuna (or Bishop) of Abyssinia. Not a few individual cases of spiritual enlightenment were recorded, but the general results did not warrant the Society in reinforcing or extending the Mission, and gradually, on the death or retirement of the missionaries, it came to an end.

For several years past Miss Whately, whose noble labours at Cairo are known to your readers, has been appealing to the Society to resume its work in Egypt. Small grants of money have from time to time been made to her from its funds, and in April last, before the recent war, the Committee at length determined to

send to Cairo the Rev. F. A. Klein, formerly C.M.S. missionary at Jerusalem, and well known as a distinguished Arabic scholar, and as the discoverer of the Moabite stone. The war necessarily caused his departure to be deferred; but he is now on his way to Egypt, and the Society issued in October last an appeal for a special fund for the extension of its Missions in Egypt, Palestine, and Persia (including the new station at Bagdad).

The design of these Missions is the spread of the knowledge of Christianity among the Mohammedans, by direct evangelistic and school work, rather than through the agency of the Eastern Churches, which proved of little service in the Missions of sixty years ago. Among the Coptic population, as your correspondent mentions, the American Presbyterians are at work.

FRED. E. WIGRAM, Hon. Sec. C.M.S.

Salisbury Square, London, E.C., December 4, 1882.

THE following notice of the return of the Bishop of Colombo to his diocese, with his newly-married wife, appears in the Ceylon Localized Edition of the *Church Missionary Gleaner*:—

The Bishop of the diocese and Mrs. Copleston arrived at Colombo safely, by the s.s. *Vega*, on the evening of Wednesday, October 18th. On the following evening (Thursday) an address of welcome and congratulation from the clergy of the diocese, together with a set of library furniture, was presented to his Lordship and Mrs. Copleston, at St. Thomas's College. We give the substance of the Bishop's reply to the address, taken from one of the public papers:—

"The Bishop replied in very feeling terms to the address, expressing the great pleasure he felt in returning to his home in Ceylon, a home that will be now made doubly attractive to him in that he was now blessed in one who had done him the honour to link her lot with his. God, he said, gave His chief blessings not always to those who most deserved them, but rather to those whom He would win by further exhibitions of His love. He had come back to labour again amongst them, and, he trusted, to labour with more kindness, more judgment, more charity than before. He spoke of the blessings and the responsibilities of marriage, and added that to him married life would be an incentive to greater exertion in the future. The gift they had presented him with would always remind him of his obligations, and of the pleasure their welcome had given him."

An address from the laity of the diocese was also presented on Monday, October 23rd, to be followed by some suitable gift, which is to be procured from England.

WE much regret to report the death of John Okenla, the Christian Balogun of Abeokuta. The Rev. V. Faulkner writes:—

Ake, Abeokuta,
September 14th, 1882.

I hasten to inform you of a sad trouble which has befallen the Abeokuta Church in the unexpected death of our dear Christian *Balogun* (or Commander-in-Chief), John Oloton Okenla, which took place at eleven a.m. on Thursday the 7th inst. He was an old man of between seventy and eighty years of age, but very active. He was one of the earliest Christians baptized in this country, and for over twenty years has held the office of Christian *balogun*, during the whole of which time he has been an exemplary Christian man. As a warrior and a Christian he was held in high esteem by all the chiefs in the town, and even those who feared re-

spected him. He was the founder of the Christian village of Shuren, between this place and Otta.

I have lately paid a visit to the out-stations. When I arrived at Shuren I was informed that the *balogun* had gone on business to Lagos. Anxious to meet with me for Holy Communion on Sunday, August 20th, he left Lagos the day before, walking about twenty-five miles; slept on the road, and early on Sunday walked another ten miles or so, to be in time for morning service. He arrived at 9.15, and was in his place in church by 10.30, remaining during the whole service, and afterwards for sacrament. He also attended the afternoon service. On the Monday I called a general meeting, in

which he related what he had noticed in Lagos, in order to stimulate the people in their efforts on behalf of the Abeokuta Native Pastorate Fund.

Sunday, 3rd, he was at home (here), and attended Sunday-school, morning service, and communion. Monday, 4th, we (Ake) held our local harvest thanksgiving meeting, and he was the last to engage in prayer, and persisted in carrying his own offering (a bag of 20,000 cowries) into the church, and laying it down in front of the communion rail. Tuesday and Wednesday he was out, and apparently quite well.

About 9 a.m. on Thursday the 7th, I was informed that the balogun was not well, but knowing he was about the previous day thought it some slight ailment. I was therefore the more surprised when, at 11 o'clock, word came to say he was dead. I went at once, and found it only too true, and at once sent a messenger, on horseback, to inform his people at Shuren. As a mark of special respect the Christians asked that he might be buried near the church, instead of the usual burial-place, and over the grave to erect some kind of memorial. To this I could raise no objection, and was rather pleased that the suggestion came from the people rather than from myself or the Rev. D. Williams, Native missionary in charge.

The funeral took place on Saturday morning, the 9th instant. The corpse was met at the church door by the three Native brethren (ordained), and myself. Mr. Williams read the psalms and lesson, and after a hymn I gave a short address from 2 Tim. iv. 6, 7. "I have fought the good fight," &c. This was followed by the choir singing a poem composed by some of their number, a kind of parting farewell to the old chief. The Revs. W. Moore and W. Allen continued the service at the grave. After which the war-boys fired a salute. It was a picture I shall never forget, to see many strong men holding their gun with one hand, and with the other wiping the tears from their eyes. I should have liked some of our wise-acres in England and elsewhere, who declare the African to be void of soul and feeling, to have been present on this occasion. The church and churchyard were crowded to excess by the multitude who had assembled to witness the funeral, including many heathens and Mohammedans. His loss (to us) is mourned, as having been a veteran in the service of his country, a veteran in the service of the Abeokuta Church, and a veteran in the service of Christ. He was not only the leader of the Christians in times of war and danger, but was also a magistrate in their civil matters.

THE Bishop of Calcutta lately visited the C.M.S. station at Gorakhpur in the North-West Provinces, where the Rev. H. Stern has been labouring more than thirty years. The Bishop himself wrote the following account of his visit. The new village he refers to is built on 170 acres of cleared jungle lately granted by Government, and is to be called *Sternpur*:—

I arrived at this station from Basti on my second tour of visitation on Friday, the 14th of July, accompanied by my domestic chaplain, the Rev. A. Stone, and the Rev. H. Stern, who had met me at Basti.

In the evening I drove out to inspect the new buildings, &c., which will make a new village for Native Christians. I was greatly pleased with it all: the plan is well devised, the houses excellent in every way, and built at a most moderate cost, and I found crops already springing up on the ground lately occupied by jungle. The young men who are the proprietors seemed to be very intelligently enthusiastic about their prospects, and their devotion to

agriculture gives proof of the excellence of the system under which they have been trained from their childhood at Basharatpur. I most earnestly wish every success to their new venture.

On Saturday morning I held a confirmation, when 100 Natives, mostly young men and young women, were presented. Their appearance and behaviour justified me in hoping that they were all sincere in their profession of faith, and of devotion to their divine Master's service.

In the evening, service was held for Europeans, when I confirmed five females, and I also in the morning visited the cemetery, which is in good order. I also delivered an address to

educated Natives, dealing with social and religious questions, and pressing upon them the duty of accepting the truth when once it was made plain to their minds and consciences.

On Sunday, the 16th, I administered the Holy Communion, and gave an address on Rom. vi. 11, to a good congregation of Europeans. I then drove out to Basharatpur, and addressed the Native congregation at their service, Mr. Stern interpreting for me. I also inspected the orphanages there, and some of the villagers' houses. Nothing can be more satisfactory, and very definite results have manifestly been secured. The people are prosperous, and well conducted, and are living in a natural way, but amidst order and comfort which it is most thankful to note. Returning to Gorakhpur I addressed the Native congregation at the 3.30 service, Mr. Stern again interpreting; and at 6.30 I again preached, but on this occasion to a large congregation of Europeans. On Monday I distributed the prizes to the boys, and addressed a large gathering of Europeans and Natives, and I afterwards inspected the orphanage and girls' school.

I received a most favourable impression from all I saw, and altogether I consider that there is no more successful Mission anywhere. I do not think of the number of conversions, nor do I mean to say that there is not much still needed, especially in the matter of competent agents: Mr. Stern should have a superior man for a Native pastor to take immediate charge of the Christian community in Basharatpur, and in other respects he should have more assistance; but the character and tone of the work is excellent, and I especially note the neatness and order and cleanliness which prevail everywhere. Mr. Stern's energy seems to be inexhaustible, and his zeal is inspiring. The Europeans are much indebted to him for his services to them, and I was glad to find that they appreciate his efforts for them, and entertain a high regard and respect for him.

May God spare him for many years yet to see more and more fruit of his long and continuous labours in this place, and may all be stirred up to support and strengthen his hands!

EDWARD R. CALCUTTA.

Gorakhpur, 17th July, 1882.

In noticing last year *The King's Message*, the Christmas number of *India's Women* (the magazine of the Church of England Zenana Society), we called it "a remarkable production." Still more emphatically are the words applicable to this year's issue (J. Nisbet & Co.): both in letterpress and in pictures it bears the unmistakable stamp of rare editorial ability. As we have no space this month for book notices, we mention *The King's Message* here. We trust it will bear a message to many a heart from the Great King, which shall be listened to, pondered over, and obeyed.

In addition to the *Church Missionary Pocket-Book* at 1s., and the *Kalendar* at 3d., a *Pocket Manual* has been issued, to sell at 1d. This contains the forty-eight pages of information about the Society and its Missions which is given in the *Pocket-Book* and *Kalendar*, but without the *Almanack* and *Diary* sections. We hope this little publication will be widely circulated, giving, as it does, for one penny, a complete sketch of all the Missions, with lists of the missionaries, Native clergy, &c., &c.

Another small publication just issued is a new "Subscriber's Card" for adult and juvenile weekly and monthly subscribers. It is intended for the subscriber to keep, and to present it when he pays his subscription to a teacher or collector or secretary, to have the amount entered upon it. Such cards have been found very useful in some Sunday-schools. They can now be had free on application.

HOME WORK OF THE SOCIETY.

East Kent Church Missionary Union.—At a meeting of this Union, held at the Deanery, Canterbury, on October 10th, it was suggested to the supporters of the O.M.S. in the district, that a "New Year's Thankoffering" might be collected on the first two or three Sundays of the year, and given to the Society. The offerings could be placed in boxes at the church doors, or collected in any other way that might seem desirable.

Halesowen.—The Anniversary Sermons of this Association were preached on November 26th, and meetings held during the week in five parishes (viz.: Halesowen, The Quinton, Cradley, Blackheath, and Romsley). At Halesowen, the Rector, the Hon. and Rev. F. G. Pelham, gave a tea to all the subscribers; forty-five being present. He then gave a short address, and was followed by the Assoc. Sec. (the Rev. R. Pargiter), who pointed out the advantages of united effort, and occasional meetings, in order to maintain the interest in Mission work. Several new subscribers were obtained, and an increased impulse given to the cause. The General Meeting was held in the large schoolroom, which, notwithstanding the inclement weather, was well filled; the Rector presided, and addresses were given by the Revs. W. Clayton, C. H. Oldfield, and R. Pargiter. A large number of boxes are in circulation, and there is every prospect of enlarged success in the Association.

King's Lynn.—The Anniversary of this Association was held on November 19th and 20th. Sermons were preached in St. John's Church, by the Rev. S. L. Dixon (the Vicar); the collections amounting to 24*l.* 8*s.* On the Monday two meetings were held; at that in the afternoon the Rev. E. G. Arnold, Rector of Great Massingham, presided; and in the evening the ex-Mayor (Alderman Smetham), took the chair; Admiral Prevost and Rev. W. B. Ferris (formerly Ceylon) being the deputation. The collections amounted to 16*l.* 17*s.* 1*d.*, making a total of 41*l.* 5*s.* 1*d.*, being an advance on last year, though not nearly "half as much again." Two members of the Town Council, Councillor Start and Alderman Oldham, also took part in the meeting.

Liverpool.—A Conference of the friends and workers of the Society was held at the St. Saviour's Schoolrooms, Canning Street, on November 16th, at which Archdeacon Bardsley, presided. The Rev. Canon Green gave an address on "Increased Missionary success a motive for enlarged Missionary effort;" after which an interesting and practical discussion followed.

Newcastle-on-Tyne.—The Annual Juvenile Meeting of this Association was held in the Central Hall, on Monday afternoon, November 21st. The Bishop of Newcastle (Wilberforce) occupied the chair, and there was a very large attendance of clergy and others. The Bishop, in opening the proceedings, expressed the interest he took in the welfare of the Society, and the pleasure he felt at seeing so large a number of children present. The object of the Society was one of great importance to the children, because they in the future would have to carry on the good work begun by their fathers. Interesting addresses, illustrative of the benefits of foreign Mission work, were delivered by the Revs. Canon Tristram, F. Plummer, T. Campbell, and others; and a most successful meeting closed with a collection on behalf of the Society.

Peterborough and Neighbourhood.—The Anniversary of this Association took place on November 12th and 13th. On the Sunday sermons were preached in all the three churches of Peterborough, and also at Thorpe, Fletton, and Orton Waterville; the preachers being the Revs. W. J. Richards (Travancore), C. Hopkins (Oundle), and G. Furness Smith (Assoc. Sec.). A well-attended meeting was held on the Monday, at which the Rev. Canon Pratt presided, when

the Rev. W. J. Richards gave a graphic account of his labours in South India. Mr. H. Morris, a member of the Parent Committee, followed, giving a description of the operations of the Parent Society and the onerous work of the Committee. He also gave interesting details of the Society's work in Central Africa, and of its Missions to the Mohammedans, of which Cairo was the centre.

On the following evening there was a meeting at Newark (a hamlet of Peterborough), the Mayor of Peterborough presiding, and Mr. Morris, the Rev. W. Thomas (the Vicar), and Mr. Goodyear (the ex-Mayor), feelingly addressed the assembled audience.

Reading.—On Tuesday afternoon, October 31st, a Conference of friends of the Society was held at the Abbey Hall, under the presidency of Captain Cobham, J.P., in the absence of the Bishop of Oxford at the Diocesan Society's Meeting at Oxford. The chairman, in a lengthy address, congratulated the Society on its success during the past year; advocated a more general interest being stirred up amongst the masses of the country, and hoped that all England would wake up to the duty and privilege of extending the glorious Gospel in all parts of the world. Mr. Eugene Stock (Editorial Sec.) then gave an interesting address; his subject being "Half as Much again." The Revs. Dr. Hill, R. Bren, and Canon Payne, and M. H. Sutton, Esq., also spoke.

In the evening a "Service of Song" took place in the Abbey Hall, when the Rev. J. Hamilton (Assoc. Sec.) delivered an address on the East Africa Mission after which a collection was made, and prayer terminated the meeting.

Taunton.—The Third Annual Conference of the Somerset C.M.S. Union was held at Taunton on Tuesday, November 21st. The Rev. H. Meyer, Vicar of Christ Church, Clifton, preached an admirable sermon, after a short service, at St. Mary's, from Isaiah lvii. 19. Then followed a business meeting in the Parade Hall, at which the constitution and rules of the Union were finally adopted. At 2.30 the Conference took place under the presidency of the High Sheriff, T. P. Broadmead, Esq. A large number of Hon. Dist. Secs. and other friends of the Union, male and female, were present. The Report was read by the Hon. Sec. of the Union, the Rev. P. V. M. Filleul, and stirring addresses were given by the Revs. H. Sutton, Canon Bernard, C. Marson, and Prebendary Nicholson. One who was present says of the day's proceedings: "Such gatherings, conducted in such a manner, cannot but do good and bear fruit. . . . Springs were thus touched which will move in many parts of the county. . . . The Conference seemed eminently successful—the tone earnest, sensible, business-like, hallowed." There was a public missionary meeting in the evening, but the weather became unfavourable, and it was not so well attended. A circular was issued to the various Hon. Dist. Secs. by the Secretaries of the Union, embodying seven questions, to which answers and suggestions were requested, as to the best methods of utilizing the C.M.S. Union.

Warwickshire.—The Half-yearly Meeting of the members of the C. M. Union for this county was held in St. Mary's Hall, Coventry, on St. Andrew's Day. The Rev. Dr. Jex-Blake, the Head-Master of Rugby School, and one of the Vice-Presidents of the Union, presided. The attendance was good, and represented nearly all parts of the county. After singing the hymn, "O, Spirit of the living God," prayer was offered by the Rev. F. M. Beaumont, and a very interesting and appropriate devotional paper, on the coming of the Kingdom of Christ, was read by the Rev. J. C. Pinney. The Chairman, in a short address, expressed his warm interest in the Society. The subjects discussed were (1) "Old principles and new methods," by the Rev. W. J. Smith, Vicar of Pendleton, and (2) "The reflex benefit of Missionary work, on ourselves, on the Church, and on the world," by the Rev. E. A. Kempson, Vicar of Claverdon. The Revs. C. J. Baskerville, F. M. Beaumont, Prebendary Mason, and F. H. Mylius, took part in the discussion. The meeting was closed by singing another hymn, and prayer by the Rev. W. Eliot, Vicar of Aston.

MISCELLANEOUS.

Bristol.—From May 21st to November 12th, sermons at Clifton (Emmanuel Church), also to young at Christ Church; Bristol (St. Werburgh's), Clapton and Redland Chapel; sermons and meeting at Long Ashton; meetings at Bristol (St. Clement's), Clifton (Christ Church), Wramley, Wraxall, Failand, and Whitechurch; juvenile meetings at Victoria Rooms, Clifton; Colston Hall, Bristol, Alderman Jose presiding; Christ Church School, Clifton, with Magic Lantern by Mr. Mantle; also lecture at Holy Trinity, Bristol, by Rev. W. S. Bruce. Preachers, Revs. T. G. Luckock, H. Meyer, J. Fox, H. H. Streeten, G. R. Moncrief, and R. C. W. Raban; and speakers, Revs. J. Wadsworth, J. H. Gray, H. Meyer, W. G. Baker, T. H. Howard, E. P. Vaughan, J. D. Thomas, C. Boutflower, C. R. Lilley, S. P. Jose, N. Cornford, and W. S. Bruce (Hon. Assoc. Sec.). H. O. Donoghue, Esq., presided at the Long Ashton meeting.

Kent.—Sermons and meetings at Sandwich, Herne Bay, Dover, Ramsgate, St. Lawrence, and Manstone. Deputation, the Revs. W. Clayton, A. H. Lash, J. M. West, A. Young, F. A. P. Shirreff, and S. Coles. Also sermons at Birling by the Rev. H. D. Hubbard (Assoc. Sec.). During October, sermons and meetings at Kingsdown and Canterbury; sermons at Deal; and a meeting at Kippington, when a Juvenile Association was formed. Preacher and speakers, Rev. T. L. Griffith, A. H. Lash, J. C. Hoare, H. D. Hubbard (Assoc. Sec.), and others. From November 16th to December 10th, meetings at Bidborough, Goodnestone, Brenchley, Loose, Crockham, and Ulcombe; and sermons at Loose and Sheerness. Deputation, Revs. J. A. Lamb (Sierra Leone), W. J. Richards (Travancore), and H. D. Hubbard (Assoc. Sec.).

Lancashire.—From October 15th to November 14th, sermons and meetings at Holcombe, Ashton-under-Lyne, St. Michael's-on-Wyre, Bispham, Thornton, The Moss, Copp, Out-Rawcliffe, Hambleton, Carleton, Poulton, Blackpool (St. John's), Fleetwood, South Shore, Weeton, Staining, and Holme; sermons at Carmel Fell, South Shore (St. Peter's), and Cheetham Hill (St. Luke's); and meetings at Rossall School, St. Helen's, and Liverpool (St. Luke's). Preachers and speakers, Revs. H. Dowsett, H. Jones, C. B. Leupolt, B. Thompson, W. Muzzell, Archdeacon Hornby, J. P. Hornby, F. T. Cole (North India), F. J. Dickson, T. Meadows, S. Y. B. Bradshaw, C. Pakes, J. C. Hoare, W. H. Baynes, W. Richardson, J. Pearson, T. Meadows, W. S. Jeffrey, A. W. Smith, G. Powles, A. P. Neale, Dr. Boinville, — Robinson, J. D. Thomas (South India), D. Day, and N. Vickers (Assoc. Sec.). Between November 19th and December 11th, sermons and meetings at Adlington, Douglas Parbold, Eccles, and Widnes; sermons at Bootle (St. John's), Whalley Range, and Oldham (St. James's); and meetings at St. Helen's, Ancoats, Walmsley, Werneth, and Platt (Manchester). The deputation, Revs. R. W. Bardsley, R. T. Dowbiggin (Ceylon), J. D. Thomas (Madras), and N. Vickers (Assoc. Sec.).

Leicestershire.—Meetings on October 19th and 20th at Thrusington and Seagrave, by the Rev. W. G. Baker (Masulipatam). From November 5th to 27th, sermons at Blaby, Leicester (All Saints', Holy Trinity, and St. Mary's) and Fenny Drayton, and meetings at Peckleton and Leicester (All Saints'). Preachers and speakers, Revs. G. Tonge, G. Ray, E. Davys, J. E. Fell (Hon. Dist. Sec.), E. A. Kempson (Hon. Dist. Sec.), and G. Furness Smith (Assoc. Sec.).

Lincolnshire.—During October and November, sermons at Bradley, Gainsborough, Laughton, Haverby, Ulceby, Thornton-Curtis, Long Sutton, Kirmond-le-Mire, Walesby, Redbourne, Goulceby, North Thoresby, Alvingham, Cockerington, and Coveningham; meetings at Barnack, Wansford, Howsham, Aswarby, Swarby, and Conisholme; and sermons and meetings at Blyton, Creaton, Swinstead, Carrington, Frithville, Market Rasen, Gosberton, Quadring, Donington, Waddingham, and Gaultby. Preachers and speakers, Revs. L. N. Knox, J. F. Mills, A. Gedge, G. S. Streatfield, A. Johnson, Dr. Fletcher, J. C. Bagshaw, J. Watney and T. F. Allison, Esq. (Hon. Dist. Secs.); also Revs. W. Tyrrell, H. Burnside (Japan), the local clergy, and H. Fuller (Assoc. Sec.).

Northamptonshire.—In October, Harvest Thanksgiving sermons at Byfield, by the Revs. R. H. Curgenvin and G. F. Smith (Assoc. Sec.); also at Whittering by the Revs. E. H. Everett and E. F. Green (Hon. Dist. Sec.). Sermons and meetings at Grafton Regis, by the Revs. B. J. Sams and T. C. Beasley (Hon. Dist. Sec.). Meetings at Dallington and Kings-thorpe, by the Rev. G. F. Smith (Assoc. Sec.). During November, sermons and meetings at Brigstock, Bodington (Harvest Thanksgiving), Peterborough (St. John Baptist's, St. Mark's and St. Mary's), Newark, Oundle, Orton Waterville, King's Cliffe (new parish), and Thornby; sermons at Stanion, Fletton, Langthorpe, and Cold Ashby; meetings at Kilsby, and St. Giles', Northampton; this latter, best for some years, many giving "as much again". Preachers and speakers at the above sermons and meetings, Revs. J. P.

Sandilands, E. T. Sale, W. J. Richards (Travancore), C. Hopkins (Hon. Dist. Sec.), W. R. Thomas (Hon. Dist. Sec.), W. J. Upton, H. Sutton (Central Sec.), W. Chatterley-Bishop, G. F. Smith (Assoc. Sec.), and H. Morris, Esq., of Parent Committee.

Nottinghamshire.—During October and November, sermons at Orston, Thoroton, Kirkby-in-Ashfield, Kirkby Woodhouse, Kirkby St. Thomas, and Southwell; and meetings at Kirkby and Southwell. Preachers and speakers, Bishop Suter, and Rev. H. Fuller (Assoc. Sec.).

Rutlandshire.—Sermons and meetings, during October and November, at Oakham and Kiddington. Preachers and speakers, Revs. W. Willey, H. Burnside (Japan), Dr. Gardiner (N.-W. America), and H. Fuller (Assoc. Sec.).

Shropshire.—From September 17th to November 13th. Sermons and meetings at Wrockwardine, Wellington (Christ Church), Kinnersley, Ketley, Longdon, Madeley (Emmanuel Church), Market Drayton (Harvest Thanksgiving), Wem, Waters Upton, Wellington (Parish Church); sermons at Wroxeter, Ford, Fitz, Coalbrookdale, Selattyn, Rowton, and Crudginton; and meetings at Wrockwardine Wood and Edlastone. Deputation, Revs. J. W. Richards (Travancore), A. W. Poole (Masulipatam), D. T. Barry (Fishley), H. H. Streeten (Assoc. Sec.), and R. Pargiter (Assoc. Sec.). In December, sermons and meeting at Bridgnorth, and meeting at Much Wenlock. Deputation, Revs. J. D. Thomas (South India), and F. A. P. Shirreff (North India).

Somersetshire.—From August 17th to October 9th, sermons at Seavington (St. Mary's and St. Michael's), also for children; Godney, Kernton, Cameley, and Wincanton (Harvest Festival); meetings at Chilcompton, Babcary, and Temple Cloud; and sermons and meetings at Glastonbury (also for children), Berrow (also juvenile address), Lymphaw, Somerton (also juvenile), Barton, St. David, Compton Dundon, Wellington, High Littleton, Yeovilton (and address to children), West Cornel, Stoke St. Gregory (also juvenile address), Burrowbridge, and Wedmore. Preachers and speakers, the Revs. J. A. Miller, W. J. Marshall, Prebendary Stephenson (Hon. Dist. Sec.), G. E. Smith, W. J. Caparn, F. A. P. Shirreff and R. Bateman (North India), E. Duke, E. C. Streeten (Hon. Dist. Sec.), Bishop Crowther, C. E. Unwin, J. J. Bennetts, T. Y. Darling, and H. H. Streeten (Assoc. Sec.). At all the above places, saving four, Mr. Streeten was the deputation. From October 15th to December 10th, sermons and meetings at Kilve, Otterhampton and Combwich, Compton Bishop, Chiselborough, Congresbury (and juvenile address), Bridgwater (Trinity), Ston-Easton, and Farrington Gourney, and juvenile address (new place), Winsham, Shapwick, Ashcott, Meare, West Hatch, Saltford; sermons at Stockland, Wembdon, Enmore, Burnham (and juvenile address), and Banwell; and meetings at Montacute, Ash, Chew-Magna (new place, a moiety gained), Bishop's Sutton (new place), Wick St. Lawrence, Queen Charlton, Ubley (first meeting), Norton-Malward, and Freshford; Preachers and speakers, Revs. R. Pargiter, R. R. A. Doolan, T. Y. Darling, C. F. Newell, Prebendary Salmon, C. W. M. Boutflower, G. B. James, A. Bowen, C. E. Unwin, W. B. Keer, D. H. Sheneer, J. D. Thomas (South India), E. Lombe, and H. H. Streeten (Assoc. Sec.), Colonel Simpson, and others. Mr. Streeten was the deputation on most of the above occasions. On November 21st a Conference of the Somersetshire C.M.S. Union was held at Taunton.

Surrey.—Sermons at Stoke, Godstone, Chobham, Blindley Heath, and Ewhurst; also juvenile meeting at Shotter Mill. Deputation, the Revs. G. Ensor, W. J. Richards, W. Clayton, and H. D. Hubbard (Assoc. Sec.). In October, meetings at Farnham and Hale; and in November, sermons and meetings at Haslemere, Peper Harow, and Woking, and sermons at Shotter Mill. The deputation, Revs. F. T. Cole, A. R. Cavalier, S. Compton, and H. D. Hubbard (Assoc. Sec.). From November 21st to December 4th, meetings at Rowledge, Elstead, Wreclesham, York Town, and Lingfield; also sermons at the latter place. The deputation, Revs. H. Fuller, C. T. Wilson, and H. D. Hubbard (Assoc. Sec.).

Sussex.—In October, meetings at Emmanuel Church, Hastings (juvenile), and Bishopstone; and sermons and meetings at Newhaven, by Rev. H. D. Hubbard (Assoc. Sec.). On November 19th, 20th, and 21st, anniversary sermons and meetings at Brighton; the deputation being Revs. F. A. P. Shirreff, R. Palmer, H. Fuller, Dr. Gardiner, and W. J. Richards. November 22nd to 29th, meetings at Stonegate, Tidebrook, Horsted Keynes, Dallington, and Polegate; the deputation, Revs. W. S. Price, J. D. Valentine, J. Sheldon, and H. D. Hubbard; and sermons on December 3rd at Colegate, by Rev. A. Isham.

Warwickshire.—In October, meetings at Coventry, Warmington, Bulkington, Thurington, Stockton, and Elmdon. Sermons at Halford (Harvest Thanksgiving), Astley, Attleborough, and Galley Common; and sermons and meetings at Penny Compton, Chilvers Coton, Stockingford (Harvest Thanksgiving), Nuneaton, and Rugby. Preachers and speakers, the Revs. A. Laurie, E. L. Hicks, J. Thomas, W. G. Baker (Masulipatam), G. R. Pennington,

A. S. Webb (Hon. Dist. Sec.), J. N. Adams, S. Compton (Madras), J. B. Whiting, A. W. Cribb, and G. F. Smith (Assoc. Sec.). In November, sermons at Water Orton, Curdworth, and Wishaw; meetings at St. Mary's, Leamington (juvenile), Birmingham (Christ Church, St. Paul's, St. Mark's, and St. Barnabas'), Brailes, Coventry (St. Peter's and All Saints'), Napton-on-Hill, and Atherstone; and sermons and meeting at Fillongley. Preachers, Revs. P. N. Leakey (Hon. Dist. Sec.), T. Jones, A. H. McCausland, and G. F. Smith (Assoc. Sec.), and speakers, Revs. R. Palmer, Prebendary E. R. Mason, and G. F. Smith (Assoc. Sec.).

Hibernian Auxiliary (Northern District).—Since last reported, sermons have been preached in the following churches in Belfast:—St. Anne's, Christ Church, Trinity, Magdalen, St. John's, St. Jude's, St. Thomas's, St. James's, St. Andrew's, Mariners' Church, St. Paul's, and St. Mary's; at Seagoe, Antrim, Kilbroney (All Saints'), Newcastle, Knocknamully, White House, Tullylish, Cushendall, Clonallen, Dromore, Seapatrik, Carnlough, Donaghmore, Warrington, Kilmore, Bryansford, Inch, Muckamore, Ramoan, Gartree, and Newry (St. Mary's and St. Patrick's). Meetings at Belfast (St. Thomas's, St. John's, and Trinity), the Drew, Dundela, and Muckamore. Harvest thanksgiving services at Clonard, Glencaly, Abamplish, Balrothery, Adare, Clontarf, Ferbane, and Maynooth. Sermons have also been preached in Dublin at St. Andrew's, the Female Penitentiary Church, and Kiel; at Tooms, Terryglass, Altadesert, Athenry, Dundalk, Aghmacart, Knockany, Ballingarry, Ballivor, Munterconnaught, Enniskillen, Galway, Bagnalstown, and Carlingford; and a meeting in Dublin at St. Luke's school-house, and at Tullamore.

Hibernian Auxiliary (Southern Division).—Since June, sermons at Glanmire, Mount Mellick, Maryborough, Cahir, Waterford (St. Patrick's and also Cathedral), Lea (Portarlinton), Fermoy, Schull, Ballylongford, Fiddown, Castletown (Berehaven), Myros, Six-mile-bridge, Killeihen, Killarney, Newmarket, Caheragh, Nenagh, Ennis, Kilmallock, Burren, Tullameelan, Newcastle (County Tipperary), Trimoleague, Ardchane, Kilfinity, Adare (Harvest Home), Tullamore, Limerick (St. Munchin's and St. Michael's), Dingle, Tipperary, Innishannon, Fethard, Rossenbery, Castlehaven, Mallow, Whitechurch, Macollop, Stradbally, Monksland, and Kilkenny; sermons and meetings at East Dunmore, Cappoquin, Tarbert, Carrick-on-Suir, Clogheen, Thurles, Kiltegan, Cork (St. Paul's), Cashel, Skibbereen, New Ross, and Abbeyleix; and meetings at Killeasherdine, Knockbride, Killinkere, Graughlough, Billir, Oldcastle, Durrow, Clonaslee, Monasterevan, Old Ross, Comeragh, Dungarvon, Lismore, Ardmore, Ballycotton, Killece, Baltimore, Ballybunion, Listowel, Kilrush, Kilkee, Berehaven, Trimoleague, Clonoulty, Roscrea, Corbally, Dundrum, Cappamore, Templemore, Templederry, Cloughjordan, Borrisokane, Cranna, Clarina, Newcastle (County Limerick), Akeaton, Nantenan, Cork (St. Luke's), Stratford-on-Slaney, Shandon (St. Ann's), Kilmeen, and Bandon.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for another year's mercies, continued and multiplied day by day. Prayer for grace to "go labour on," at home or abroad, for the missionary cause during the coming year, in full confidence that guidance and blessing will be vouchsafed as in the past.

Prayer for Egypt: that men and means may be provided for an energetic C.M.S. Mission there, and that the Mission may find a door of entrance to the hearts of the Moslem population.

Prayer for the new station at Bagdad. (P. 32.)

Prayer for China, that her "call" (p. 8) may meet with an abundant response.

Prayer for Kangra (p. 43); for Gorakhpur (p. 53); for Abeokuta (p. 52).

Prayer for the new Archbishop of Canterbury.

Continued prayer for more men, especially for the Society's vacant posts.

NOTES OF THE MONTH.

DEPARTURE OF MISSIONARIES.

Palestine.—The Rev. T. F. Wolters left London on November 24 for Palestine.

Persia.—The Rev. Bernhard and Mrs. Maimon left London on November 11 for Karachi, en route to Bagdad.

North India.—The Rev. G. H. and Mrs. Weber left London on November 24 for Bombay, en route to North India.

China.—Dr. B. Van Someren Taylor left London on November 23 for Hong Kong.

New Zealand.—The Rev. T. S. and Mrs. Grace left London on December 6 for New Zealand.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, November 21st, 1882.—The Committee took leave of the Rev. T. S. and Mrs. Grace, returning to their sphere of labour in the New Zealand Mission. Mr. and Mrs. Grace having been addressed by the Chairman (General Sir Wm. Hill) and the Instructions of the Committee delivered to them by the Rev. R. Lang, they were commended in prayer to Almighty God by the Right Rev. Bishop Perry.

The Sub-Committee in charge of the Africa Missions reported an interview they had had with the Rev. M. Sunter, late Principal of the Fourah Bay College, who had given valuable information in reference to the condition and needs of the Native Church, the Society's Educational Establishments, and the Port Lokkoh Mission; and had advocated, in reference to the Native Church, a rearrangement of the parishes and other changes, and in reference to Fourah Bay College, the extension of the Institution with a view to including students in arts and theology, a Training Class for Schoolmasters, and the admission of the upper class of boarders now in the Grammar School. In reference to Mr. Sunter's resignation, the Committee expressed their sense of the services rendered by him to the Society. During the period of eleven years he had won the respect and confidence of the community among whom he had laboured. They were thankful to know that Mr. Sunter will be able, in his new capacity as Government Inspector of Schools on the West Coast of Africa, materially to advance the cause of the Society and of Christian education generally. They wished him God-speed in the new sphere of work to which he has been called.

On the recommendation of the same Sub-Committee it was resolved to request the Society for Promoting Christian Knowledge to print the Nupe MSS. received from Archdeacon Henry Johnson, consisting of a Reading Book, Watts' First Catechism, and the Church Catechism.

The same Sub-Committee called attention to the faithful and judicious conduct of William Jones, Native catechist in temporary charge of Kisulutini station in East Africa, during the recent raid of the rebel chieftain Mbaruk. The Committee directed that a silver watch be presented to William Jones, in the name of the Society, as a token of the Committee's appreciation of his conduct.

With reference to a sum of 357*l.* in the hands of the Society which had been collected by the late Rev. T. S. and Mrs. Grace for an Industrial Girls' School in the Taupo district, New Zealand, it was resolved, at the request of the Rev. T. S. Grace (junior), to inform the Society's Mission Board in New Zealand of the Committee's readiness to apply the money to assisting his proposed Boys' Boarding-school on the Wanganui River, provided that the Board approved of the scheme.

General Committee (Special), November 21st.—The Secretaries reported the death of the Earl of Harrowby, a Vice-President of the Society, on the 19th of November. The Committee recorded their sense of the loss sustained by the Society, and by the whole Church, by the death of Lord Harrowby, who through his long life had been a warm supporter of the Society, and had used his influence in furthering the cause of Evangelical Religion, and every good and philanthropic work; and the Secretaries were directed to communicate to the bereaved family the expression of the Committee's sympathy.

The Bishop of Saskatchewan had an interview with the Committee, and addressed them in a deeply interesting manner, pointing out the urgent calls in his diocese, from the comparatively large number of heathen Indians

to be found there, and the activity of the emissaries of the Church of Rome, who were endeavouring also to draw over the Indians already attached to the Society,—speaking of the success which it had pleased God to give to the efforts of the Society in his diocese, and in particular to the good work done by the Native clergy,—mentioning also the efficiency of Emmanuel College, where Cree Indians were educated in Holy Scripture and in the use of their own language.

A letter was read from Dr. A. B. Duffin, of 18, Devonshire Street, Portland Place, accepting the position of Honorary Consulting Physician to the Society.

A letter was read from the Bishop of Ohio, dated November 14th, 1882, enclosing resolutions of a Commission appointed by the General Convention of the Protestant Episcopal Church of America, in reference to the proposed Japan Bishopric, suggesting measures for avoiding any appearance of conflict or confusion in the jurisdictions of the present American Bishop at Tokio and of the proposed English Bishop,—in particular, that the American Bishop should remain at Tokio, and that the cities of Osaka and Kiyoto be common ground for missionary work of both Churches, no Bishop having residence in those cities. The Secretaries were directed to convey to his Grace the Archbishop of Canterbury the readiness of the Committee to acquiesce in the proposals of the American Bishops respecting the Japan Bishopric.

Committee of Correspondence, December 5th.—Mr. M. L. Sandel, Native Christian pleader of Calcutta, had an interview with the Committee, and expressed his views on several subjects affecting the progress of Christianity in Bengal. In the course of his remarks he bore high testimony to the earnestness and great value of the work of the late Rev. James Vaughan, of Krishnagar, and the loving esteem in which he was held by the Bengal Native Christians. The Chairman expressed the thanks of the Committee to Mr. Sandel for his important remarks.

On the recommendation of the Sub-Committee in charge of the Africa Missions, it was resolved to request the Society for Promoting Christian Knowledge to print the Mende Vocabularies compiled by the Rev. J. F. Schön.

The same Sub-Committee reported upon an application from the Rev. G. Nicol, Native Government Chaplain at Bathurst, West Africa, for a grant-in-aid for a Mission proposed to be established by him on the River Gambia. The Committee considered that it was the duty of the Sierra Leone Native Church to make the best possible provision for its own members on the outlying portions of the coast, and also to attempt missionary effort to the heathen in such neighbourhoods; while, as soon as the state of the Society's funds should admit, the general question of strengthening and extending missionary operations on the whole of the West Coast of Africa should be carefully considered.

General Committee (Special), December 5th.—The Secretaries reported the death, at an early hour on the morning of Advent Sunday, of the Most Rev. the Archbishop of Canterbury, Vice-Patron of the Society. A letter was read from the Earl of Chichester, President, explaining the cause of his unavoidable absence, in which he wrote: "There can be but one feeling amongst our friends towards the memory of the dear Archbishop. He was a real and most valuable friend to the Society." The Hon. Secretary mentioned that before he entered office he had derived from intercourse with his predecessor, the late Rev. Henry Wright, a high sense of the very true

interest which his Grace took in the Society, and of the great value to it of his wise counsel and sympathy, and that the opportunities for conference with his Grace which it had been his privilege to enjoy had fully confirmed that opinion. Sir Harry Verney, Bart., M.P., spoke of the Archbishop's removal as inflicting one of the greatest losses which the Society and country could sustain. The Rev. Prebendary Wilson bore testimony to the wonderful variety of the work undertaken by the Archbishop when Bishop of London; and to his affectionate tenderness and sympathy, which would ever be remembered in his (Mr. Wilson's) own family, where it was experienced especially at a season of great domestic sorrow. The Rev. Canon Money spoke of an interview which he had with his Grace in reference to the late Henry Venn, and recalled the affection, respect, and admiration with which his Grace spoke of Mr. Venn, with whom he had been brought in contact, not simply in connexion with the Society, but more especially on the Ritual Commission. He also recalled the wisdom, boldness, frankness, and usefulness of the Archbishop's outspoken speech at Exeter Hall on an occasion when the Society was in the midst of an anxious controversy; and he further bore his testimony to the work done by his Grace when Bishop of London, particularly noticing the London Diocesan Home Mission. The Bishop of Huron, speaking as a Colonial Bishop, testified to the great loss to the Colonial Churches of one whose advice and assistance were constantly sought, especially in reference to the filling up of important ecclesiastical posts, and whose dealings with such questions always indicated his real sympathy with and knowledge of the Colonial Churches. The Rev. Sydney Gedge narrated several interesting personal reminiscences, from an experience extending back to the period when the Archbishop was at Oxford, and indicated how truly his Grace obeyed in spirit as well as in letter the apostolic injunction, "Condescend to men of low estate." The following Resolution was then unanimously adopted:—

This Committee have received the intelligence of the death of the Most Rev. the Vice-Patron of the Society, Dr. Archibald Campbell Tait, Archbishop of Canterbury, with a profound sense of the loss which this Society, in common with the Church of England throughout the world, has sustained by his removal.

They feel, however, that all expression of regret should give way to that of thanksgiving to the great Head of the Church for having raised up and fitted for the arduous responsibilities of the office one remarkable for energy, firmness, sagacity of judgment, large heartedness, and fatherly kindness, and who was enabled to fulfil his office, through a period of the history of the Church extending over fourteen years, when such gifts were pre-eminently needed.

In reviewing his Grace's connexion with the Society, extending over a period of forty-five years at Oxford, Rugby, Carlisle, London, and Canterbury, the Committee would especially notice his frequent attendance either at the Anniversary Sermon at St. Bride's, or on the platform at the Annual Meeting. His Grace preached the Fifty-ninth Annual Sermon when Bishop of London, and many weighty words in the nine speeches delivered by him in Exeter Hall in behalf of the Society will long be remembered. As Bishop of London, and occasionally as Archbishop, he ordained many of the Society's candidates, and also consecrated eight of its Missionaries to colonial or missionary bishoprics.

He was always ready with his wise and fatherly counsel when the Secretaries had occasion to seek it, while his conduct of the anxious controversy with regard to the difficulties which arose between the Bishop of Colombo and the Society's Missionaries in Ceylon, and the final opinion which, in conjunction with other Prelates, he pronounced in the case are remembered with special thankfulness.

That his long and active life, marked by patient continuance in well-doing in the midst of heavy trials, should have closed on Advent Sunday, as did that of the beloved partner of his labours four years before, and that he should have

been enabled to give attention to his official duties up to within a few days of his death, seem singularly appropriate. The Master had appointed to him his work, and he was permitted to do it as one waiting and watching for the Master's return.

The Committee desire that an expression of their sincere and respectful sympathy be conveyed, with a copy of this Resolution, to his bereaved family.

Contribution List.

In the following list of receipts from Nov. 11th to Dec. 9th are acknowledged all remittances from Associations, Benefactions, and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.			Middlesex: City of London:		
Bedfordshire	170	0 0	St. Margaret's, Lothbury	1	1 0
Berkshire: Bourton (including "Half as much again")	20	5 0	St. Michael's, Cornhill	30	7 0
Mansford	3	5 0	St. Stephen's, Coleman Street	50	0 0
Reading	250	0 0	Ashford	8	15 0
Buckinghamshire: Chelms	10	11 1	Bloomsbury: St. George's	25	18 0
Hanslope	2	0 0	Chelsea: Old Church Juvenile Association	2	13 9
Loudwater	2	2 0	Finchley: Parish Church	41	11 3
Oving	3	17 3	Fulham: St. Mary's	32	17 4
Seer Green	2	7 5	Haggerstone: St. Paul's	14	12 0
Upton-cum-Chalvey	20	0 0	Islington	200	0 0
Cambridgeshire:			Kilburn: Holy Trinity	52	7 0
Newmarket: All Saints'	129	0 0	St. Paul's	6	5 0
Cheshire: Altrincham: St. John's	52	0 0	Marylebone: All Souls'	38	10 0
Byley	6	1 0	Paddington: St. Paul's	11	11 6
Macclesfield and District	100	0 0	Pimlico: St. Michael's	17	15 11
Wharton	7	14 6	Spitalfields: Christ Church	80	15 4
Cornwall: Creed and Grampound	5	7 8	Spring Grove: St. Mary's	47	17 7
Mylor and Flushing	14	3 3	Staines	10	10 6
Torpoint	1	11 6	Stroud Green: Holy Trinity	22	14 1
Derbyshire: Stapenhill	87	17 1	Uxbridge	15	16 1
Dorsetshire: Hinton St. Mary	1	1 0	Monmouthshire: Chepstow	35	1 6
Langton Herring	3	14 3	Norfolk	1000	0 0
Swyre	2	4 7	Northamptonshire: Abington	1	18 0
Durham: Darlington: St. Paul's	15	18 0	Boddington	10	15 10
Gateshead	95	0 0	King's Cliffe	5	5 0
Essex: Chigwell		9 0	Peterborough	217	1 5
Clacton-on-Sea	36	16 10	Northumberland: Beltingham, &c.	7	16 0
Colchester, &c.	119	12 6	Nottinghamshire: Retford	35	0 0
Ongar, &c.	40	0 0	Oxfordshire: Holton	3	18 0
South Weald	20	0 0	Holwell	1	5 0
Walthamstow	1	1 0	Oxford: Christ Church Cathedral	10	0 0
Woodford Wells	12	11 6	Shropshire: Albrighton	1	6 8
Gloucestershire: Gloucester	100	0 0	Wombridge	2	1 4
Twigworth	2	17 4	Somersetshire: Bath	100	0 0
Hampshire: Fareham	115	0 0	Burnham	7	0 7
Lymington	27	3 3	Puxton	1	8 0
Pennington	1	10 6	Wiveliscombe	4	6 6
Portsmouth: Royal Dockyard Chapel	4	16 2	Staffordshire: Coven	5	0 0
Isle of Wight: Shalfleet	11	11 9	Kidegrove	8	5 8
Channel Islands: Guernsey	50	0 0	Kingsley	2	10 1
Herefordshire: Gansarew	4	12 2	Tipton: St. Matthew's	1	9 1
Hertfordshire: East Herts	200	0 0	Upper Tean	3	13 9
St. Albans	100	0 0	Suffolk: Beccles and Neighbourhood	50	0 0
St. Peter's	17	14 0	Woodbridge	8	12 0
Kent: Belvedere: Ladies' Assoc.	1	0 2	Surrey:		
Blackheath	109	14 5	Battersea: St. John's College	2	16 8
Brenchley	144	16 0	Bermondsey: St. James'	21	0 6
Sandwich	33	12 0	Blindley Heath	1	10 0
Lancashire: Heysham	8	8 0	Croydon	90	12 4
Lancaster, &c.	35	0 0	St. Peter's	10	5 10
Liverpool, &c.	100	0 0	Farleigh	1	8 0
Scaresbrick: St. Mark's	4	0 0	Kennington: St. Mark's	10	11 10
Leicestershire: Hinckley and Market Bosworth	36	0 0	Nutfeld	43	10 8
Leicester and Leicestershire	100	0 0	Kingston-on-Thames	25	15 3
Lincolnshire: Donington	4	0 0	Loughboro' Park: St. Catherine's	1	19 8
East Keal: Parish Church	1	4 6	Peckham: St. Mark's Mission	19	13 6
Howsham	1	4 6	Merton	15	0 5
Kirkby	3	3 8	Reigate: St. Luke's	9	6 0
Laughton	1	13 0	Streatham: Immanuel Church	27	12 6
Waddingham	6	15 0	Surbiton: Christ Church	44	4 9
			Wandsworth	87	8 4

Weybridge	70	4	10
Sussex: Burwash	8	17	0
Colgate	10	10	1
Dallington	15	2	6
Eastbourne	150	0	0
East Sussex	500	0	0
Etchingham	2	0	0
Maresfield	3	2	7
Slaughham	10	0	0
Stonegate	137	15	11
Warwickshire: Brails	8	14	6
Napton-on-the-Hill	5	0	0
Preston Bagot	1	12	0
Westmoreland: Milnthorpe	4	15	0
Soulby	7	12	2
Wiltshire: Little Hinton	17	3	7
Upavon	1	15	10
Worton and Marston	4	5	0
Worcestershire: The Quinton	27	9	6
Yorkshire: Burton Fleming and Fordon	5	2	7
Eastwood: St. Mary's	4	18	2
Hackness	3	14	9
Ilkley	40	0	0
Keighley	25	18	0
Scarborough: Ladies' Association	60	0	0
Whitby	203	10	10
Wilton	22	10	6

ASSOCIATIONS IN WALES.

Breconshire: Builth	1	15	0
Carnarvonshire:			
Penmaenmawr: St. Seiriol	5	0	0
Flintshire: Connah's Quay	4	17	1
Glamorganshire: Aberavon	2	8	0
Newtown Nottage	1	14	6
Portcawl	16	1	
Swansea: Ladies' Association	11	10	0
Radnorshire: Bledfa	1	0	0
Llanbedr-Paincastle	14	10	

IRELAND.

Hibernian Auxiliary	600	0	0
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BENEFACTIONS.

A. B. and E. J.	75	0	0
Allen, George Baugh, Esq.	10	0	0
Anonymous, "E"	40	0	0
"An Unprofitable Servant"	25	0	0
A. Z.	5	0	0
Bligh, Hon. and Rev. E. V., West Malling	5	0	0
Bosauquet, S. B., Esq.	25	0	0
Buxton, Sir T. Fowell, Warlike	100	0	0
Buxton, T. Fowell, Esq., Easneye	300	0	0
Deahon, Rev. Henry C., Teignmouth	5	0	0
Gibson, H., Esq., Ongar	20	0	0
Grocers, the Worshipful Company of	100	0	0
Hamilton, F. A., Esq., Lothbury	100	0	0
Howard, Mrs., Sandbach	50	0	0
Hubbard, W. E., Esq., Leonardale	500	0	0
In Memoriam, Mrs. E. L. Grant, by M. K. Grant	50	0	0
Keene, Rev. H. R., "Half as much again"	7	10	0
Maude, Captain the Hon. Francis, R.N.	5	0	0
S. A. J. (from Sheffield)	1000	0	0
Waters Siddonam	5	0	0
Welby, W. E., Esq.	25	0	0
W. Felix	5	0	0

COLLECTIONS.

Garrick, Mr. E. M., Ramsgate (<i>Miss. Soc.</i>)	?	0	0
Hodges, Mrs., Temple Grafton, by Rev. M. P. Sparrow	11	0	0
Laing, Miss A., Adelaide Rd. (<i>Miss. Soc.</i>)	1	5	0
Soulbury Church Sunday-schools, by Rev. G. H. A. Perry	1	1	0
Williams, William Lloyd-Wynn, Vronhenlog (<i>Miss. Soc.</i>)	11	6	

LEGACIES.

Clemens, late Mrs.	39	13	7
Colls, late Mrs. Eliz., of Great Yarmouth: Exors., Messrs. P. Case and G. Taylor	9	0	0
Foster, late Miss Eliza Caroline, of Taunton: Exors., Rev. A. M. Foster, and Mr. E. A. Foster	50	0	0
Greame, late W., Esq., of Ludlow: Excutrices and Exor., Misses F. Greame and E. Greame, and Mr. H. C. Greame	450	0	0
Hurns, late Miss Ann, of Bath: Exor., Rev. G. E. Tate	156	7	1
Ireson, late Miss, of Northampton	5	5	0
McCauland, late Rev. Wm. H., Hyde Pk.	10	0	0
Pugh, late Edward: Exors., Messrs. A. Atherton and B. B. Lee	500	0	0
Whistler, late Miss: Exors., Mr. W. B. Young and Rev. R. F. Whistler	20	0	0

FOREIGN CONTRIBUTIONS.

Switzerland: Clarens	10	3	0
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EXTENSION FUND.

D. T. T.	100	0	0
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BISHOP OF THE NIGER'S FUND.

From the Coral Fund, by Mrs. B. Baty	20	0	0
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HENRY WRIGHT MEMORIAL FUND.

Abbott, Rev. W.	10	10	0
Boulton, Rev. Dr., St. John's Hall	5	0	0
Blenkins, Rev. Canon	5	0	0
Exeter, Very Rev. the Dean of	10	0	0
Gedge, Sydney, Esq.	5	5	0
Glyn, Rev. Sir George L., Bart	10	0	0
Hoare, Rev. Canon	5	0	0
Hoare, Samuel, Esq., Lombard Street	25	0	0
Lombe, Rev. E., Swanton Morley	5	0	0
Smith, Abel, Esq., M.P., Chesham Place	25	0	0
Smith-Bosanquet, Horace, Esq., Broxbournebury	25	0	0
Sparks, William, Esq., Crewkerne	5	0	0

EGYPT, PALESTINE, AND PERSIA FUND.

A. B. and E. J.	25	0	0
Birks, Professor and Mrs., Cambridge	100	0	0
Bowcher, Miss	20	0	0
Brown, Misses	10	0	0
Deedes, Major George, Hythe	5	0	0
Few, Robert, Esq.	25	0	0
Friend	5	0	0
Gibson, H., Esq., Ongar	10	0	0
Gill, F. B., Esq., Bath	50	0	0
Hardy, Miss	10	0	0
Hopkins, Mrs. Adolphus, Leamington	10	0	0
Horne, Mrs. C., Upper Norwood	10	0	0
Lloyd, G. W., Esq., Ware	50	0	0
Maude, Captain the Hon. Francis, R.N.	5	0	0
Penmaenmawr: St. Seiriol	5	0	0
Purcell, Rev. L. T., Exeter	5	0	0
S. G.	10	0	0
Smith, G. J. Philip, Esq. (ann.)	25	0	0
Stonegate, by G. C. Courthope, Esq.	5	0	0
Thankoffering	10	0	0
Thankoffering from D. L. and E. J. H.	10	0	0
Walford, Rev. W. Stewart, Dallingham	15	0	0
Wells, Edward, Esq., Wallingford	10	10	0
Wigram, Rev. and Mrs. F. E.	50	0	0
Witherby, Mrs. S., Lee	25	0	0
Wright, Misses, Lenton	10	0	0

JERUSALEM DIOCESAN SCHOOL FUND.

Brown, Miss E. (coll.)	5	0	0
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DISABLED MISSIONARIES' FUND.

Buxton, T. Fowell, Esq., Easneye	100	0	0
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PERSIA MEDICAL MISSION FUND.

Brown, Misses	5	0	0
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Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

FEBRUARY, 1883.

MEDICAL MISSIONS IN CHINA.

BY THE RIGHT REV. J. S. BURDON, D.D.,

Bishop of Victoria, Hong Kong.



MEDICAL Missions have for many years been employed amongst the poor of our own cities in England in connexion with evangelistic work, and have met with much success. The efforts that have recently been made to increase and extend such Missions, both at home and abroad, do not mean that it is thought the preaching of the Gospel pure and simple has failed. They have arisen, I believe, because of the increase of earnest Christian life amongst us, which seeks to use the best means within our reach to draw men to the Saviour who are indifferent or hostile to all religion, and also because of the increased power that God has given us to revert to the original mode of presenting the Gospel to men.

The miracles of our Blessed Lord had at least two meanings. They bore one on the very face of them to the nation, and another to the particular individuals on whom they were performed. To the nation they should have been evidence of the power of God present among them in the person of Jesus Christ: a call to them to believe on Him whom God had sent. We know how this call was answered. But there was another aspect of these miracles as regarded individuals. To them they were spiritual transactions intended to rouse the individual to a sense of spiritual things, to faith in God, and true spiritual life. Sometimes He was successful, sometimes not. "Himself believed and his whole house" was the result in some cases. "Ye seek me . . . because ye ate of the loaves and were filled" was the sorrowful verdict of the Saviour Himself with regard to the effect of one of His great miracles. But He continued all through His ministry appealing to men's spirits by His teaching and His miracles of healing, and so He is our highest type of the true medical missionary.

This mode of working seemed so completely beyond our power when miracles had ceased, that, since the modern revival of evangelizing work by the Church, not even a humble imitation of it has, until lately, been made a prominent means of carrying out that work. But with the advance of medical science during the present century, and the increase of Christian zeal, the two have been combined, and with the happiest results. Medical science comes, as we believe, from the same source from which the miracles of the New Testament came, and it is, therefore, only natural that it should be employed in the service of the

King of kings. By it we too may in our measure give to men evidence both of the truth and of the beneficence of our holy religion.

There are three special reasons why medical missionary work, whether of male or female doctors, is peculiarly adapted to advance the cause of evangelization in China.

1. The first is the intensely strong prejudices of the Chinese. They are prejudiced not only against our religion but against ourselves. This prejudice amounts in many cases to actual hostility. It is the hostility, perhaps, of race, certainly of ignorance and unwillingness to learn what our character really is. This forms an immense barrier against personal and friendly intercourse with them, and especially against our exerting a religious influence upon them. We are to the Chinese simply "foreign devils." Perhaps by some of our acts, notably the forcing, in the first instance, of our opium traffic upon them, and so fastening a monster evil upon the country which seems sometimes hopelessly irremediable, we have almost deserved the epithet. But whether this be so or not, the hostile feeling often manifested by the Chinese against us is a fact, and this must be softened or removed before our teaching can be expected to be listened to. Their pride is another source of their prejudice. They believe China to be the centre of civilization, and will not acknowledge that foreign barbarians can have anything to teach them. Medical Missions let in new light on this ignorance and hatred and pride, and prepare the way for the best Light of all. Medical missionaries, truly qualified in their profession and as evangelists, are the proper pioneers of the Church in such a land.

2. The second reason is that the Chinese are destitute of rational medicine and rational medical treatment. They have acquired, by the long experience of ages, a certain amount of knowledge of the properties of herbs and other natural remedies in cases of ordinary sickness, but they have no real system of medicine. They have no medical colleges, no Government diplomas or official authorization of any sort. There is no knowledge of anatomy, and, of course, no surgery. It is the ambition of a Chinaman, almost a part of his religion, to die with his body complete as he received it from his parents. To appear in the other world without a limb would be to take at once the position of a criminal! In places where we have established hospitals, until they are taught the benefit of it and have acquired confidence in us, they would rather die than submit to a surgical operation.

Their medicines often consist of the most fearful decoctions. I cannot supply a list of the dread mysteries of a Chinese druggist's shop; but it may be judged what some of them are likely to be, when I mention that cockroaches dried and reduced to powder, dragon's teeth, pearls, and deer's horns are considered valuable medicines. Tiger-skins, and fossil bones of tigers, and other substances of the kind, are sold and eaten as good tonics.

It is amusing to read in a Report of the Swatow Hospital, of the doctor meeting one of his oldest Chinese acquaintances one day creeping out of the cellar of one of the out-houses of the hospital.

The Chinaman carried a small tin, the mouth of which he was stopping with a piece of newspaper. "On asking him," writes the doctor, "what he was doing there, he said that he was catching cockroaches to give to his grandson, a child suffering from dropsy, and for whom we had prescribed a day or two before in the dispensary. A Native doctor told him the child was suffering from *wind* in the system, not *water*, and that cockroaches boiled and eaten would cure the little one!"

Under such circumstances of ignorance and superstition, it is not wonderful that the mortality is very heavy. The climate of China is by no means deadly, yet it is said that the daily mortality of China is 33,000! When an epidemic breaks out the people die by hundreds. The only remedy in time of plague or pestilence that they know, is to organize a series of Buddhistic services to expel the evil spirits who are supposed to be the cause of the calamity.

We in England have had our own age of superstition and ignorance with reference to the causes of disease and the remedies. The light of Heaven has shone in on our darkness, and under the influence of a free and pure Christianity, medical science has been advancing like all our other sciences, and has long been teaching us how to mitigate suffering and save life. The helpless condition of the Chinese in the face of disease, or physical suffering of almost any kind, is surely, in the light of the life of Christ, a call to us to give them a share of the blessing that God has given us.

3. The third reason is found in the fact that large numbers of the Chinese suffer, directly or indirectly, from opium-smoking, which habit, if not actually introduced, has been intensely aggravated by our action in the matter of the Indian opium traffic.

I intend to say nothing about the traffic itself; but in view of urging the importance of Medical Missions in China, I shall dwell only on the suffering that opium-smoking causes. Whatever may be said in favour of that traffic because of its profitableness to the Indian Government, we cannot have it sufficiently impressed on our minds that that profit to us means suffering to the Chinese.

Where opium-smoking has become a confirmed habit, its cure is extremely difficult; but in cases of almost the worst kind our hospitals have often been the means of effecting cures, while our teaching has been blessed to the saving of the spirit. Mr. John of Hankow speaks of a man who had been an opium-smoker for twenty years, and who at the time when the missionary became acquainted with him was more like a ghost than a man. After attending the services for some time, he became deeply convinced of sin and very anxious to join the Church. He knew that he could not be admitted whilst smoking opium, but he was afraid that the attempt to break off the habit would cost him his life. At length he was prevailed on to come to the hospital and be cured. The experiment was almost too much for his worn-out constitution: "Were it not for my desire to become a Christian," he said, "I should never think of enduring this suffering." He was urged to persevere in dependence on the help of a sympathizing

Saviour. A few days later he was dismissed from the hospital, cured, as he himself said, in body and soul. "I am a new man," were his words; "I have been born again. Formerly I was a demon; now I am a man." Soon after he was baptized and began to work for Christ, and continued faithful unto death.

Dr. Gauld, who was sixteen years in charge of a hospital at Swatow, says (*Truth about Opium-smoking*, p. 38): "I remember a well-to-do Chinaman from a distant village who came to the hospital. He was one of the literary class, and a confirmed opium-smoker. After being with me for some time he expressed a desire to be freed from the use of opium. We attempted to cure him of the habit; but such hold had it got of him that in the course of the treatment he was reduced to death's door; and to save his life, after he had suffered great torment, we were obliged to let him have the opium-pipe again. In proof of his deep sense of the misery which the opium had caused him and his family, as soon as he began to get a little strength after resuming the use of the opium, he begged me to try once again if I could cure him of the habit. I said to him, 'Graduate, we have tried already, and you were almost dead. We cannot venture it.' His reply was, 'Teacher, whether I live or whether I die, I wish you to try to cure me of it. I take all the risk.' He had with him a grown-up son, who was listening to his words; so I said that on that understanding I would again make the attempt. We did so; and by exceedingly careful nursing, along with the use of remedies, but not without great suffering on his part and a close run for his life, he recovered, and was able to do without his opium."

These instances, well authenticated, and others of the kind that could be easily gathered together, show what an amount of misery is brought about by opium in the case of some of those who smoke, and what a boon our hospitals often are to them.

The number of smokers in large cities on the coast is something enormous. In country places it is not so large, but in some of the cities on the coast it is calculated that fifty per cent of the adult males smoke. Whether Indian or Native opium is smoked, and whether it is smoked moderately or to excess, our name is inseparably mixed up with whatever mischief is done either to the smokers or those dependent on them. The people are in many places firmly convinced that the missionaries are connected with the importation of the drug. They believe, whatever the facts of the case may be, that it came first from India,—that is, to them, England,—and that we fought with China because the Government wanted to forbid our opium. In many cases, the only foreigner the people see is the missionary, and he has to bear the brunt of the odium. No amount of explanation will take away the impression that exists on the minds of the people. The only thing to be done is to give them a practical proof of the falseness of their impression as regards the missionary by establishing hospitals in connexion with our Missions. There are only twelve hospitals in connexion with all our Missions in China, English and American. Only two of these belong to the Church of England. The increase of Medical

Missions ought to be the immediate outcome of the agitation against the traffic. We must not allow that agitation to evaporate in mere sentimental talk or empty denunciation, or even in petitions to the Government. Whatever is to be the result of the traffic, the sufferers in China need now our medical help so far as we can give it to them; and our missionaries have a right to be supplied with the only practical protest they can point to against our national connexion with the trade.

The removal of prejudice, the healing of diseases beyond the power of the Chinese to touch, and the cure of opium-smokers are not the only benefits of our hospitals. There are spiritual results also, although it may be difficult to tabulate them. In every Mission hospital the Word of God is preached, and taught daily to the patients under more advantageous circumstances than are found in ordinary congregations, and we have the testimony of the missionaries that many of these patients, on returning to their homes in the neighbouring towns and villages, have been the means of forming congregations of true worshippers before any missionary had gone among them at all.

In illustration of this matter of spiritual results, I will only give one or two extracts from the Swatow Medical Mission Report already quoted from. Every Medical Mission in China could supply instances of the kind, but this report is the only one at hand.

"Last year," says Dr. Gauld in 1880, "a patient in the Leper Hospital, who received his first knowledge of the Gospel there, and was baptized on credible evidence of his conversion by one of the ordained missionaries in Swatow, returned to his home on the sea-coast beyond the Fuh-Kien border, more than fifty miles distant. There he has been witnessing for the truth; and I am told that his father and brother, and some younger members of the family join with him in worshipping the true God. They have renounced their idols and ancestral tablets. His brother's wife died lately, through want of skill in the Native doctor. On her death-bed she was smiling and happy, and declared to those around that the Heavenly Spirit was calling her. She had been told of the Saviour by her brother-in-law, and so far as I learned was a believer in Him. At her burial there were not the usual idolatrous ceremonies, it being understood that she and the other members of the family had forsaken idols, and were worshippers of the living and true God."

The report of the same hospital for the following year says: "As to spiritual fruit, there have been numerous applicants for admission into the Church; but in one case only has the request been granted. The others, on leaving the hospital, were urged to attend for further instruction and examination at the chapel in the neighbourhood of their homes. Six of these applicants are known to have kept up their profession at their Native village. One has given up his occupation as a sailor to keep the Sabbath. Another has endured a good deal of persecution. The latter, whose history is a very sad one, was a middle-aged widow, who had an operation on the eyes performed with a successful result in February. Her late husband's friends objected

very strongly to her giving up the worship of idols, and as she persisted in this, treated her very cruelly. Their unkind and cruel treatment caused her to have long fits of weeping, and about six months after her return home from the hospital an inflammatory affection of the eyes, excited by fits of weeping, resulted in total blindness. She, however, maintains her constancy as a worshipper of God."

The incident yet to be brought forward in connexion with woman's medical work in China will show how, through Medical Missions, the highest classes in China are beginning to be reached, and the way, we trust, is being prepared for an entrance of Christianity among the rulers of the land. A few words must first be said about the importance of woman's work in China.

Woman's work in teaching the girls and women of heathen lands, woman's medical missionary work in healing the sick of her own sex in heathen lands, cannot be overrated. In China there are at least 150,000,000 girls and women. For the most part they are utterly ignorant, and consequently they are the very strength of superstition and idolatry in the land. As a rule the girls are not taught to read, and so hardly one woman in ten thousand is able to do so. There are no such places as zenanas in China, but the women of the higher classes are kept just as much secluded as though there were. It is against the custom and feeling of the Chinese that a stranger of the male sex should have anything to say to a woman. Much more is it contrary to the prejudices of the Chinese that a foreign male missionary should instruct a woman in preparation for baptism or in baptizing her take her hand. This no doubt is owing to the degrading view they take of woman, but the feeling is very strong, and it is well for us to respect it, for the sake of our holy cause, as much as we can. Still more difficult is it for women to apply at our Mission hospitals for relief at the hands of a male physician, and yet their sufferings must, in multitudes of cases, be very great, easily relieved by our remedies could they but be applied, and if applied they would be the means of opening the door to the very class in all China whom it is most important to interest and influence. Until the women are reached, nothing can be considered as permanently accomplished. It is they who teach the nation to be idolatrous, training the children in superstition from the very dawn of reason. And yet who is to reach the women of China to influence them on the side of Christianity but the Christian women? And no one will do it so effectually as the Christian *medical* woman. It is she alone who will be able to find her way into the interior of Chinese homes—which are zenanas to all intents and purposes—now fast closed against us. Some Christian female workers in connexion with our Missions have been able to get access into the inner quarters of Chinese houses, but none are welcome, when once the influence is established, like the female physician.

The employment to any large extent of Medical Missions of any kind in evangelizing the heathen is only of recent date, and they are only now beginning to assume the importance they deserve. But female Medical Missions are rarer still. The strong prejudice against

a woman training herself for medical work had to be overcome; the difficulties in the way of actual training for women are yet great. But it is sufficient to point to the fact that it has been done both in England and America, and is being utilized for the holiest of causes in our mission-fields. A few years more will suffice to establish the naturalness of a female physician for her own sex. In India and China, if we would reach the women either for teaching or healing, it is absolutely necessary. And this is beginning to be seen and acted on. There are English female Medical Missions in India, though we have no English medical ladies in China. The Americans are in advance of us in this respect. They sent the first female medical missionary to China nearly ten years ago, and they have now three distinct female Medical Missions in that country.

These American female Medical Missions God has wonderfully honoured by using them not only for those immediately intended to be benefited, but to bring such Missions, whether conducted by male or female missionaries, into special prominence now in China. The story is a remarkable one, and should lead us to more earnest prayer and effort on behalf of China. It must depend altogether on Christians at home whether what has happened in China during the last few years shall or shall not be taken proper advantage of for the pressing forward of God's work in that land.

Two or three years ago, in Tientsin, the wife of Li Hung Chang, viceroy of the metropolitan province, and practically prime minister of China, was dangerously ill. Native doctors were called in, and they gravely began to administer to her certain of the most expensive medicines in China, with the singular notion that their suitability and efficacy were to be gauged by their monetary value! It is said that these were given her one by one, and when all failed they informed her husband that they could do no more, except perhaps to repeat the process! His excellency was disgusted, and dismissed them all. He then took the bold step of calling in a foreign physician belonging to the London Missionary Society. This gentleman found that the case required treatment which, in the face of Chinese prejudice, he could not venture to administer; but, by permission of the viceroy, he invited a medical lady—an American missionary—Miss Dr. Howard, to assist him. She resided in Peking, which is eighty miles distant from Tientsin. "A special courier was sent by the viceroy to request her to come. A steam-launch was sent up the river to meet her and hasten her journey. Already she had in Peking a practice sufficient to occupy the time of two, and she came expecting to remain but a few days. Quarters were provided for her at the Yamen, or official residence, and she at once undertook the case in conjunction with Dr. Mackenzie." Gradually the ailment of Lady Li yielded to the remedies applied, and Miss Howard's fame soon spread among the Chinese ladies of Tientsin. She was called to attend the families of other high officials, and the result was that she took up her permanent abode in Tientsin. The opportunity presented of access to the official classes, whose doors have been hitherto hermetically sealed against foreigners

and Christian influence, was too precious to be allowed to slip. The viceroy himself showed his gratitude by providing a place in one of the temples for a dispensary, which he put in charge of Dr. Mackenzie, paying all the expenses; and similar apartments were provided for Miss Howard, Lady Li undertaking to defray the expenses. By a recent mail I heard that Lady Li gives Miss Howard every month a sum equal to about 30*l.*, or not far off 400*l.* a year. And all this is given by these exalted personages, the viceroy and his wife, who are heathens, in aid of *Christian Medical Missions*; for it is distinctly understood that evangelizing goes on in connexion with the medical work so supported.

Woman's work in China! The field is large, the door is open—but where are the women to do the work? In addition to the wives of the missionaries, there are only some sixty or seventy single ladies at work in all the Missions in China, not half a dozen of whom are medical ladies. I can count on the fingers of one hand the female workers of the Church of England, not one medical woman among them. Is that all that the Church of England, which by the appearance of our congregations seems so rich in pious women, can afford to the women of China? There are many godly, well-educated women in our Church, who with but a little training could be fitted to undertake the work of teaching; there are many also, who are fitted by strength of nerve, and health of body, and soundness of faith, to go through the training necessary for a medical missionary. What has been already done by our English and American sisters in China shows that it is only the will that is wanting, not the ability, either to learn a difficult language, or to go through the arduous work of a medical missionary.

A Christian woman is the standing miracle of Christianity! Nowhere except in Christianity is she put on her right footing. She owes everything to Christ. What are the majority of our English churchwomen doing for Him, either at home or abroad? We all know what an immense amount of the lady power, and especially of the young-lady power of England is running to waste, which, if sanctified by the Holy Spirit, and energized by the love of Christ, might be utilized for the enrichment of the world. Many, it is true, engage in Christian work at home,—in many places, I believe, they are almost too numerous, and overlap, perhaps hinder, each other's work:—few can face the sacrifice involved in joining, alone, the Foreign Mission service. Roman Catholic sisters come out to China by dozens; Non-conformist ladies come too in large numbers; where are our Church of England women? Parents shrink from giving up their daughters for the work: the climate is so unhealthy! the distance is so great! the separation from friends too trying! Is not Christ worthy of such sacrifices? Yea, and ten thousand more. The Lord Jesus calls from His throne, "Whom shall I send, and who will go for us?" Oh, that many of our English Churchwomen may reply, "Here am I; send me!"

NOTES ON CHURCH WORK IN THE DIOCESE OF MAURITIUS,

Chiefly in Relation to the Church Missionary Society.

BY THE VEN. A. D. MATHEWS, M.A.,

Archdeacon of Mauritius.

ISAIAH lx. 22.—“A little one shall become a thousand.” 1 COR. xvi. 9.—“A . . . door is opened; and there are many adversaries.”



HE multiplied ramifications of our Church must give rise to devout thankfulness. It is clear that they necessitate frequent and full correspondence between the centre of outward organization and the more distant members. Only thus can fictitious conceptions be rectified, local weaknesses corrected, and stagnation overcome; only thus can opposition be effectually thwarted, information supplied in due proportions, and public interest rightly maintained. Adequate representation is particularly required, for economic development and success, in the case of such smaller communities as lie somewhat off the great traffic lines, but often possess remarkable capacities for influence. St. Paul's working policy,—and indeed the whole system of the Apostolic Acts,—is marked by this feature, an early establishment and steady maintenance of “communications.”

Now the agents of our Church in places like Mauritius sometimes feel rather like a beleaguered garrison. Invaluable opportunities may go by, before the right help can be procured. It seems, indeed, passing strange that so important a settlement as the “Malta of the Indian Ocean”—*stella clavisque maris Indici*, according to her blazon—should, in addition to other defects in her arrangements, remain without an ocean telegraph, or even an established English mail. And, without trespassing beyond our own “line of things,” the value of the station, in a religious point of view, has, again and again, been indicated,—by none more clearly than by the present Secretary of the S.P.G. in *Under His Banner*, chap. xx.

Occasional depreciation is the common lot of good causes; but, upon the least reflection, it is evident that Mauritius offers for evangelistic work very special advantages; in its central position, ethnic and linguistic variety, and the migratory habits of the coolie. As yet Hindu customs have not crystallized amongst us; and we are comparatively free from established caste. Centripetally and centrifugally, so to speak, we are ever exchanging moral influence and force with surrounding countries. The population is more densely packed than that of Belgium; and its already considerable figure (360,000) increases rapidly. The work in the scattered island dependencies; the proximity of Bourbon, Madagascar, Natal, and Zanzibar; the many classes brought within the Church's scope—military, civil, professional, seafaring, commercial, agricultural, Indian, African, Malgache, Chinese; the undoubted genius from time to time evolved out of this motley social caldron; the European interests represented by

the French families;—all these combine to render the importance of this diocese, and the calls upon it, as well as the difficulties it has to contend with, far greater than a bare consideration of its acreage would lead one to suppose. Indeed, in statistical matters, and relative moderation in finance, it may sustain examination, and comparison with many useful centres.

Here an attempt is made to show that, through God's blessing upon the use of appointed means, the output and result are not deficient, whether judged by a quantitative or by a qualitative test. Christ's work always succeeds. The compiler of these notes, never having won the honours and diploma of a missionary, esteems it all the higher privilege to utter heartily his testimony of what he has seen and heard, during many years' residence in this mission-field, amidst cognate though not identical labours.

Since the appearance in 1872 of the papers already referred to by the Rev. H. W. Tucker, an important advance has been gained towards such organization as our times require. To replace an association, much valued in early years, but fallen into desuetude, we have now a "Diocesan Church Society," more representative in constitution. Besides its deliberative, and, in part, *quasi*-synodical character, it is of much use in developing self-help. It possesses the entire confidence of the Bishop; and is gradually coming to be viewed, throughout the colony, as the exponent of the opinions and wishes of our Church. There is a branch at Mahé, Seychelles. By the side of this body—but in perfect independence—the C.M.S. Native Church Council, under the thoughtful regulations sent from home, and the wise supervision of its chairman, the Rev. H. D. Buswell, is effectually and visibly promoting the growth of an Indian branch of the Church, such as the Mission requires. Hitherto no step has been taken, nor has any measure yet urged commended itself, in the direction of provincial association; and the diocese depends directly from the See of Canterbury.

As in all such settlements, church work naturally ranges itself under two main heads—the chaplaincies, pastoral in character, and not very dissimilar from English parishes; and the Missions proper, charged with itineration and preaching among the heathen. Some good people, imperfectly conversant with these matters, have, in such cases, expressed a little disappointment at finding that the more romantic stage of evangelistic labour has necessarily passed away. In the history of Missions this is inevitable, and partly a good sign; for European civilization is, in itself, a blessing, and induces new methods in the Church's labours. In presence, however, of 235,000 heathens and Mussulmans, we are very far from countenancing the notion that the Mauritius missionary can—without grave dereliction of most sacred duty, and prejudice to the cause of Christ—forego for a moment the distinctive features of his high calling, or relax from the most exclusive and intense devotion to his special work.

The temptation is common to despise the day of small things. But the ferment in the fragment works the leavening of the lump; and

the sowing of a small germ prepares the growth of a spreading tree. Limited areas, too, are more easily observed. Their history lies within a reasonable compass of memory; and they can be controlled. The circles of their influence soon expand, like that of the preaching that began even from Jerusalem. Look at Sierra Leone and Tinnevely. No one pretends that comparatively restricted spheres can compete in interest with vast fields like India, Central Africa, China, and Japan. What we are bound to show—and evidence of this should absolutely be required—is that the ferment of the leaven is active, that there is true life in the seed. The names of our Bishops hitherto, speak, we trust, for themselves. Spiritual life is sought in the first place. Ecclesiastical order is next considered and maintained. Considerations of space forbid details; but one or two instances may, it is hoped, be suffered.

Excellent work is being done in the Seychelles Archipelago; and a commencement is being made at Rodrigues. Even Bourbon, though French, invites the evangelist. At Praslin, a young clergyman of most self-denying and evangelic life and work is carrying on, indefatigably, a very promising Mission among the twelve islands of the group. The Bishop speaks most thankfully of his arduous and successful work, in his notes of a recent visitation. The Bishop reports that three-fourths of the population (1000) are attached to the ministry of this agent; who is a native of Mauritius, locally trained, and is at present working in connexion with the S.P.G. Mr. Warry's institution (C.M.S.), at Mahé in the Seychelles, is well known to the readers of this periodical.

Again, without much search, we select an example of the work of the long-trying C.M.S. Native Calcutta pastor, C. Kushali, in his ministrations at the Port Louis gaol. As assistant to the Rev. P. Ansorgé, he frequently attended criminals under capital sentence. In 1858 a murderer was brought to Christ and confession of his guilt—only the night before his execution—through Mr. Kushali's faithful and steadfast ministrations. Deep and sincere were his expressions of faith and penitence; and very touching and earnest the commendations of his soul to God by others, his fellow-Christians, after his baptism. As he went to death, his cry was, "Lord Jesus, have mercy on me. I have been a great sinner; but Thou hast died for me. Oh! pardon me; and give me a little place in heaven." And the account concludes, "On the gallows I prayed again, and also he; and I then left him, with the greatest hope that his soul would be saved, like the penitent thief's."

When the island passed under British rule in 1810—14, both religion and education were at zero. The Roman Catholic authorities lament this spiritual destitution even at a later date. Unfortunately an almost equal supineness was displayed upon our side for some years; and, later on, the liberated slaves gradually slid into the nominal faith of the French proprietors. Had we acted with zeal, love, and vigour, we should, perhaps, have been privileged to win them

for a purer creed; and the Church of England has since had to dispute, inch by inch, ground lost long before, as far as human carelessness could go. Mr. Tucker alludes to this also in his account.

Notwithstanding their neglect during their own (French) period, the ultramontane party have since urged upon the British Government, with extraordinary pertinacity, their pretensions to an ever-increasing augmentation and extension, far beyond anything then dreamed of. Great capital has been made of a vague engagement in the (provisional) capitulation, to respect the religion of the place, as then existing. Too much has been conceded to this imaginary plea; for next to nothing "existed" to be "respected." And in the treaty by which Mauritius was acquired in 1814, there is not the slightest stipulation of the kind even hinted. Nevertheless, British subjects did not scruple to prefer this supposed claim in the French chambers in 1833; but it was peremptorily refuted; and a verily little better fate befell a recent revival of these obsolete and unfounded pretensions in the colony itself. Misrepresentations, however, were eagerly put forth at that time to the prejudice of the non-Roman communions; from which C.M.S. Missions suffered in common with others. This was done with a view to recommending an augmentation of the Roman Catholic grant; and in part, we fear, some of these statements were accepted by the uninformed.

But the exorbitant desire of Rome to push the argument of a relative majority is recoiling upon itself, and has been rebuffed at home. We cannot, indeed, for a moment be tempted to exult in this; for, if majorities are to rule in connexion with religious questions, Christianity—not in Mauritius only—is excluded in all its forms. The last census (1881) again establishes, to our unfeigned regret, the preponderating strength of the heathen element: the Hindus and Mohammedans are twice as numerous as the Christians of all name. This is, indeed, a solemn call to us to redouble our activity. But if, as in such circumstances is but reasonable and right, equity and principle are to be considered, and govern at this stage, indubitably the Church of England possesses very high historic claims, and has more than justified her position in the island by the benefits she has conferred upon it. This is true, in a very special manner, of the C.M.S.

There are, perhaps, about 12,000 Christians of the reformed Churches in the colony, and 90,000 Roman Catholics; about twenty Protestant and fifty Roman Catholic clergy; receiving, most of them, some assistance from the state. The purely Governmental schools are thirty-nine in number, and the aided schools fifty-two; whereof sixteen are under Protestant management; besides seven in Seychelles, and nine new unaided schools. The number of Indian Christians of the reformed communions in Mauritius (almost all Church of England people) is about 2500, not counting African creoles, &c.

A crisis is passing in the history of the Indian coolie immigrant. Hitherto migratory in habit, the easy conditions of life found for him in this colony are tempting him to settle on a large scale. The Indians

are rapidly creolizing, and originating a new peasantry and bourgeoisie. Genius and talent raise some of them to more influential places. A vein of radical feeling and independent inquiry is also struck amongst the lower and middle sections of society. Newspaper activity, meetings, associations, conferences, and the like, testify to the incipient perturbation of the public mind. Some of our best esteemed missionaries and pastors realize this, and are trying to turn such a movement to account for God. But, humanly speaking, organization and education can alone meet the exigencies of the case. The foes of truth perceive this, and are using every effort. Indian "gurus" are increasing. Islam also is making a move. For the Indians of Mauritius, now or never is the word. The ore is fusing, and ere long will flow; the quality of the metal depends on the process to which it is subjected; and the shape will be determined by the mould and cast provided.

If this paper succeeds in interesting the friends of C.M.S. in this Mission, and Bishop Royston's work, even more than is already shown by the bountiful help accorded, the end of the writer will be more than answered.

When we remember the trials of the past—terrible epidemics; the unexpected and successive deaths of two newly-appointed Bishops, following hard upon the much-regretted resignation of Bishop Ryan, who accomplished so much for the Church in these seas; disorganization, and threatened disestablishment (happily averted); old omissions and neglect followed by the unremittent and eager virulence of Roman Catholic hostility; we cannot, indeed, be sufficiently thankful for what the Divine blessing has done for us thus far, or too hopeful for the future.

A brief recapitulation of C.M.S. history in this Mission seems just now wanted; and may be seasonable in connexion with other similar retrospects.*

The Rev. D. Fenn, C.M.S., visited Mauritius for his health in 1854, and was the guest of Captain G. H. Gordon, R.E., at Fort George. By the joint efforts of these two, a "Juvenile Missionary Association" was started, with the hopeful motto from Isaiah which heads this paper; and was maintained and became the nucleus of the organization that followed two or three years later, when the first resident missionaries, the Rev. (afterwards Archdeacon) S. Hobbs, and the Rev. P. Ansorgé, came to the island.

In 1858, C.M.S. had apparently about 100 adherents; in 1860, 200; in 1869 (notwithstanding the fever), 600; in 1881, 1500. A marked increase has taken place within the present episcopate.

During these years a good church has been twice built (destroyed in 1868 by hurricane), and a chapel erected; four Native deacons and two priests have been ordained,—one of the former a Mauritian

* General information, in a very ample form, will be found in an excellent account of Mauritius, read before the Colonial Institute, by H. Jourdain, Esq., and published in *The Colonies and India*, April 21st, 1882. For S.P.G. work, see the very full letter of the Bishop in the last Annual Report of the Society; and in "Results."

born and bred; two important orphanages were created, one so successful as to be entirely taken up by Government; and recently one of their own countrymen has been appointed to labour amongst the 3500 Chinese. The two orphanages are now represented by the institution so successfully conducted by the Rev. N. Honiss, at Plaisance, containing 115 inmates. *Since the first establishment of the bishopric, in 1854, the whole number of diocesan churches and clergy has been increased at least five-fold.* In 1879, the local association was merged in the new constitution recommended from home; to an outsider the results of the co-operation of the Native Church Council with the missionaries in conference seem eminently successful. The 1881 Report shows four local pastorates duly superintended, twelve catechists, a number of schoolmasters, and 1500 members; of whom 250 appear to have contributed, and to have raised about Rs. 1200 during the year; 367 are communicants, 173 baptisms have been performed, and 2000 services held.

Meanwhile there have been other forward movements. It will be remembered that missionaries were placed under the episcopal care of Bishop Ryan for Madagascar, on the reopening of that great island to Christian effort. Their early and far from unsuccessful labours, and the subsequent history of the Mission, are familiar to most, and do not call for comment here. There has also usually been some connexion between Mauritius and the East Africa Mission of the C.M.S.; and a close one between the same island and the important Mission to liberated Africans at Mahé, Seychelles. All these relationships have resulted in exchange of good offices, mutual encouragement, and an occasional stimulus to zeal and piety. The visits of the missionaries to the (then) head-quarters were always welcome, and productive of much good. The episcopal visitations, in return, were, of course, an integral part of the machinery of our Church's work. One cannot but feel that the future of Madagascar, East and Central Africa, viewed in the light of recent events and their missionary bearings, has a special claim just now upon our interest, our sympathy, and our prayers.

In Madagascar, especially, our missionary work was enterprised in full confidence that the Hova Government was recognized by the powers of Europe as having supreme authority over the whole island; and it was felt that, under protecting treaties, every part of the island was open to our labours. If the writer is not mistaken, this position has been acknowledged on the French side in a very marked way more than once; and one cannot but view with apprehension the present movement in a contrary direction, as threatening grave peril to the freedom of religion and the Gospel. May God overrule all otherwise; and turn to foolishness, both here and elsewhere, the counsel of the Jesuit!

There remains for consideration the urgent question of the day to those who care for the Church's welfare in Mauritius,—that of education, and notably Indian education.

Vitæ summa brevis spem nos vetat inchoare longam.

Nevertheless, there are those yet living whose course has synchronized with the whole development of primary instruction in that colony; and they, with one or two gone to their rest (as the late Superintendent of Government Schools, J. C. Browne, Esq., a tried friend of evangelic truth), have in fact, under God, made its history. Survivors may hope to see the question solved in a very great degree.

The Bible Society and the S.P.G., Governor Farquhar, the L.M.S. and its missionary, the Rev. J. Lebrun, sen., had, in early days, to encounter severe and continued opposition from certain quarters, in their efforts to educate "the blacks." Obscurantism ceased its mission only with the Vatican Council and the new face then taken up. The Roman Catholic Church is now bending all her energies to force the hand of Government, and to obtain dominion over the new little nation that is forming. It is a period of vital importance to C.M.S. interests in and around these seas. Neither pulpit denunciations nor private censures are spared; no considerations of respect for the civil superior and paymaster seem to be of weight. Government schools are openly attacked, and parents threatened. The "Catholic Union" have declared their resolution to secure the entire control of the education of the colony. They have, again and again, put forward the most extravagant demands for preponderating representation on the educational boards; and they have recently managed to secure the appointment of a Roman Catholic inspector, by them publicly to be approved as such, who now claims even the inspection of our Protestant schools, and independence of departmental control, while salaried by Government money, and administering public revenue. Papal aggression here and elsewhere often provokes the *quousque tandem*; but the Cicero to deal with our Catiline does not yet appear.

Twenty-five years ago the Protestant churches had twenty-two schools, with 1400 scholars, against seven Governmental schools, with 500.* In 1867, the Church of England had thirty-five schools and 1250 pupils, and spent thereon 1600*l.* per annum. After the great fever and hurricane of 1868 a change of policy succeeded. The S.P.G. (especially) discouraged scholastic work, and increased their catechetical agency. Unfortunately, this has damaged our educational prestige and front; but in a way that could hardly have been foreseen, when other considerations at the time prevailed. Recent events induced our Church advisers to support the system of (pure) Government schools; wherein, under due safeguards, full opportunities for religious instruction are provided, and the children shielded from excessive Papal influence. But the opposition to the state schools raised by the Roman Catholic faction has been so violent—showing their fear of open education—that the "aided" system, which is moreover cheaper to the revenue, has reaped the advantage; and Government has lately been but slack in supporting its own establishment.

The Church of England is, then, bound to go forward in the educational campaign; at the alternative of relinquishing her hopes

* Education Minute, Second Report, Mauritius Diocesan Society.

of influencing for good, and securing—in God's own time—for the Gospel, the rising Indian population. We welcome, and heartily recommend, the advance made in faith by the Rev. N. Honiss, C.M.S. He has extended our line again, by the formation of several new pioneer schools, whose future is of good augury.

The question of female education is agitated in the colony; but not in such a form as to need more than a passing mention here. Zenana work has never been attempted. There might be a few openings amongst the families of the wealthy Arab merchants, and better class of shopkeepers.

Higher education ought not to be altogether pretermitted in a conspectus of church work; and it is well to draw attention to the stamp of intelligence in the colony, to the remarkable and promising talent it has developed in most departments and professions—adorned by creoles of Mauritius. In this competition, the young Indians will not be left behind. Secular advantages are plentiful enough. The Royal College, though much opposed by Roman Catholic institutions, holds out unmistakable encouragements. Perhaps, in this direction, the best thing we can do is to influence current literature, and continue to attract youths of promise to Christ's service, by means of "preparandi" classes, catechetical training, and occasional educational help.

But to meet the wants of the mass of Indian children, no adequate provision has been yet attempted. From reasons upon which it is unnecessary to enter, the public boards of education function ill. The school ordinance of 1856, often revised, and, it must be allowed, improved, has done much for the old creoles. It would have done more had it not been sapped by the ultramontanes. But it has scarcely touched the Indians. There are (say) 110,000 children in Mauritius. Of these probably more than 40,000, of school age, are running wild, a prey to superstition and immorality, in the camps and villages, except when earning a few pence by *corvée*, or occasional field-labour.

Governors and other persons of influence and distinction have frequently drawn attention to the neglect of the Indian population in this respect, and have put the duty of helping to improve their state before the Christian bodies. Individual planters and others have shown great liberality. One or two tentative measures have, however, resulted in little or nothing. But this year a sum of Rs. 50,000 is placed upon the estimates, for providing 100 new Indian schools. The conditions have yet to be decided; and great watchfulness is required on the part of the friends of constitutional freedom and of religion. So far it is understood they are to be Government, not ultramontane schools; and English is to be taught. But this is obviously only an instalment. Before a general system, binding the Indians to educate their children, can be inaugurated, something nearer 500 such schools would be required. The Church of England should be in a position to claim and take up a fair share in this most important work, and to make her voice heard. *It is pretty clear*

that whoever occupies this field will be master of the future of Mauritius : for these children will be the backbone of the island in twenty years or less.

May it please God to stir up the spirit of those whose duty it is ; and to provide some adequate machinery for influencing them and the settling coolies for good, by bringing them within reach of a pure Gospel. The time is short ; and the Enemy is ever busy sowing tares.

“ Salt to season, light to shine, ”

have been vouchsafed to our stewardship. Shall we not disseminate to others ? We are not, indeed, responsible for results ; but we are for the use of opportunities ; and the Master's command is, “ Occupy till I come.”

[Archdeacon Mathews is not singular in his view of the importance of Protestant effort being awake on the subject of the education of the Indians in Mauritius. We have recently received a memorandum drawn up on this subject, at the request of the Bishop and the C.M.S. Missionary Conference, by our missionaries, the Revs. Messrs. Buswell and Honiss, in which the same view is strongly urged. The memorandum points out that, out of a total population of about 360,000 in Mauritius, no less than about 249,000 are Indians, and that the latter have increased in the last twenty years by 56,000, and in the last ten years by 32,000 ; and on this rapid growth of the Indian population, grounds the statement that “ it is generally conceded that the future of Mauritius is in the hands of the Indians.” The memorandum also points out that, out of the 47,250 Indian children of school-going age, only 4500 are receiving any education whatever ; and gives the warning, that this field of Indian education is sure not to remain much longer an open one, and that, if the C.M.S. fails to take it up with vigour, the work will pass over to Government and the Roman Catholics. And it expresses the earnest hope “ that the Home Committee will be able to offer encouragement, either by making an additional grant, or by prevailing upon some of its liberal supporters to come to their aid and make a speciality of this work.”

The Society is expending in the Mauritius at present as much as it feels justified in doing, in view of the demands upon it from so many other parts of the mission-field. But it is impossible not to recognize the importance of this question of Indian education there, and to express the hope that aid may come from some source or another to enable our friends on the spot to grapple with it.—Ed.]

THE NATIVE CLERGY OF SOUTH INDIA.

BY THE REV. R. R. MEADOWS.



THE Church Missionary Society has on its list a somewhat large number of Native clergy in South India. There are three at Madras, one at Ootacamund, four in the Telugu country, sixteen in Travancore, sixty-four in Tinnevely, and two have gone from Tinnevely to labour in the highlands of Ceylon—ninety in all.

What are the qualifications of these men for the work entrusted to them, must be a question of no small interest to the supporters of the Society, and one on which they would gladly be informed. It will be asked, What is their mental and moral calibre? Have they the education and theological training needed for teaching and guiding the infant Church? Are they men of such spiritual attainments as to be fitted to maintain in the converts that high Christian character which the Church at home wishes to see in the Church of India?

It must be remarked at the outset that it can hardly be expected that all these men will be on the same level as regards the above questions. If they are all spiritual men, we ought to be satisfied, if we know that different posts are found, suitable for men of different mettle. The rural congregations do not need pastors such as the city flocks absolutely require. It is enough if the pastor be somewhat raised above his people in knowledge. It is well if he be raised above them in spiritual life.

The instrumentality by which the Native pastors in South India are prepared and made fit for their work is something as follows. As a general rule, they are not young men fresh from schools or seminaries, but are chosen from the body of catechists, who have not only been trained for the office of catechist, but have had long experience as lay agents. Hitherto these catechists have had more or less instruction in theology even during the time that they have been serving as lay agents. Even for those who have no knowledge of English, there are original or translated works ready to their hand. In Tamil, at any rate (whatever literature exists in Malayalam and Telugu), are to be found such books as Butler's Analogy, Pearson on the Creed, Trench on the Miracles and Parables, Blunt's Coincidences, a Commentary on the New Testament, a Church History, a Tamil Greek Grammar, and many other works. When a lay agent has proved himself efficient and worthy, he is recommended for the office of the ministry, and is sent to a theological college for further and more systematic study. After the usual period has elapsed he is presented to the Bishop for examination and ordination.

We think we may safely say that, with here and there a sad exception, the Native clergy have not proved unworthy of their sacred calling. Faultless they have not been. The congenital tendencies of the national character are not eradicated by the form of ordination. They are men and Hindus still. But till we see the clergy in England, in small livings, ceasing to be ambitious for larger preferment; in country

parishes, superior to all tendencies to sleepiness and neglect; in towns, ceasing to be secular—till we see them all in town and country thoroughly engrossed in the one business of saving the souls of their parishioners,—till then, we can hardly expect to see Hindu pastors very much raised above what we find them to be. We think, however, that their present position, in point of steady and hard work, in point of devotion to their Master, contrasts not unfavourably with that of their brethren at home. We cannot do better than illustrate these remarks by referring our readers to particular instances of Native clergymen. As the individuals to be mentioned are most of them still living and at work, it will be, of course, not desirable to give names; we shall confine our remarks to a few facts.

The first four cases are of those who know English, and who have, therefore, free access to English books.

A—was brought up in Madras, and educated in the same college with at least one honoured English missionary as fellow-student. His knowledge of English, both for writing and speaking, was almost perfect. With the Greek language he had considerable acquaintance. He had read Thucydides, and had so kept up his knowledge that, a few years ago, when a small Greek Grammar for Tamil students was prepared and printed, he showed himself remarkably familiar with the rules of the Greek syntax, and rendered very valuable help in the work. He preached in Telugu, besides his own vernacular, Tamil; and had some considerable knowledge of Hindustani and Sanscrit. He was a voluminous writer and translator. His preaching powers were far above average, and he never failed to arrest the attention of a Christian congregation in church, or a heathen audience in the streets.

The following is a specimen of his manner of stating doctrine. It is, we believe, a translation from one of his Tamil works:—

“In our being justified we not only have forgiveness of sin and deliverance from punishment, but we obtain a right to the benefits which they possess who have kept the law. A justified man's sins are forgiven. The law of God cannot any more accuse him of transgression. He is completely delivered from punishment. He becomes an inheritor of eternal heaven. The happiness of heaven becomes his own. The first cause of all these blessings is the grace of God. There is nothing in man but sin and stain. All that he has gained is, the punishment of his sins and the wrath of God. Freely, by God's grace, does he become partaker of eternal salvation. ‘Grace’—that is, the divine favour, love, and mercy. It is this grace which is the spring of all his blessings. It was it which moved God in the beginning to save man. It was it which made God enter into a gracious covenant with His Son. It was it which finished salvation through the Son. It is this which moves God to send His Holy Spirit. It is this which makes us just.”

This brother entered into rest about three years ago.

Most of the friends of the Church Missionary Society know the history of the Rev. W. T. Sathianadhan; some have conversed with him when he paid a visit to England. It is needless, therefore, to say much about him. Suffice it to quote a few sentences from the closing pages of his Church History, as illustrating his power of writing English, and his opinion on an important subject:—

“The idolatry, the superstition, the worldly-mindedness, the immorality of the

Hindus are," he says, "certainly great obstacles; but the greatest and most formidable obstacle is *caste*. Caste is the bane of India. Idolatry has slain its thousands, but caste its tens of thousands. It enters into everything; and is so interwoven with all the social, civil, and religious institutions of the Hindus, that to rise above them seems next to impossible. Its laws are like the laws of the Medes and Persians, unalterable. . . . The Indian Church feels it sadly. There are many who have broken through the shackles of caste, and enjoy the liberty wherewith Christ has made them free; but at the same time there is a vast majority who are still fettered by this monstrous system."

B— speaks and writes English with a creditable degree of fluency and correctness. Though born a heathen, he has been for many years a tried servant of Christ. His consistency of conduct and zeal for the Gospel are beyond all praise. His powers of organization and ruling are considerable. His manner towards both heathens and Christians is loving and judicious. Born of high-caste parents, he endeavours to be an impartial overseer over agents of other and lower parentage. An extract from a letter of his will illustrate the spirit with which he works :—

"Christians," he says, "are everywhere increasing. You will no doubt have heard before now, and praised our gracious Father, for the wonderful accession from heathenism of 16,000 persons in the S.P.G. Missions here; and though we are not *thus* blessed, we have new-comers here and there.* There are the five baptisms at Sivagasi. It was only last Wednesday I was invited by an old reddi at K— to go and baptize him. He is an old man of sixty, having an old wife and five grown-up children. He is a well-to-do man. He is one of those rich people in our district who had not come to me for help from the Famine Relief Fund. He has come to Christianity without the least shadow of worldly motives. I spent the day in his house, preached to his relatives, and in their presence baptized the old man. When I spoke to him of the desirableness of having a prayer-house built on a piece of land of his facing the main street, he at once gave his consent, declining to accept a few rupees I offered to help him towards the completion of the building. He said all his substance was of God. . . ."

C— was, till his ordination, an English schoolmaster, during which time he would conduct the services in the church when the missionary was absent. Sprung from a good stock, and brought up by a godly father, he all along showed himself to be one who yearned over the souls of men. Of a poetical turn of mind, his sermons to the heathen were enlivened with plaintively sung fragments from heathen authors; and sometimes even in the church, while he was preaching, he would somewhat startle us with a solo, taken from the Christian Lyrics of the "Tanjore Poet." He has been deeply taught in affliction, and is one likely to build up firmly and well the Church committed to him.

D— has faithfully discharged his duties as a pastor for many years. He does not know a word of English. His sermons, somewhat ponderous, are solid and sound. He is a laborious worker. His manner is most conciliating.

E—, the cousin of the above, has only just been ordained. He also knows only Tamil. As a catechist, he was a remarkably patient preacher to a noisy and often insulting audience, although sprung himself from an origin to which violence and anger more

* This was written five years ago. Thousands, as our readers are aware, subsequently joined both the S.P.G. and C.M.S. congregations.

properly belong than forbearance and moderation. His influence with his fellow-countrymen is great. He has access to men of all castes. Brahmins allow him to speak to them under their own verandah. The following quotation shall close these few notes. They are sufficient, we trust, to show that many at least of the Native clergy are men doing their duty heartily, earnestly, efficiently, and in the fear and love of God. He says, in a letter translated:—

“I preached in 135 villages during the year, some of them fourteen miles from home. Perhaps 60,000 people live in them. Some few of them are Mohammedans, and a few are Romanists. All the rest are heathens. Morning and evening I make the Saviour known, and have seldom failed. In 1864 I made a resolution that I would not let a day pass without speaking to at least two persons, and I have kept to it. . . . On the fifth day of the feast I went with some Scripture portions and stood before the door of the temple. All the clothing and gold ornaments of the idol were the gift of one wealthy man. All the banners and flags, beautified with gold, were his present. Crowds and crowds stood with great reverence before their god. Alas! my mind was filled with grief, and that filled my eyes with tears. For a quarter of an hour my tongue refused to speak. Then, I thought, is the Lord's promise a lie? He has said, ‘The idols He will utterly abolish,’ and, ‘The Gospel of the kingdom shall be preached throughout the whole world.’ Then I thought, surely the Lord has some even in this crowd who will believe in His name and bow the knee to Him. With these thoughts I began to preach, and many listened to the Gospel.”

THEISM AND AGNOSTICISM IN INDIA.

A Paper read before the Madras Diocesan Conference, January 14th, 1882.

BY THE REV. W. T. SATTIANADHAN,*

Pastor of Zion Church, Chintadrepettah, Madras, and Chairman of the C.M.S. Madras Native Church Council.



COULD unfeignedly have wished that this subject, at once so difficult and momentous, had fallen into other and more competent hands. But, instead of occupying your time in speaking about my unfitness, I will at once proceed to fulfil my duty in submission to authority. The subject naturally divides itself into two heads: I. The evils recognized. II. The remedies required.

I. The evils or anti-Christian opinions of Theists and Agnostics. The founder of Theism or Deism in England may be said to be Lord Herbert of Cherbury, who flourished in the 17th century. He held that there was one Supreme God; that forgiveness of sins may be secured by repentance; and that none can be certain of a Divine Revelation unless made directly to himself. Deism, then, may be defined to be a belief in the existence of God, but not in a revelation. Its votaries assume that man, endowed as he is with wonderful powers of perception, generalization, and judgment, is fitted to observe every phenomenon of nature, and every religion in the world, and accept or reject what his reason or intuition judges to be right or wrong. With the Deist, then, the standard of judgment in a matter of such vital importance is his own unaided reason or Light of Nature. He does not, therefore, recognize the need of a Divine Revelation. In India, we are aware that there is a class of Deists called Brahmos. The founder

* The appropriateness of this excellent paper following Mr. Meadows's article on the Native Clergy of South India, will not fail to be noticed.—Ed.

of Brahmoism was Rajah Ram Mohun Roy, who, in his search after truth, visited England and died there. Over his tomb at the Bristol cemetery, which I happened to see, his religion or Brahmoism has been briefly portrayed by the hand of a countryman of his, Mr. Tagore, in words like the following: "Beneath this stone rest the remains of Ram Mohun Roy Bahadur, a conscientious and steadfast believer in the unity of the God-head. His unwearied labours to promote the social, moral, and physical condition of the people of India, his earnest endeavours to suppress idolatry and the rite of Suttee, and his constant, zealous advocacy of whatever tended to advance the glory of God and the welfare of man live in the grateful remembrance of his countrymen." His most illustrious follower, Babu Keshub Chender Sen, has advanced a step further. Instead of basing his religion, as Ram Mohun Roy did, on the Vedas, he started the theory that, like the honey which the bee gathers from every flower, truth may be culled from every religious system in the world. His religion is thus a kind of eclectic religion. Its principal tenets are a belief in the existence of God, the sufficiency of human reason or intuition, repentance and prayer for pardon of sin, and a life of devotion. It repudiates the idea of a Divine Revelation, and presumes to stigmatize it as a "Book Revelation," "Paper Revelation," and the like. Though it has borrowed largely from Christianity in its phraseology, theology, and even ritual, yet it directs its attack against some of the fundamental doctrines of the Gospel, viz., the Incarnation, Substitution, and Expiation. It is undeniable that it has its good points, inasmuch as it not only proclaims a crusade against idolatry, caste, and early marriage, but also encourages female education, widow-marriage, &c. This has led some to entertain a belief that Brahmoism is a stepping-stone to Christianity, and that it will ultimately end in it. In this belief, I myself shared some time ago. When I read Mr. Sen's admirable lecture on "Jesus Christ and Asia," I fondly cherished the hope that he was not far from the kingdom of God; but when I perused his very next lecture on "Great Men," and noticed his attempt to place our blessed Lord on the same pedestal as the other great men who have left their mark on the "sands of time," all my hopes quickly vanished like a delusive dream. My present conviction is that Brahmoism and Christianity will, like parallel straight lines, never meet. Nay more, that Brahmoism is an invention of the arch-enemy of God and man, calculated to stop earnest inquirers after truth from reaching the feet of Him who is the Way, the Truth, and the Life. The history of Brahmoism demonstrates the truth that, like the human intuition on which it is based, it is very unstable. Like the stone of Sisyphus, which rolled down again the moment it reached the hill-top, the baseless system of the Brahmos perpetually changes sides. In the nature of things it cannot be otherwise. A religion which does not rest on the solid foundation of a Divine Revelation or Mediation can never satisfy the cravings and aspirations of fallen humanity, and must end in ultimate failure.

And now a few remarks may be offered on Agnosticism. In the first ages of Christianity there was a class of philosophers who called themselves Gnostics, and who, as the name denotes, pretended to superior knowledge. But the Nineteenth Century seems to be a modest age, as Agnosticism, or ignorance, is the designation of the so-called philosophy professed by many. When, however, we begin to analyze the principles which underlie this philosophy, we cannot help styling it presumption or profanity. For it assumes that it has traversed the whole range of creation, scaled the heights

above, explored the shining orbs which roll in space, examined every being, organic and inorganic, on this terrestrial globe, penetrated the world of mind as well as of matter, and investigated every minute object and every law of nature, but that nowhere has it traced the footprints of God, the Almighty Architect of the universe. Hence the "*Unknown*" and "*Unknowable*" are the terms used in reference to God by Agnostic philosophy, which is also designated "Positivism." Positivism, the philosophy enunciated by Comte, is a system based on positive facts or the natural phenomena cognizable by the senses. As the Divine Being is not discoverable by the human senses, He is declared to be the "Unknowable" One. In plain language, positive philosophy is tantamount to a virtual denial of the Deity. When this philosophy is pressed to account for the origin of the world, it endeavours to do so by propounding various theories. One is that matter is external; another is that it has been caused by chance or fate; a third is that everything has evolved out of a primary cell, called a "germ cell," or a "mundane egg;" a fourth is that everything we see is an "optical shadow," or *Maya* according to the Védantic philosophy of the Hindus. In harmony with one of these, viz., the development theory, man may trace his origin to the orang-outang. It is plain, then, that Positivism lands us in scepticism and atheism. Pantheism sees God in everything, Atheism sees God in nothing. Positivism says, "I do not deny God, I only ignore Him, because I cannot know Him. I do not busy myself with the origin of the universe or the consummation of the ages, if the ages have a consummation." One is here reminded of the prayer said to be offered by a soldier on the eve of battle, "O God, if there be a God, save my soul, if I have a soul." Scepticism and Atheism are in their various phases rampant in Christendom: they may be seen in Russian Nihilism, French Communism, American Theosophism, Irish Fenianism, and English Bradlaughism.

It is a deplorable fact that young India, in its attempt to acquire western learning and science, has in some measure learnt also its Materialistic and Agnostic philosophy. The large importation of infidel works of Europe and America into this country, especially the *National Reformer* and other publications of Mr. Bradlaugh, has helped many educated Natives to become acquainted with modern scepticism and free thought. In this very city, the *Philosophic Inquirer*, a weekly Anglo-Tamil free-thought journal, has been conducted for several years by some educated Natives on the model of the *National Reformer*, and with the aid of some notable infidels of Europe and America. A single extract may be given from it as a specimen of the whole. "The third chapter of Genesis, which relates the story of Eve's temptation and of Adam's fall, is a plain and unmistakable reproduction of one of the myths of pagan faith. It is a copy of a tradition, or rather of a poetic allegory, that belonged to the earlier world. But on this narrative all the doctrinal systems of our modern churches depend; it is the common foundation upon which they have all been built. The fall of man is the only basis on which the doctrine of atonement can rest. If there was no fall, the atonement is a manifest superfluity, and it could not then have been the mission of Jesus of Nazareth to have made one." Let this speak for itself.

II. Having made these few cursory remarks on the nature and existence of the evil, I will now proceed to suggest a few remedies or methods of counteracting it.

(1) One is, as I presume, that the curriculum of the University should

somewhat be modified. The tendency of the text-books prescribed for mental and moral philosophy is such that it not only undermines all religious instincts, but also fills the mind with sceptical notions. Even Christian students, in some instances, imbibe rationalistic ideas and gradually lose their faith in religion. I venture to suggest that, as in the sister University of Calcutta, the study of natural theology may be recommended at least as an optional subject along with the cultivation of moral science and philosophy.

(2) Another method of counteracting the evil is, that the study of Christian evidences should be made compulsory in all the high schools and colleges of missionary societies. I am aware that one hour a day is allotted to the study of the Bible, but along with this, the study of some standard works, such as Butler's *Analogy* and his *Three Sermons on Human Nature*, or Paley's *Natural Theology*, or any other suitable work on the evidences should be enforced. The only objection which may be raised against this suggestion is that one hour a day is all that could be devoted to the study of Scripture; but may not an hour and a half be given, one hour for the Bible lesson and half for the evidences? Government requires four hours for secular subjects, but the time I have mentioned for Scripture subjects is only about one-third of that, and if so much time is not given to Scripture study, the main object for which Mission schools and colleges have been established, I for one see very little necessity for their continuance. But even if it were not possible to give more than one hour, I would still press my point by urging that Scripture and evidences may be taught on alternate days. I would also suggest that the employment of non-Christian teachers, who are more or less imbued with theistic, atheistic, and anti-Christian ideas, may be avoided as much as possible in our schools and colleges. "Prevention is better than cure" is a terse saying, and holds good in this equally with any other case.

(3) A third method, I venture to suggest, is the dissemination of books and pamphlets throughout the country directly bearing upon metaphysical, physical, social, moral, and religious questions which agitate the educated mind. The Hindu has a metaphysical turn of mind, consequently the difficulties connected with that abstruse science often engage his attention and excite his doubt. Hence the necessity of placing within his reach such literature as shall help in the solution of his difficulties. The publications of the Christian Evidence Society and of the Victoria Philosophic Institute in England seem to be best suited for the purpose. In connexion with this part of the subject, I would also suggest a weekly or bi-monthly journal, similar to the *Inquirer* published under the auspices of the lamented Bishop Cotton of Calcutta, embodying various questions and difficulties connected with science and religion, which rise from time to time, and the way in which they may be met.

(4) A fourth method by which we may stem the torrent of evil is by means of public lectures. Periodical addresses on such theories as are started by students of science, in a spirit of antagonism to Christianity, may be delivered by men of intellectual distinction and culture. It may be shown by them that though Christianity does not profess to teach science, yet it is not and cannot be opposed to it, as all truth, scientific, moral, and religious, is derived from the same source. From the principle of causation, induction, the design of nature, the law of conscience, the innate sense of responsibility to a higher power, and from the universal consent of mankind, abundant evidence may be adduced in support of the doctrine with

which revelation starts, viz., the existence of God. There are doubtless mysteries and difficulties in Christianity; but nature and science too have the same. Certainly science cannot boast of having entered into the *sanctum sanctorum* in the sublime temple of knowledge. "There are more things in heaven and earth than are dreamt of in our philosophy." Science may be taken to mean simply progression and not perfection. She has attained much, and may still attain more brilliant results; but when she has gained the highest eminence, her motto must still be "Progress." Her wisest course will therefore be to bow in humble adoration to that Being who is the Creator and Ruler of all. Instead of indulging in "Physical Evolution," or "Natural Selection," or any other theory so full of profound mysteries, she should at once acknowledge the creative act of the Almighty, the intelligent Designer and Maker of all things. Naked atheism is a repulsive creed. It is a heart-withering negation. If man, with all his noble faculties, and intellectual and moral powers, and deep religious instincts and inspirations, were to accept this creed, this philosophy of Nihilism, he really reduces himself to nonentity, to the "Nirwana" of the Buddhists, and the hope which animates his life and "springs eternal in his breast" commits moral suicide. If there can be one thing worse than a world without a sun, it must clearly be "Humanity without the Deity." Periodical lectures on these and similar subjects as well as on the distinctive doctrines of Christianity may be given, and these may afterwards be printed in a permanent form for circulation among the people.

(5) A fifth suggestion is the employment of missionaries—men not only of deep piety and zeal, but also of high culture, men well versed in the current philosophical opinions of the western and eastern nations,—to labour exclusively among the English-speaking Hindus. Some feeble attempt has been made in this direction by one or two missionary societies; but the field is so wide that it requires more labourers. With one or two exceptions, our Church has hardly ever employed a European missionary for this special work in this Presidency. I beg, therefore, to suggest that an appeal similar to the one made by the Bishop of Calcutta to the Oxford University be made by this Conference to some English universities for one or two thoroughly devoted but distinguished graduates to work entirely among the educated classes in this city. I have every reason to believe that such an appeal, proceeding from such an influential body, will meet with a hearty response.

(6) One more suggestion, and I have done. I have reserved it to the last because I wish to draw the special attention of this Conference to it, inasmuch as it has a special bearing on the Native Church. What I venture to ask is, whether this Church is in a position to stem this mighty torrent of evil and become a power in the country? In the Native Church, the pastors and teachers are, or ought to be, leaders of public opinion; but whether the standard of their education and training is such as to fit them for this position of influence is with me a serious question. English education is making rapid strides in the country. Every one seems to pant for it. The annual examinations undergone by thousands, and the academical honours obtained by hundreds, in connexion with the Indian universities, will testify to this fact. But what is very remarkable is that, with western learning, many of these men, as has already been intimated, become familiar with western philosophy and infidelity. Indeed, some of them, like the Brahmo missionaries, visit the principal cities and towns of India, and disseminate their views by means of public lectures and addresses in excellent

English. What I wish to submit is, that if the Native Church, as a corporate body, with its clergy and laity, does not keep pace with the progress of the times and the wonderful march of intellect, it must inevitably fall short of the lofty objects of its mission. It will fail to exercise any influence on the intellect of the land, and adequately to discharge its duties and responsibilities to its non-Christian countrymen. The Indian Church must not only realize, but also rise to her responsibility in this matter. Her pastors and teachers must, by English education and theological training of a superior kind, as well as by moral and spiritual attainments, become fitted to answer the adversary, whether he be a theist, or a pantheist, or an atheist, and to give a reason of the hope that is in them. No Christian can be too learned for this advanced age.

It must not be inferred from what has been stated that I am one of those who tremble for the ark of God, for that shall be safe in the arms of Omnipotence. All that I mean is that there is a duty we owe to the Native Church in this respect which must be performed to its fullest extent. Let us, therefore, endeavour, by the bestowal of the blessings of a sound and liberal education and by earnest prayers for the gifts and graces of the Holy Spirit, to elevate the tone and standard of the Native Church and enable her to fill her high position, and fulfil her divine mission efficiently and well.

JOURNAL OF A VISIT TO THE C.M.S. MISSION OF STANLEY, ENGLISH RIVER.

BY THE RIGHT REV. THE BISHOP OF SASKATCHEWAN.



MAY 29th, 1882.—Drove to the Forks of the Saskatchewan, and thence went as far as Cumberland on the Saskatchewan River in a skiff, accompanied by the Rev. Canon Mackay, C.M.S. Secretary. The distance on the river to Cumberland is about 250 miles. Here we left the skiff and went on board a large York boat hired from the Hudson's Bay Company, and commenced our journey by the lakes and rivers to Stanley, a further distance of about 250 miles.

June 7th.—We reached the end of Beaver Lake, and entered Pine River at 11 a.m. The bed and banks of the river were full of limestone, but at 6 p.m. we reached a point where the limestone ended and the granite rock began. The granite I was told continued all the way to Stanley.

June 8th.—Reached Scoop Rapids at 3 p.m. The shallows swarmed with fish; the men waded into the water and beat it with poles, killing large numbers and throwing them out on the banks. They were chiefly suckers going up the river to spawn. The river here narrows to thirty feet, with two falls in close succession, about fifty feet apart; each fall is about seven feet. The water is as smooth as glass to the edge of the first fall, then it breaks into a boiling sheet of foam; the fish were in myriads in the pools beneath the rapids—seeming to blacken the water, and appearing like a moving mass. They were ascending the rapids. I saw many actually emerge from the foam and push through the clear water of the fall at a point where there was a slight slope. They thus showed a most wonderful propelling power. Some of them were tossed back by the current, but they tried and tried again till they succeeded.

June 10th.—We reached Pelican Narrows, an outlying station of Stanley Mission. We were very cordially received by the Indians who assembled on

the bank and fired their rifles by way of salute. The Roman Catholic priest called at the Hudson's Bay Company's fort soon after our arrival. He speaks English, French, Cree, and Ojibbway. There are over 200 Indians belonging to this place. The majority are Protestants; but the Roman Catholic priest has baptized some of their children in the absence of a clergyman, and many of the Protestant Indians attend his services. The Nelson River Indians, who are chiefly Roman Catholics, trade here, and this increases the danger. There is no school. The children are altogether neglected. The Indians are here only in the spring and autumn, and then for a week only at a time. The Roman Catholic priest goes round with them wherever they go, and is, therefore, always at hand for baptism or sickness. Mr. James Roberts, who has been in training at Emmanuel College for the last two years to qualify him for acting as C.M.S. catechist here, is now with us, and will commence work without delay. He will go round with the Indians, but as he is not ordained he cannot baptize the children, and this gives the priest an advantage which he will be only too ready to turn to account. The journey from Stanley to Pelican Narrows is both tedious and expensive, so that the Rev. J. Sinclair can only come at long intervals. He has done everything in his power to counteract the efforts of the priest.

A service was held in the mission-house at 11 a.m. Prayers were read by the Rev. Canon Mackay. I baptized one child and confirmed nineteen persons. The candidates had been prepared for confirmation by one of the Indians, who, at Mr. Sinclair's request, undertook the duty without remuneration of any kind. I was exceedingly gratified to hear this. My address had special reference to the circumstances of the people, the subject being faith in Christ as the one Mediator; the Virgin Mary, though blessed among women, yet a sinner pardoned by Christ's blood as well as us; the saints good people, but only pardoned sinners. I then urged the practical duties of Christianity under the heads of living soberly, righteously, and godly in this present world. I told them that our catechist, Mr. Roberts, would teach their children as well as themselves, and urged them to help him to fish and hunt, so that he might have more time at his disposal for instructing them.

It appears that some time ago the Roman Catholic priest had induced many of the Protestant Indians to accept crosses and beads. The Rev. J. Sinclair, on coming down from Stanley to visit Pelican Narrows, collected all the crosses and beads, made them up into a parcel, and sent them back to the priest, with a request that he should not in future interfere with the Indians of our Mission.

We left Pelican Narrows soon after the service; the Indians again assembling on the bank and giving us a parting salute from their rifles. That evening we passed a small island of rock where it is said the compass defects so much as to be utterly useless. There are evidently vast quantities of iron in this country. I have also seen evidences of coal oil as we passed along the banks of the rivers.

We continued our journey for the next two days through a succession of beautiful lakes. The Lake of the Woods is very beautiful. It is studded with islands consisting of granite rocks with trees growing in the crevices.

I have been much impressed with the work done by our boat's crew. As there is no possibility of their getting strong drink, they are necessarily total abstainers. They labour hard now at the oars, which are large and heavy; again at the poles, when they require to push the boat up against the stream; very often they draw or "track" the boat by a rope, while they make their way through the trees and bushes on the river-bank, or wade in the water

with the bed of the river covered with sharp stones; at the rapids the boat has to be unloaded and the cargo carried across the portages; sometimes the boat—a large one capable of carrying five tons—has to be dragged across the portage. This involves labour of the most severe character, and yet they go through it all very cheerfully. Their clothes are generally wet all day, and they sleep at night on the ground wrapped in a blanket. It would be difficult to induce white men to go through the kind of work they do on such a journey as this, and endure the discomfort and hardship to which they have to submit. It seems evident that though the Indian does not fall in very readily with the white man's mode of working, yet in the kind of work to which he has been accustomed, and which he understands, he can show energy, strength, skill, self-denial, and long-sustained effort.

I have often noticed too, the kindness with which the Indians treat each other. When they meet in travelling they shake hands all round, engage in friendly conversation, and are always ready to share tea, tobacco, or provisions with those who may be in want. They appear also to be very considerate of each other's feelings. For example, we were crossing one of the lakes a day or two ago under sail, when most of the men lay down, wrapped in their blankets, and went to sleep. The wind however having failed us, the order was given to use the oars. One of the men who was sleeping did not wake up with the others. They called to him gently, but he still slept. He was in the way of another rower, but this man, rather than rudely rouse the sleeper, stood at his oar for a considerable time, and worked with great inconvenience till the sleeper awoke.

These Indians have some excellent qualities that will well repay the labour of cultivation. Their powers of observation are exceedingly keen. They acquire a familiar knowledge of the objects of nature with which they are surrounded. Nothing could surpass the tenacity with which their memory retains the impressions of the places they have visited or the routes by which they have travelled. I think that instruction in the elements of natural science would be a most useful part of their education, and one in which they would take a very lively interest.

English River has a much larger volume of water than the Saskatchewan. The channel is rocky, and so are the banks. Large vessels could in many places lie close up to the bank, as the water is so deep, and as there are no sand-bars the channel is always the same. The rapids are the only impediment to continuous navigation. In a great many places the granite is evidently mixed with iron-ore. The river expands into lakes with beautiful islands of rock more or less covered with trees. At present the emigration to our North-West Territories is confined to the agricultural districts, but the day will come when the mineral riches of the country through which we are now passing will prove a great source of attraction.

We reached Stanley Mission at 10 a.m., on the 13th of June. As we passed along the shore towards the parsonage the Indians fired salutes from over thirty rifles. I noticed an old woman come out of a house, rifle in hand, march down to the water's edge, fire off the rifle, and then return to the house. On landing we met Mr. Sinclair and a large number of Indians, men, women, and children. I shook hands with them all, not even excepting the babies, of whom there was a goodly number, and whose mothers held out their little hands to be shaken.

We held service in the church at 3 p.m. There was a large congregation. The prayers were read by Canon Mackay. We had the service for baptism at the end of the second lesson, when I baptized two children. In my sermon

I spoke to them about the work done by Mr. and Mrs. Hunt in securing the building of so beautiful a church, and of the solemn and affectionate words addressed to some of them by Mrs. Trivett on her death-bed. I also urged them to abandon an idea I had heard was prevailing among them to leave Stanley and seek their fortunes in the Saskatchewan district, pointing out the substantial advantages they now enjoyed, as their lakes and rivers abounded in fish, and their woods in game, while they could raise large crops of potatoes and other vegetables with very little trouble. I assured them that the Indians in the far west were living in much less comfortable circumstances than they were. I also pointed out the greatness of the blessing they enjoyed at Stanley, in having a faithful and devoted missionary, a beautiful church, and every possible effort made to promote their spiritual interests.

The Confirmation service was now held, when I confirmed sixty-nine candidates. I asked a number of questions on the main truths of the Gospel, and was much pleased with the answers I received from the candidates. I was satisfied that Mr. Sinclair had trained them carefully. After the Confirmation I addressed them on the nature of the promises they had so solemnly made before God and the congregation.

In the evening a meeting was held in the school-house for the election of a vestry and other business. It was stated that the people had contributed about \$50 (10*l.* sterling) in offertories during the past year, besides erecting a fence round the church and churchyard, valued at \$50, and supplying the firewood and all the work in cleaning and taking care of the church.

June 14th.—Service was held in the church at 10.30 a.m. There was a second Confirmation service for the benefit of some who could not attend yesterday. On this occasion six were confirmed. I addressed the candidates, and then Canon Mackay preached to the congregation, after which Holy Communion was administered. There were one hundred and one communicants besides the clergy. The value of the offertory was \$15, or about 3*l.* sterling. It was chiefly in promises to pay furs, written on slips of paper in the Cree syllabic language.

After service an old, venerable-looking Indian was brought to me by Mr. Sinclair. He shed tears while he spoke of the delight with which he had joined in the services of the last two days, and his hope that we should all meet again in heaven. I spoke to him about God's love in Christ Jesus to us poor sinners. He was deeply affected.

Mr. Sinclair strongly recommended a Chipewyan youth for training at Emmanuel College, that he might be useful among his countrymen. There are at present five Chipewyan families at Stanley, but it was arranged to train the youth for the Diocese of Athabasca, as the Bishop had requested Canon Mackay and myself to select and train a Native helper for him. It was also agreed that one of Mr. Sinclair's sons should be trained at Emmanuel College, on the C.M.S. list, for Mission work among the Cree Indians of the Diocese of Saskatchewan.

The five families of Chipewyans at Stanley embrace about thirty souls. They are Christian, and as they understand Cree they attend church and take part in the services. They have prayers in their tents every day, using our Cree Prayer Book. One of them was confirmed yesterday with his wife, who is a Stanley Cree Indian.

There are over 500 Indians belonging to the C.M.S. Mission at Stanley, including the out-stations of Lac la Rouge and Pelican Narrows. Too much importance cannot be attached to the effort to keep these people steadfast in the faith. The Church of Rome is actively employed in seeking to draw

them away from the simplicity of the truth as it is in Jesus. I am thankful to say that the Native pastor, the Rev. John Sinclair, a Cree Indian, has been most faithful and diligent in the discharge of his duties. He has more than justified the opinion I expressed of him to the Comitée at Salisbury Square, when I asked them to consent to his being brought to Emmanuel College, with a view to his ordination to the Native pastorate of Stanley. He has proved himself to be a spiritually minded pastor, and a most powerful and eloquent preacher of the Gospel in his native tongue. When he was at Emmanuel College I soon found that the knowledge that he was to preach in any of our churches was all that was wanted to crowd the church to the door by the people who understood Cree. They expressed themselves as much impressed by the eloquence of his language and the intense earnestness with which he set forth Christ crucified as the sinner's only hope.

As far as I can judge from what I saw, the Mission at Stanley is in a most prosperous condition. The total number confirmed on this visit was 94—that is, 75 in Stanley Church on June 13th and 14th, and 19 at Pelican Narrows on June 10th. The number of communicants was 118, exclusive of clergy: 101 in Stanley Church and 17 at the Narrows. These numbers are very far in advance of any known before at the Stanley Mission.

To the best of my knowledge too, the life and conversation of these Stanley Indians are in a marked degree consistent with their outward profession. I hear nothing about their conduct that leaves any doubt about their sincerity upon my mind. One of my clergy here had a letter some time ago from his mother who resides in Manitoba, in which she stated that on a recent Sunday morning she heard the sound of a well-known hymn-tune in the neighbourhood of her house on the river-bank, and on going out she saw a camp of Indians. They proved to be Stanley Indians who were holding a service of prayer and singing in their native Cree language. They had brought their furs all the way to Winnipeg for sale, and had not, as many travellers do, forgotten to bring their religion with them as their best safeguard in the midst of many temptations.

Mr. Sinclair asked me to urge the friends of Missions in England to send gifts of clothing for the Stanley Indians. It is much wanted to assist the aged and infirm, as well as the orphan children. Since he received charge of the Mission there has been a falling off in the Mission gifts from England, although the need for them is now greater than ever. Mr. Sinclair is not personally known to the ladies who so kindly provide the gifts of clothing, and he has no one to plead his cause; but he belongs to the class of C.M.S. missionaries that I know those ladies are very anxious to help. He is himself an Indian, and God is most manifestly blessing his work among his countrymen. I may say that I do not know any Mission where gifts of clothing would be more useful or better bestowed than at Stanley.

We left Stanley at 4 p.m., and pursued our journey homewards by the same route as we came. At Cumberland I gave Canon Mackay leave of absence from the diocese till August 15th, that he might visit his family in Manitoba. On reaching the Nepowewin Mission, Fort La Corne, I held a Confirmation, when twenty-five persons were confirmed and two children baptized. The Mission here is at present in charge of Mr. John Umphable, the Society's catechist. The Indians have removed to a reserve about five miles distant from the old Nepowewin Mission buildings. The Rev. James Settee visits them from time to time to administer Holy Communion and to baptize the children of the Mission.

THE GOSPEL IN THE ISLAND OF KIU-SHIU.



LETTERS of great interest have appeared from time to time, from the Rev. H. Maundrell of Nagasaki, Japan, describing the progress of the Mission in the great island of Kiu-shiu, of which Nagasaki is the port. The Rev. A. B. Hutchinson, who has lately been transferred thither from Hong Kong, sends the following first impressions of the work. Every reader will agree that his letters are among the brightest and most encouraging that have appeared in our pages for a long time. They cannot but fill us with thankfulness and hope. The first letter notices Nagasaki itself; the second describes the interesting outlying Mission at Kagoshima; and the third, which is of quite recent date, relates visits to the other two cities occupied by evangelists, Saga and Kumamoto:—

Nagasaki, June 10th, 1882.

The impressions made by this time upon me as to the work in Japan are very favourable. At Tokio I saw Mr. and Mrs. Williams, and heard of one family of influence added to the Church there, besides other inquirers. It seems a pity that our staff there should be so weak.

At Osaka we saw Mr. Warren, and admired his enlarged church, with its substantial walls and fine room in rear for preaching, inquirers, Sunday-school classes, &c. We were cheered by all we heard from Mr. Warren and Brothers Evington, Dening, Pole, and from Miss Oxlad, about the condition of the Church there.

At Kobe we were welcomed with great kindness by the S.P.G. brethren. Their church is a good substantial building, in fine position, close to the Native town.

I travelled down with Father Nicolai, the Greek Bishop of Japan: he speaks English well. He told me that their adherents are about 6000, scattered, many in Kiu-shiu, specially at Kagoshima, where they are about to build a fine church. I have learned from other sources that whilst amongst these converts there are some fine men who have acquired considerable knowledge of Scripture truth by their own efforts, the mass are very ignorant, and do not even attend divine worship; so that, amongst 150 to 200 in one place, only about five or six come regularly to church. This is Mr. Thompson's experience, the agent of the Scotch Bible Society. The Roman Catholics now claim about 20,000 adherents in Japan. I was told this by Mr. Francis, recently acting judge at Hong Kong, himself a

Roman Catholic, an old acquaintance, who was passing through here the other day. They look on the 7000 who were discovered a few years back, descendants of the work of Xavier and his successors, as a proof of the reality of that work and its spirituality. The remaining 13,000 are many of them those who have had courage to declare themselves descendants of the old martyrs, as it has become safe to do so. Many thousands are in Kiu-shiu; mostly poor farmers and agricultural labourers, very diligent in attending public worship, but ignorant of Scripture, and given to Mariolatry.

When we reached this, the catechists were in for the half-yearly examinations, and to say adieu to Mr. and Mrs. Andrews. We were much pleased with the gathering at tea at Mr. Maundrell's to "speed the parting, greet the coming" labourers. Mrs. Goodall's girls and young ladies looked very nice, the men and women of the congregation, the catechists and students, all presented a most cheering contrast to the few Christians of 1878. Then, as to the examinations, Mr. Maundrell asked me to set a paper on St. John's Gospel, and I accordingly set one by no means elementary. He also showed me his questions on Romans and Old Testament, and I think you would have been highly satisfied at the evidence given by the replies as to the intellectual capacity of our catechists, as well as the proof that they had grasped firmly the fundamental doctrines of the faith. I next met them at Conference, which lasted all day, on management of out-stations, inquirers, schools, &c.; matters which they discussed with quiet earnestness and practical good sense. They

are evidently gentlemen by birth and breeding, and this was specially noticeable on another and late occasion. They find, after two years' uncomplaining experience, that their salaries are too small to live on, and their own purses had been taxed to the extent of some seventy dollars each during that time.

The Episcopal Methodist Mission has just opened a very fine building, right below Mr. Maundrell's house, to hold 150 girl pupils, half of which are boarders. It has cost \$12,000, or 2400*l*. Whilst we do not think it a wise outlay or plan, as far as female Christian education is concerned, we cannot but admire the energy shown, and the resolve to do thoroughly what is attempted, by our American brethren.

We had a most interesting meeting last night of the Nagasaki Church members, who cheerfully voted help from the offertory fund, and besides suggested and decided on a subscription to enable the Saga Christians to provide a burial-ground, the want of one being a hindrance to inquirers, who are threatened by Buddhist priests with excommunication from their cemeteries. A Committee was also formed to find at once, if possible, a site or place in this city for a central preaching-place. There is great difficulty in getting one owing to priestly opposition.

Mr. Andrews urged me to take over various works. One, the Hon. Secretaryship of the British and Foreign Bible Society, and consequent looking after sales, &c., at the little dépôt in the city. One, the Hon. Secretaryship of the Sailors' Coffee Room, a nearly self-supporting institution, which involves a good deal of bookkeeping, but does a large amount of good. Also the visiting the sick English at hospital. There is no one else literally but ourselves to do this, so I have consented. Then I take the preaching for the present in English, as Mr. Maundrell has all the Native work. However, I was glad on Whit Sunday to make a beginning in Desima Church by taking the distribution of the cup, using a Romanized form, and last Sunday read the Lesson and the Epistle in the Native service in addition.

Nagasaki, July 28th, 1882.

Since I last wrote to you I have been

able to visit Kagoshima, in company with Mr. Maundrell, by taking advantage of a visit from the Rev. W. Jennings, the Colonial Chaplain at Hong Kong. Mr. Jennings kindly undertook the English service in our absence, thus enabling us both to be absent together. We spent the greater part of Monday, July 3rd, waiting for the little steamer to start, being put off from hour to hour. At last, on Tuesday morning at 10.30 we steamed out of the harbour, and in some twenty hours dropped anchor in the harbour of Kagoshima.

The voyage is not one to be taken for pleasure. The steamers are very small, and arranged in Native style, too low between decks to allow of standing upright, and with no cabins, the Japanese mind objecting to that seclusion so dear to the Englishman. The officers and crew are all Natives, and one great charm is, that on the appearance of bad weather they run for shore immediately, as the vessels are not calculated to withstand the heavy seas that prevail on this coast. Happily, both going and returning, we were favoured with fine weather, for the season is very stormy and unsettled.

Kagoshima is a large town of some 35,000 people, at the extreme south-east of Kiu-shiu. It was the spot where Xavier landed, 333 years since, and we could but think how different might have been the state of these lands had he but carried the Gospel in its simplicity and integrity with him. The town itself is not imposing in appearance, being built on a plain encircled with fine well-wooded hills. The site, in fact, is very like a pair of eyeglasses, the bridge being very narrow, compared with the mass of houses on either side. On the left is the principal quarter for trade. On the right reside the greater part of the *Samourai*, or gentry. A good road, lined with shops, and much frequented, connects the two quarters, and about the centre of this is the present site of the Mission premises. Opposite the town, midway up the gulf, is the volcanic island Sakurajima (Cherry-tree Island). This lofty peak gives a character to the scenery from every side. It was ascended, and the height ascertained, by Lieutenant Havergal and other officers

some four years since. A hundred years since it was in eruption, and about 170 people perished. Beyond this island the gulf opens out into a magnificent natural harbour, some twelve miles in diameter, surrounded by lofty ranges of hills. Steam launches ply from point to point whenever the weather permits.

We were welcomed by Messrs. John Koba and Paul Morooka, the catechists, and by the schoolmaster, soon after six a.m. on the 5th, and took up our quarters in the upper room, which usually serves as their bed-room. We looked down upon the school, a simple building of wood, erected by one of the Christians at his own expense. The scholars, about thirty in number, were assembling, and soon we were joining in the singing, and opening prayers. Most of the children are Christians, and refreshing indeed it was to hear such strains as, "Jesus loves me, this I know," and "Glory to Thee, my God, this night," in the midst of the great heathen town. The rain unhappily set in, and more or less interfered with the attendance at the services, &c. But in the evening, the whole front part of the ground-floor being thrown open to form one long room, evening service was held, and preaching followed, about eighty being present. The half of the ground-floor, answering to the shop in neighbouring houses, is reserved as the temporary church, and the original solid communion table from Desima stands at the end. The congregation sit on the *tegami*, or mats, in Native fashion, and the whole scene had a simple primitive appearance which was very striking. Still the place is not at all suitable for congregational worship, and a proper building is imperatively demanded. This was yet more evident on the following Sunday morning, when Holy Communion was administered after the preaching. Owing to the great heat it was impossible to close the screens which separate the shop from the kitchen, and thus that quiet or freedom from distraction so desirable is at present unattainable. But it did one good to see the devout earnestness of the communicants, fourteen altogether. Two or three others who would have been present were unfortunately away from home, and it was thought better that another who had been neglectful of divine worship for some time should wait.

During the women's preparation-class on Saturday afternoon, a very interesting remark, showing the loving feeling pervading the infant church, was made by the wife of Yoshi I San. "I came," she said, "from Osaka, quite a stranger here; and now I have more friends than in Osaka, for all the Christian women here received me as a sister." May we not rejoice that the same blessed fruits of His presence are vouchsafed by the Holy Spirit here as everywhere, and in every age?

We held preaching nearly every night to audiences varying from 50 to 80. A commodious building might be filled. Large numbers we could see attending a new Buddhist temple, erected nearly opposite our site during the past four years. It appears that the preaching in their case is an important element in obtaining support, as the priesthood is not endowed, but dependent upon the free offerings of their disciples. Every one coming to listen is expected to throw a small coin into the always-open coffer. Four years since there were no Buddhists in Kagoshima. Now they have some very fine temples, laid out at great cost, the funds being largely supplied from Kioto. On the site of the former daimio's palace is a modern built hospital, which, with all its furniture and medicines, valued at 70,000 yen, or nearly 10,000*l.*, has been handed over as a gift to the municipality by the Buddhist priests, owing to the Government having its jealousy aroused by the fact that Buddhism is drawing a larger sum annually from the Satsuma district than the amount of the Imperial taxes.

Secularism is also actively at work in Kagoshima. There is a large well-built public school in which English is fairly well taught by a Native gentleman, the pupil of a famous Native teacher at Osaka. Three youths, who come frequently to the preaching, and are under instruction from our catechist, came and asked me to examine them in reading English. I selected portions of the Sermon on the Mount, and found that they read fairly, and understood the meaning also. It is a great pity that we could not, four years since, have occupied Kagoshima in force, as the people were without Buddhism then, and it has only come in as the result of events which permitted

Christianity also to enter; but naturally every visible advantage is on the side of the false.

Much interest is attached to the forming of the Church Council. The constitution was explained, and then members nominated in the proportion of two laymen to each paid agent. The rules to govern proceedings, the scope of authority, the nature of work to be done, all were canvassed with the greatest earnestness on successive mornings. Mr. Yoshi I, whose telegram led to the commencement of the Mission, showed great energy, and was chosen chairman. It was agreed that the meeting should be on the evening of the first Monday in each month at seven in winter, and eight in summer, that so they might be remembered in prayer by brethren at other stations. These arrangements and discussions occupied three or four mornings.

A sub-committee was immediately appointed to secure, if possible, a site for the church, and to raise subscriptions. Two hundred pounds in all will probably be required, of which we were able to promise between 70*l.* and 80*l.* immediately, hoping that some farther help may be soon forthcoming in a case that is very urgent.

We visited all the Christians during our stay at their homes, being welcomed everywhere with Japanese courtesy and hospitality. Mr. Yoshi I is a wholesale and retail druggist; Mr. Yamamoto is a confectioner; but the majority of members are of Samourai families. These live in pretty detached villas, each with its quaint garden, with stone lanterns, dwarfed trees, and bright flowers picturesquely arranged, so as to afford a pleasing vista to the residents. As a class these gentlemen have suffered severely by the great changes that have passed over Japan, and many find it extremely difficult to maintain their position. It is from this class that our students and catechists here have been drawn, a unique feature in the work. These Satsuma Samourai furnish three-fourths of the present government and administrators of Japan, their Native energy giving them the pre-eminence everywhere over their countrymen; and it is these to whom, in Kagoshima, we have most ready access.

It would be of incalculable advantage, from a missionary point of

view, had we the opportunity now of placing in residence at Kagoshima, as a centre, a brother missionary from England, even if in the guise of a professor of English. Such, we were assured, would be welcomed with open arms, and the result would, under God, be simply incalculable. There are several candidates for baptism; but as the work, owing to the prolonged absence of the catechist, had got a little out of gear, it was felt advisable only to baptize two of them. So we proceeded to a village about four miles off, viz., Sani Katta. There are about 300 people here, and no temple of any kind. The uncle of Mr. Uchida, and a nephew, were desirous of professing themselves believers in the crucified Jesus of Nazareth, in presence of their own kith and kin. We first held a preaching to those of the assembled villagers who could leave their fields in the village itself. Mr. Maundrell, the catechist, the fine old Christian, himself aged sixty-six, and then myself addressed the people. He set forth very clearly and briefly the reasons for his seeking to make public profession of his faith in, said Mr. Maundrell, a most satisfactory way. My words were translated sentence by sentence by Mr. Koba the catechist, and then, after singing a hymn, we descended the hillside to the rapidly flowing river, and there, in the river itself, were baptized Barnabas and his nephew Joseph, the first-fruits of Sani Katta. I could not but admire the calm courage of the grand old man, standing in the stream, in presence of his family, to be enrolled a soldier and servant of the King of kings. Was it not a taking possession of the district in the name of Christ, a sanctifying of the waters of the little river to a holier work than they had ever known before? Many a disciple shall, we believe, hereafter be enrolled, but we must not be slack, we must not leave the work to take care of itself. It deserves and it claims our earnest endeavours, and if we are backward Satan is not. His emissaries are at work diligently seeking to supply the cravings and yearnings of the souls of the men of Satsuma by the gorgeous ritual of Buddhism, and the puerilities of a godless creed. We could but say to each other, again and again, as we glanced at the portrait of Mr. Wright on the wall of the little

upper room in Kagoshima, "What would he not have felt could he but have been with us here, and have seen this work so dear to him specially, amid all the other work in wider fields, which he so loved, and for which he so laboured?"

Any way, I do trust that nothing will be suffered to cramp and curtail and enfeeble the work in one of the most promising stations it has ever been my lot to visit in the mission-field. Help us with your prayers, give us the needed means, and add yet another worker here if you possibly can, for this field, if any, is worthy of it, and *now* is the golden day of opportunity!

Nagasaki, November 20th, 1882.

On the 17th ultimo we had the happiness of welcoming Bishop Williams, who was *en route* to Shanghai. He had not visited Nagasaki for seven years; it was therefore with the greatest interest he accepted our invitation to meet the members of our Mission, and noted the change and progress so full of promise which presented themselves to his view. His time was very limited, or more could have been assembled; as it was, he joined us in the daily four o'clock service for the school in the church at Deshima, which was only building seven years since; and then adjourned with some fifty of the Christians, and also the pupils of the school, to the upper floor of the school-house. Besides the Rev. and Mrs. Maundrell and Mrs. Goodall, the commander of H.M.S. *Curacoa* (Captain Long) and the chaplain, Rev. Mr. Brabazon, were present. After partaking of a Japanese tea in Native fashion, seated on the *tatamies*, or mats, the good Bishop gave a touching address to the Christians in the vernacular, in which he adverted to the happy contrast between 1859, when he first landed here (the pioneer of Protestant Mission effort), what he saw seven years since, and what he now beheld; thanking God for His grace, and drawing good augury for the future from the evident signs of solid progress marking the work. Only one of those present did he recognize; but that one had been for a long time his own servant, Saha kichi San (now a dairyman), one of our oldest Christians, who rejoiced greatly at the meeting. The position of affairs here generally, the

school, college, and out-stations, appeared to afford the Bishop much satisfaction, and we all felt cheered and encouraged by his kind visit.

On the 19th ultimo, Mr. Maundrell and I started on a visit to the out-stations at Saga and Kumamoto. In order to see what opportunities the province offers for evangelistic work we went overland, travelling partly on foot and partly by *jinricksha*. Our road lay north for eight miles through a thickly-populated district in which a large number of Romanists live, for the most part descendants of those who joined the early Missions of the Jesuits. We arrived after dark at Tokitz, on the borders of the upper part of the Shimabarra Gulf. Next morning a bill was presented for three times the proper amount, merely because we were foreigners; but after expostulation and discussion, it was cut down by two-thirds, to the full Native first-class tariff. Next morning, went on board a very small steamer; crossed the gulf to Omura, a large country-town, once the seat of a daimio; thence to Sonogi, where we landed, having been on the water about three hours. These places are capital centres for itinerant work, which can be reached from Nagasaki, and which we hope to take up in the spring, as they are within the thirty-mile radius not requiring passports. It is a moot point whether, holding passports for the rest of the province distinctly stating our object to be "looking about," one is justified in preaching at all. Certainly, pioneer preaching by the foreigner is only to be attempted at risk of police interference, except where specially invited, which is of course the case at our out-stations. And even at these it is doubtful whether we have any legal right to address a Native audience. However, the way is quite clear for Natives, and for the present our reliance, outside the treaty limits, is mainly on them.

A very interesting walk of eight miles, through well-cultivated valleys, brought us to Ureshino, famous for its hot springs. These are pronounced by an expert to be the hottest in the world. The water is certainly very like boiling-hot where it issues from the rocks, and is largely used by the people of the town for culinary purposes. A goodly-sized bath-house offers graduated ac-

commodation for all classes at various prices. The first class baths, being lined with blue and white tiles, looked very inviting. The refuse water runs into a small river, which is rendered quite warm for some distance, and is always covered with steam. The water is very clear, and has a reputation for healing skin diseases. Visitors come from afar to make proof of its virtues. We saw many standing patiently up to their necks, as they will do for hours at a time, in the water tempered to an endurable heat. We pushed on, without waiting for a bath, through a hilly and volcanic district to Takkeo, another distance of eight miles, arriving in the dark, and finding, with much difficulty, lodgings for the night. This is a place of fashionable resort, much as Bath or Tunbridge Wells used to be in old time. It is famous for its hot springs, and the beauty of its position, in what looks very like the half of the crater of an extinct volcano. By daylight we saw that a semi-circular mass of cliff, at the foot of which are the springs, forms a picturesque background to the little town. All night our rest was disturbed by sounds of revelry and music, wild laughter and the twanging of guitars. As we thought of the large number of villages we had passed through during the day, and of the unmistakable evidences of Satan's work around us, we thought sadly of the time that must yet elapse, humanly speaking, ere the "happy sound" of the Gospel can be heard, and the night be made vocal by songs of Zion. Here is a field as grand as the Fuh-Kien province: may the Native workers be given us for it!

Oct. 21st.—After an enjoyable bath, in water which a physician's report declared to be very strengthening, and temperature 49° Réaumur (about 145° Fahrenheit), we started again for a twenty-mile journey to Saga. The road lay through a thickly-populated district, the lowlands being highly-cultivated. The rice harvest was being busily gathered in: the golden-tinted fields presented a busy sight, whilst in the villages, women were hulling rice in old mortars and wielding ponderous mallets. The cotton crop also was being gathered, and often we passed the snow-white masses lying here and there by the roadside. Frequently we crossed streams, on fairly substantial

bridges of stone or wood; and ever and anon the pleasing beauty of the landscape called forth exclamations of delight. But amidst it all there was the still unanswered question, When are all these busy scenes to be evangelized? When is God's husbandry to begin?

It was with feelings of relief we at last reached the Mission premises at Saga, and received the warm greeting of John Initsuka San, our catechist. The house, a large detached building with a small garden, is in one of the principal roads of the town. It stands a few paces back from the street, and the entrance opens into a large room capable of accommodating 100 people. In the evening we went to the neighbouring temple of the Shin-shiu sect, and found thousands assembled, listening to a festival service. The priests wore splendid vestments, the altars glittered with lights, and a band of musicians, also in vestments, was playing a lively air. The proceedings, which lasted three days, were varied by the addresses of a popular preacher who is famous for his oratory. Many of the priests of this sect have visited England, and Oxford especially. Thus it comes that they have learnt the lesson of making religious service popular on the lines of the so-called Catholic Revival; a result of which its promoters doubtless never dreamt. Close to the temple is a new Theological College, in modern style, for training young priests. Although the largest is at Kioto, this energetic body does not aim at centralizing their efforts there, but wisely provides these training institutions near the centre around which the future work of the students is located. Another proof of their energy met us here and at Kumamoto, in the announcement, by advertisement, of an important forthcoming work against Christianity. A gratifying proof that notwithstanding their manifest inferiority in all that is external in every way, still the presence of a dangerous power is perceived in our unpretending and incipient work. May we ever remember that the weapons of our warfare are spiritual!

Conversation and prayer with a few believers closed the week, and gave promise of a happy Sunday. About twenty-five were present at morning service, and eight partook with us of Holy Communion. It is a great enjoy-

ment to me to be able so soon to read prayers, which are now fairly intelligible to me. Later in the day Mr. Maundrell conversed with inquirers and candidates for baptism, and in the evening a large number assembled for prayers and preaching. Previously, a long discussion took place between Oba San, a Christian, and an aged *uranaisha* or fortune-teller, which excited great interest. John Initsuka San then preached on "I am the Light of the world." Between sixty and seventy were present, and very attentive.

On Monday one of our first visitors was a boy of 13, whose brother is a student here. He told us sadly of his difficulties as the only Christian in the school he attends. The boys mock and jeer at him, and threaten him for being a Christian, and so have often frightened him away from service. We prayed with him after Mr. Maundrell had comforted and exhorted him to "dare to be a Daniel." Will you not also pray for him that his faith fail not? We visited the homes of various Christians, and relatives of Christians, being everywhere courteously and kindly received. We also visited Dr. and Mrs. Daunitz, who have resided for four years at the hospital, of which the doctor is the head. They, with their two children, are the only Europeans resident in Saga. They received us very kindly; but not for the work's sake. It was disappointing indeed to find that though the mission-house is almost in sight of their windows, and Mr. Maundrell was no stranger, yet its position was unknown to them.

On Tuesday Mr. Maundrell baptized an aged widow lady, 65 years of age, by the name of Anna; the infant child of Yesouye San, who received the name *Nozomi*, or Hope; and received into the Church, Oba San, who really owes his knowledge of Christianity to Mr. Maundrell, but had been baptized at a distant place, where there were no Christians, by a passing missionary. Oba San is a man of singular force of character; a powerful speaker, only needing, like Apollos, the loving labours of another Priscilla and Aquila, to make him a blessing to the Church. A quiet, earnest young farmer from a neighbouring village was also added to our little band by the name of Jesse. His wife and family, we trust, will soon follow his example.

In the evening the room was crowded, over a hundred being present for the *yen setzu*, or lecturing. The catechist commenced, after hymn and prayers, by an earnest address on "Doubt and inquiry necessary to faith." Oba San followed on the "Fear of God needed to keep men straight." I was then privileged to sketch the "Entrance and progress of the Gospel in China," Mr. Maundrell interpreting. One illustration by Oba San was much enjoyed. It is not enough to hold a gun firmly and aim straight; you must take care, first of all, that you put the powder in *before* the bullet, otherwise all the effort is in vain. Faith in God is the essential preliminary to a right life.

Next day, Oba San's two children were received into the Church by baptism, and we deferred our intended departure in order to meet once more the assembled Christians at a tea, to which the catechist had kindly invited them. We visited the site of the old castle of the daimio in the centre of the town, chiefly noticeable for its extent, and the broad moat surrounding it, filled with lotus lilies. We also went through an acclimatization garden, and a people's park, tastefully laid out in front of three Shinto shrines. Here we witnessed that painful spectacle of a heathen father teaching his little child to pray to the spirits of men long since dead. Let us be thankful that already in a few cases Japan can furnish the contrast in Native Christian families, where daily worship of Jesus Christ is the holy rule, and the little ones unite in supplicating "Our Father." We spent a really social evening amongst the brethren and sisters, Japanese life permitting both sexes to meet at a common meal, converse being free and unrestrained. Amongst other matters which cropped up, I was struck by the testimony given that the enormous sums which go to support Buddhism at present are all voluntary offerings of the people, and prove the strength of the hold it has upon their religious convictions. One little girl played the *kotto*, or harp, very nicely, singing to it a plaintive air; whilst some of the gentlemen played a game called *go*, a sort of draughts, which afforded much amusement. I was glad to learn that gambling is not a common vice in

domestic life, as it unhappily is in China. The evening closed with singing and prayer, and we felt that it was good thus to partake in the social life of our fellow-believers, albeit one's limbs suffered next day from the cramped position which use makes natural to the Native.

Our visit to Saga made us feel exceedingly grateful. The Church here and at Nagasaki has had to pass through a severe trial during the past three months, owing to the defection of a catechist who is nearly related by family ties to most of the Christians here. It therefore cheered us greatly to find such signs of life, and a spirit of unity amongst the Christians. There was order and reverence in the services, evidencing the steadiness with which divine worship is maintained by the catechist, and there was an energy and earnestness in the little flock, which make us reasonably hopeful for the future of the Church in this great district.

At six on Thursday morning we started for a thirty-mile journey across the famous Saga plain, a great rice-producing district. A bountiful harvest smiled on every side. Rapidly we traversed village after village, little granite statues of Shaka or his disciples testifying at every street-corner to the prevailing superstition. Shinto shrines, too, were abundant amid picturesque groves, or perched on rocky eminences, wherever the road approached the hills. As the day wore on we entered the coal district, and for miles the coal could be seen cropping out on the surface. Many were the abandoned mines which we passed: a few are still working, as far as the absence of steam permits. In the distance could be seen the smoke of the Meeki mine, where modern appliances are in use.

We dined, whilst waiting at a ferry, on Japanese fare, as we did daily on the journey, only requiring a larger amount of fish than does the abstemious Native, whilst doing without the amount of rice he deems indispensable. At night we slept on the mats, rolled in rug or blanket, with a leathern bag for pillow. Foreigners are rarely seen on the route we took, yet we were never inconvenienced by curiosity on the part of the Natives, nor, indeed, did we seem to awaken much.

On Friday, resuming our journey, we were met by Ko San, the catechist, who walked out eight miles to welcome us to the capital of the province. The approach is by a fine wide military road, and the appearance of the town, clustering round the keep of the old castle, very fine. Ko San has only recently moved into the premises we now rent; a two-storied house standing back from the road, yet in the centre of a busy part of the town, and seems well adapted for Mission purposes. It is but seven years since a serious rebellion broke out here, and a large portion of the city with castle and temple were burnt to the ground. New buildings are gradually rising to replace these; many of the shops and the public buildings being in European style. Four thousand troops occupy the barracks at the castle, besides a force of field artillery. We saw twelve guns of the latter on the way to meet a high officer, and were struck with the completeness of their equipment, and soldier-like appearance of the men.

Ko San kindly gave up to us his study on the upper floor, and as soon as we had refreshed ourselves visitors began to arrive. One realized, at evening and morning family worship, the happiness of being in a Christian household. Ko San's wife and two little children, with their servant and the schoolmaster, and eight youths who form the school, and sleep on the premises, made quite a daily congregation; their singing was very good. The schoolmaster, as well as his friend, my teacher (who is from Kumamoto), are inquirers. Three of the lads earnestly asked for baptism during our stay, but it was felt best to encourage them to persevere, and promise baptism on our next visit. Every day they receive a certain amount of direct scriptural instruction from the catechist, and this with the full consent of their parents. During the day, amongst other visitors, came a widow lady and her daughter, both Christians. Theirs is a case of great and peculiar difficulty. The daughter, as a Christian, was married to a professing Christian, who has since, alas! relapsed into indifference, and abandoned her, in fact, according to Japanese law, divorced her. Divorce is very easy here on the husband's part, and there is no protection for the poor woman. Besides these, three intelligent young men came and conversed for some

time; they are candidates for baptism, and are being carefully prepared by Ko San. In the evening we had a special prayer-meeting, in preparation for the next day's services, at which eighteen adults were present.

On Sunday morning twenty-three were present at service, of whom seven besides ourselves partook of Holy Communion, which I was privileged to administer, Mr. Maundrell taking the morning prayer and preaching; after which he baptized the infant child of the catechist. In these services, I should say that whilst a chair is provided each side of the table for us as Europeans, the Natives all sit round on the mats, just as they do at the temples. In prayer they incline forwards till the head nearly touches the ground. Those who use Prayer-books lay them on the ground before them. In the afternoon we went to visit Dr. Osatta San and his wife, members of the Episcopal Church of America, who have come to reside at Kumamoto, and were commended to us by Bishop Williams. Dr. Osatta has a Government appointment, and was professionally prevented attending divine service in the morning, whilst his wife was not well enough to come out, so we had a second administration of Holy Communion at their house. It was very suggestive seeing amongst his other scientific books a large volume on "Spectrum Analysis," with evidence of being well read; and amongst Christian works a volume of the new S.P.C.K. *Commentary on the Holy Scriptures*. Dr. Osatta San promises to be a valuable accession to our little church body at the capital. Speaking of books, I may also mention the nice little libraries of English works which each of our catechists possess, and diligently use. We would like to be able to furnish them with the large edition of Brown and Faussett's *Commentary*, Browne on the Articles, and other standard theological books. They are worthy of them, and friends who can spare copies of such works would indeed do well to forward them for inclosure to Nagasaki for our catechists.

We had a visit in the afternoon from Kan Mori San, a preacher of the American Board of Commissioners for Foreign Missions, and his story was so interesting I must give it you *in extenso*. He said, speaking in English, "I am a Native of

Kumamoto, and about eleven years since went to the principal school here, of which Captain James, an American gentleman, was master. He laboured for four years to bring his pupils to Christ. He left suddenly, owing to private business, and a fortnight later the rebellion broke out, in which he would have been killed, as the object was to destroy foreign influence, and bring back the old customs. Every Saturday evening he held a Bible-class in English, and on Sunday preached in English from two to three hours, to the first, second, and third classes in the school. We used to attend in order to get more knowledge of English, and also to criticize the Christian doctrine, but *at last it conquered us*. He used to bid us tell the lower classes in Japanese what we had heard. At last thirty of us put down our names on paper, and met on that hill" (pointing to one near the mission-house), "amongst the trees and brushwood, to pray. We pledged ourselves to be servants of Jesus Christ, and give up idolatry entirely. We had then only read the Gospels according to St. Matthew and St. John. Twenty of these fell away, but ten came back after a time, and ten more joined us, and nearly all of these thirty are now working as preachers or catechists for different churches.* I told my friends, and they were very angry. They shut me up for seventy days in the house, but my schoolmates sent letters exhorting me to be firm. To stop correspondence with others, I was sent away to a distant relative, and kept close prisoner for seventy days more in order to prevent my being at the school examination. My heart got very faint when quite alone, but at last I was brought back, and the family said, 'You can go away; we do not want any one who is a Christian amongst us; go!' This was seven years ago; now I return for the first time and meet with a friendly reception: I only arrived last night and have to leave to-morrow; but I quite hope to induce my mother to go with me to my work. I went to Osaka

* At this time hundreds of Samourai were binding themselves by oath, putting down their names and tasting each other's blood, pledging themselves to resist European innovations to the death. These mostly perished on the mountains, at the close of the disastrous Kumamoto rebellion.

and received instruction from American missionaries there, then to Yokohama, and now am stationed at Bizen, 100 miles west of Osaka, where I have been about two years, and where no foreign missionary is resident. I have there 160 Christian adherents, 60 of whom are communicants."

Such was the thrilling narrative which deeply impressed us, spoken as it was with intense earnestness, and only interrupted by our questions on points of detail. Every missionary would be thankful to look back upon such a result of his labours as thirty faithful catechists. We could but end the interview with thanksgiving and prayer.

In the evening, after a short service, opportunity was taken, as over 100 were present, to have a *sek kio*, or great preaching. Ko San first spoke, on "Evidence as applied to Religion." Kan Mori San gave his personal experience, going over the story of the afternoon, and drawing pertinent lessons from it; and Mr. Maundrell concluded. It was a matter for sincere thankfulness, that a change has passed over the conditions of work in Kumamoto; for until recently every attempt at public preaching has been interrupted, stones thrown, and sometimes very serious attacks have endangered the preacher; nothing of the kind marred to-day's work.

On Monday, finding that we could not return till Wednesday for lack of a ship, we took the opportunity of visiting two spots which exhibited the bright and attractive side, and the sad and wretched aspects of idolatry, respectively. In the morning we went to a beautiful garden and lake, where over the whole area the water bubbles up freely from a hundred springs. A picturesque Shinto shrine of plain unpainted wood stands among the pine trees at one end; and the garden, with its numerous azaleas, soft springy turf, gentle undulations of surface, and sparkling water, is a favourite resort of holiday-makers. All here was soft, gentle, inviting. In the afternoon we visited the ancient shrine of Kiyomasa, a former daimio who fought against the Coreans. Pilgrims were coming and going in little detachments, each carrying a rosary, and many reciting a melancholy chant. The approach was up a long gradual ascent, stone paved,

with lanterns on either side, and pine-trees waving over all; whilst under a rough shed in front of the shrine, which was overhung with tawdry votive offerings, sat or knelt thirty to forty poor invalids, all chanting the same strain, "Namu miyo ho ren ge kyo." The noise was great and continuous, the effect extremely melancholy. Other sick people were walking backwards and forwards the length of the courtyard repeating the same cry, and moving a tally on a wire each time they reached the end of their walk so as to keep the reckoning of the due tale of prayer. Very miserable was the appearance of some—literally "wounds and bruises and putrifying sores." Each hoped to obtain relief, if not to be cured, by the virtue of the dead Shintoist, to whom they addressed a Buddhist prayer! Priests were selling rosaries and small gilt shrines with the image of Kiyomasa inside, and doing apparently a good trade in them. We could but pray for the speedy dawn of the day which shall see the idols cast to the moles and bats, and the True Physician owned and recognized, and worshipped by multitudes made whole in body and soul.

We met on Tuesday Tanaka San, a gentleman who resides at Yamaga-torô, the Brighton of Kumamoto, some eighteen miles distant, an inquirer for some years: a believer indeed, but not yet baptized. He often preaches Jesus and the resurrection in his native place; but he cannot yet bring himself to take the scriptural view of our relations to the powers that be as laid down in Romans xiii., &c. One of Mrs. Goodall's former pupils also came from Yamaga to see us, and joined in the services, &c. She had to go home on account of her father's death, and her mother married her to a heathen. She is a believer, but not yet baptized. May she have grace to continue faithful, and be blessed to the winning of her husband to the Lord! The colporteur also came in from a journey. He is an inquirer, a fine, frank, middle-aged man, who is selling many copies of the "Word" and tracts also. He has friends and acquaintances all over the district.

Thus I have endeavoured simply to put before you what we saw doing for Christ at these two important out-

stations. There is much to cheer one. The work has survived opposition, the seed is being sown, and is already taking root. The foliage is as yet in the bud, but there is promise of healthy growth. It is for us to patiently, prayerfully, foster the same in humble dependence upon the dew of the divine blessing, which alone can make it result in a goodly tree whose shadow shall cover the hills, and her branches reach to the river. After a stormy passage

we reached home on Thursday, having been absent a fortnight. We can but deplore, that humanly speaking there is little hope, until we are reinforced, of evangelizing the populous districts through which we have passed. They are white indeed to the harvest, but the labourers are very few; we pray that at least *one more* may be thrust forth to join us here, that there be no halting in onward movement of this portion of the army of Christ.

ON CHRISTIAN NAMES OF NATIVE CONVERTS.

[THE Committee have adopted a minute respecting the adoption by converts to Christianity of English names at their baptism. The subject was brought before them by General Maclagan; and at his request we print here an explanation by himself of the reasons which led him to do so: reasons, we may add, which, in the main, commended themselves to the Committee. The resolution adopted was as follows:—

“That the missionaries of this Society in all lands be instructed not to encourage the adoption by Native converts of any new names in place of the names by which they have previously been known. It is important that their identity as well as their nationality should be preserved. Also, that when destitute or friendless children, or other persons whose names are unknown, are under exceptional circumstances (such as have occurred especially in times of famine in India) committed to the care of missionaries, or taken charge of by them, such names shall be given to them as are in accordance with the customary forms of Native names in the parts of the country and among the races to which (so far as can be ascertained) these children or other persons belonged. It is desirable that they should bear such mark of nationality as is contained in personal names. In these cases, of course, no such names will be given as include distinctive titles of heathen deities, or other obvious connexion with non-Christian systems of belief.”]



IN bringing forward the proposed resolution, it was necessary to state the grounds on which it was recommended for adoption. The changes of name to which it has reference appear not only unnecessary, but accompanied by distinct loss; while there are equally distinct advantages of a positive kind in retaining the former name unchanged. This has been felt by the most intelligent converts in those parts of the mission-field with which I am best acquainted.

Not a few of the best of the converts in North India, men of the highest standing, not intellectually and socially only, but in point of Christian excellence and worth, have retained their former names unchanged. Let me mention a few of them:—Golak-Náth, Krishna Mohan Banarjí, Ram Chandra, Piari Mohan Rudra, Bhola Náth Ghose, Madho Ram: these and suchlike from among the Hindus. The whole of these names, it will be observed, are names of Hindu deities. And all of these men but one, the lamented Ram Chandra, are ordained Christian ministers. Then, from among the Mohammedans, Ilahi Bakhsh, Asad Ali, Safdar Ali, Imád-ud-dín, Mián Sádik, Imám Shah, Kudrat Ullah, Abdulla

Athim, Amír-ud-dín, and the Mohammedan lady of Multán, of whom we have a very recent account, who has resolved to keep her own name, Sharíf Khatún. There are no higher names among the North Indian converts than some of those here mentioned. And the influence and usefulness of these and suchlike converts to the Christian faith would not, we may say, have been quite what it has been, if they had taken English names or added some new name to their own,—if the Hindu Ram Chandra, for instance, had done this, or the Mohammedan Imád-ud-dín, who looked up to Ram Chandra as one of his spiritual teachers. The preservation of their identity, and their connexion with their fellow-countrymen, after they had become Christians, has helped to preserve their influence. When Hindus saw and heard of Ram Chandra, the noted mathematician of Delhi, among the Christians, there was something in that to arrest attention. And it did. Such, too, was the effect among the Mohammedans, when they heard that Imád-ud-dín, the warm opponent, in days past, of Christianity and the Christians, “now preacheth the faith which once he destroyed.” We can scarcely believe it would have been quite the same thing if these men had taken new names.

Some converts in India, without taking entirely new names, have changed a part of their name, or taken some new name in addition to their own. One Hindu convert, who had, at his baptism, many years ago, dropped the first part of his name and taken a new one in its place, afterwards resumed, in addition, the old Hindu name, by which he could be recognized again. One cannot help feeling that the manly retention of the old name unchanged, however heathen, best befits the manly convert who would desire to beckon from his new standing-ground to the friends and kindred he has left. He would not willingly cut himself off further from them, and loosen his hold upon them, by changing the old familiar name which they would give him still. We remember how Imád-ud-dín, when established in the faith, sought and won his elder brother (Khair-ud-dín), and then how these two together had the happiness of leading their old father (Siráj-ud-dín) up the church, when he too had come to join them in Christian worship, all three bearing their old Mohammedan names. Would all this have happened if Imád-ud-dín had ceased to be Imád-ud-dín?

We naturally look to the New Testament to see if anything is to be found there which bears upon the questions that arise in our modern Missions; though, of course, the circumstances are often so different that we cannot take any particular practice of those times for our distinct guidance. There, however, we find no instances of change of name at baptism. In most cases this tells us little, if there was nothing in the old name suggestive of inconsistency with faith in Christ. But there is something closely analogous to the Indian names connected with Hindu mythology in such Grecian names as Dionysius, Epaphroditus, and Hermes. And the men who bore these unmistakable heathen names, like our Krishna Mohans, and Golak-Náths, and Ram Chandras in India, carried the names with them into the Church of Christ, and continued to wear them there, and in those names sent

and received salutations in the epistles of St. Paul. When, as Christian people, they bore their old heathen names unchanged, they were a standing testimony, before all who heard of them, that they were themselves men who had been "delivered from the power of darkness and translated into the kingdom of God's dear Son." And so with our Christian Hindus and others now. It is clear that it was not thought necessary, in St. Paul's time, to discard a heathen name on receiving the Christian faith.

There are many among us who have been sorry to hear of the new names given to the first converts in one of our African Missions, about which a report has lately been received. Inappropriate and unnecessary as all the new names are, one in particular is also inconvenient, being the name of one of the English missionaries in the same Mission. We must not apprehend here any trouble and misunderstanding of the kind that arose not long ago from the misconduct of Natives bearing English names in another part of Africa; but there is at least a liability to confusion and mistake which might have been avoided.

It is in West Africa that, from various circumstances, there are the most numerous bodies of Natives bearing English names. And in our missionary work there, one cannot help feeling that we have lost much by the unwise, or at least unfortunate, adoption of the practice in certain cases. Taking one prominent instance, let us think of what might have been—*Bishop Adjai* of the Niger! What a fulness of meaning there would have been in this! Not only for the African people around him, near and far, but for the English public and others. To people hearing his name in this form, the fact could scarcely fail to become known that West Africa has a Native Church and Mission large enough and important enough to have a Bishop; and not only this, but advanced enough to have a Native Bishop. But as things are, it is safe to say that outside the circle of people interested in Missions, and of another circle of people connected officially or commercially with West Africa, not one Englishman in a thousand, on hearing of *Bishop Samuel Crowther*, knows that he is an African.

It may be thought that, with reference to what has been said regarding retention of old names by converts, the recommendations made on the subject would not be complete without taking thought of the kind of names to be given to their children. They certainly cannot have heathen names like their parents. But this is a matter which need give no concern; we are not without experience, in India and elsewhere. The Native Christians can well select and devise suitable Christian names for children born of Native Christian parents, while they themselves keep the old names by which they have always been known. After the same manner will names be given to the destitute children referred to in the resolution.

These considerations seem sufficiently to support the course followed with respect to this matter. It is possible, no doubt, that some cases may occur in which, for special reasons, it may be found necessary or desirable for a convert to take a new name. And this can be done consistently with the terms of the resolution.

R. MACLAGAN.

DECENNIAL STATISTICS OF PROTESTANT MISSIONS IN INDIA . . . . .	108



THE important Decennial Statistical Tables, for 1881, of Protestant Missions in India, Ceylon, and Burma, which have been eagerly looked for some time, have just come to hand, in a volume of seventy-two large pages, with most elaborate details. They have been prepared for the Calcutta Missionary Conference by the Rev. J. Hector, of the Free Church of Scotland; the Rev. H. P. Parker, of the Church Missionary Society; and the Rev. J. E. Payne, of the London Missionary Society. They are preceded by the following interesting summary of the results shown by them. It will be seen that the increase in the number of Native Christians in the last ten years has been much greater than was supposed. In India proper the rate of increase has been no less than eighty-six per cent. (With reference to the C.M.S. Ceylon statistics, we have, in a foot-note on the next page, pointed out a serious error.)

Native Christians: Ratio of Increase.—The general summary of results given below shows an advance all along the line, and in some of the most important items on a progressing ratio of increase. The number of Native Christians in India, Burma, and Ceylon was—

In 1851 . . .	102,951	In 1871 . . .	318,363
In 1861 . . .	213,370	In 1881 . . .	528,590

In India alone there were—

In 1851 . . .	91,092	In 1871 . . .	224,258
In 1861 . . .	138,731	In 1881 . . .	417,372

The rate of increase in India from 1851 to 1861, was about 53 per cent.; that from 1861 to 1871 was 61 per cent.; that from 1871 to 1881 has been 86 per cent.

The Communicants.—The number of communicants is, perhaps, the best test of progress. In India, Burma, and Ceylon the numbers stand thus:—

For 1851 . . .	17,306	For 1871 . . .	78,494
For 1861 . . .	47,274	For 1881 . . .	145,097

In India alone the numbers are—

For 1851 . . .	14,661	For 1871 . . .	52,816
For 1861 . . .	24,976	For 1881 . . .	113,325

Thus the number nearly doubled between 1851 and 1861; it more than doubled between 1861 and 1871; and again it has more than doubled between 1871 and 1881.

The Provinces of India; also Burma and Ceylon.—The largest actual increase has been in the older Missions of the Madras Presidency, where from 160,955 in 1871 the number of Christians has risen to 299,742 in 1881. The highest rate of increase has been in the Panjab, where from 1870 Christians in the year 1871, the number has risen to 4762 in 1881. In Bengal, the Central Provinces, and Bombay, the numbers of Christians have more than doubled in the decade. In the N.-W. Provinces and Oudh there are half as many more Christians in 1881 than in 1871.

In Burma the numbers of communicants alone were given in the returns; the numbers of Christians are estimated numbers. The communicants in Burma returned are 24,929, and the estimated number of Christians is 75,510. If the proportion of Christians to communicants were the same in Burma as in India, then the total Christians in Burma would be over 90,000; but the lower figure of 75,510 in 1881 is an increase from 62,729 in 1871.

In Ceylon the total numbers give no sure guide to the state of missionary progress. But as the totals of the American Board, the Church Missionary Society, and the Baptist Missionary Society in Ceylon are reliable, both in 1871 and 1881, the results of comparison may be trusted; the Wesleyan Ceylon figures, though fairly correct in 1881, are too incomplete in former decades to be of use for comparison; the S.P.G. Ceylon figures do not show the results in 1881, nor in either of the former decades. The Baptist Mission in Ceylon has, in 1881, 553 communicants and 1425 Native Christians against 645 and 2908 in 1871; the Church Mission has 1172 communicants and 4783 Christians in 1881 against 992 and 4753 in 1871*; and the American Board has 1012 communicants and 2084 Christians in 1881 against 559 and 1157 in 1871. Thus, in Ceylon, the reliable part of the statistics shows one society to have receded slightly, another society to have moved on a little, and a third society to have nearly doubled both its communicants and Christians.

Stations and Missionaries.—The number of central stations in India has increased in the decade from 423 to 569, the foreign ordained agents from 488 to 586, and the Native ordained agents from 225 to 461. This increase of foreign missionaries is worthy of more special notice, because in the previous decade their number was almost stationary, and the compilers of the 1871 tables regarded this fact as “a sign of diminishing interest in Indian Missions.” They instanced the five societies that had the largest number of Indian missionaries, and showed that those societies had 27 fewer foreign missionaries in 1871 than in 1861, and but for the new societies the number of foreign missionaries in India would have diminished in that decade. In this decade no such ground exists for apprehending “diminished interest in Indian Missions” on the part of those five societies: their foreign missionaries number 23 more in 1881 than in 1871, and their Native missionaries are 279 in 1881 against 140 in 1871,—that is, the number of their Native missionaries has about doubled in the decade. The following table shows the foreign and Native ordained agents of these five societies:—

	1851.		1861.		1871.		1881.	
	Fr.	Nat.	Fr.	Nat.	Fr.	Nat.	Fr.	Nat.
Church Miss. Soc.	64	7	103	28	102	67	95	110
Soc. Prop. Gospel	35	4	43	16	41	37	41	57
London Miss. Soc.	49	2	46	7	44	27	46	37
Baptist Miss. Soc.	30	0	39	4	26	3	38	49
Wesleyan Miss. Soc.	13	0	31	4	22	6	38	26
Total	191	13	262	59	235	140	258	279

The Scotch societies also, that take the lead in higher educational work, have in this decade increased their numbers of both foreign and Native ordained agents. The Church of Scotland has, in 1881, 10 foreign and 5 Native missionaries, against 4 foreign and 4 Native missionaries in 1871. The Free Church of Scotland has, in 1881, 23 foreign and 13 Native missionaries, against 19 foreign and 9 Native

* There is a serious and unfortunate mistake here. The number of C.M.S. Christians in Ceylon is much understated. By a reference to the detailed tables we find that by some accident the Tamil Cooly Mission and the Singhalese congregation at Kandy, have been omitted altogether. Our real figures for the year reviewed are, Christian adherents, 6792; communicants, 1636; showing a large increase in the ten years, instead of the imperceptible advance shown above. The error is the more provoking because the compilers specially mention the C.M.S. figures for Ceylon as reliable. We ought to add that we see no reason to think the statistics generally otherwise than accurate. They are so wherever else we have been able to test them.

missionaries in 1871. The American societies have increased numbers of both foreign and Native missionaries. The American Baptist Missionary Union has 20 foreign missionaries in 1881 against 11 in 1871; the American Board has 24 against 19; the American Episcopal Methodists have 32 against 21.

Native Christian Contributions.—Nearly two rupees a year is shown to have been contributed for church purposes by every communicant in the Native Churches.

Male Education.—The number of Native Christian teachers in the educational work of Missions has almost doubled in the decade, it being 4345 in 1881 against 2294 in 1871. The number of non-Christian teachers employed in Mission schools has not yet commenced to decrease; the increase, however, is but slight, there being 2539 in 1881 against 2227 in 1871. Some Missions have substituted Christian for non-Christian teachers in Mission schools; in this matter the Society for the Propagation of the Gospel has taken the lead. In 1871 the Society for the Propagation of the Gospel had 213 Christian and 204 non-Christian teachers; in 1881, 645 Christian and 98 non-Christian teachers. The societies that do most in higher education have made some progress in substituting Christian for non-Christian teachers. So far as the University examinations certify to the quality of higher education, last decade Bengal held the lead; but this decade Madras has matriculated 1185 students against 768 in Bengal; in the B.A. examination, Madras is close upon Bengal, with 148 graduates against 166; Bengal, however, stands to the front still at the First Arts and M.A. examinations. Primary education has made a good stride forward this decade, from 66,239 in 1871 to 117,418 in 1881. The number of male pupils has steadily increased decade by decade; in 1851 there were 63,855; in 1861, 74,875; in 1871, 111,372; and in 1881, 168,998.

Woman's Work.—The information upon which these statistical tables are based speaks of evangelistic services among women, houses visited for Scripture-reading and tract distribution, ministrations to the poor and the sick, and other forms of Christian work which these tables make no attempt to represent. These statistical tables show that in the decade the foreign and Eurasian female Mission agents have increased in number from 423 in 1871 to 541 in 1881; Native Christian female agents from 947 to 1944; zenana pupils from 1997 to 9228; and the total number of female pupils from 31,580 to 65,761,—that is, more than twice as many girls and women were getting regular Christian instruction in 1881 than was the case in 1871. Four new Ladies' Missionary Societies appear this decade in the list of Indian missionary agencies; the Church of England Zenana Missionary Society, the Society for the Propagation of the Gospel Ladies' Association, the Church of Scotland Zenana Mission, and the Baptist Zenana Missionary Committee; these societies are, however, to some extent, the old workers in new combinations. There are Ladies' Committees connected with several of the larger societies, whose work appears under the names of their respective societies. About one-fifth of the woman's work in India is in connexion with the Ladies' Societies, and over four-fifths is connected with the ordinary missionary agencies. The actual number of foreign workers is greater than that shown in the tables; missionaries' wives, who work among Native girls and women, have generally not been returned in the lists of Mission agents. Madras has a larger number of girls in schools than is the case in either of the other provinces. The North-West Provinces have the largest number of zenana pupils. Ten years ago Bengal had more zenana pupils than the other six provinces of India put together. The total number of female pupils in 1851 was 13,995; in 1861, 21,024; in 1871, 31,580; and in 1881, 65,761.

NOTICES OF BOOKS.

MORAVIAN MISSIONS. TWELVE LECTURES. By AUGUSTUS C. THOMPSON, D.D.
New York : Charles Scribner's Sons. 1882.



THESE eloquent and interesting lectures formed one of the courses on Foreign Missions delivered at the Theological Seminary, Andover (United States), and in the Theological Department of Boston University. Dr. Thompson is one of the able Secretaries of the American Board of Commissioners for Foreign Missions, which is the largest of the missionary societies on the other side of the Atlantic. The subject of the lectures is not new. Moravian Missions present one of the most romantic episodes in the history of Christian enterprise, and parts of it at least have often been told. Indeed, the exhaustive *catena* of the literature of the subject, which Dr. Thompson appends to his book, gives the names, &c., of no less than 281 distinct works ; though it is true that some (not many) of these are only referred to for descriptions of the countries in which the Moravians have laboured.

The first lecture relates the origin and history of the Church of the United Brethren, as it is called, and the second the ever interesting story of Zinzendorf. Then follow lectures on the Missions in the West Indies, South and Central America, Greenland, Labrador, Georgia, South Africa, Australia, Thibet, &c. Dr. Thompson has produced an admirable volume, which we sincerely trust will be also published in England. In zeal, in simplicity, in self-denial, in patient persistence, the Moravian missionaries have set a bright example to the whole Church of Christ ; and the records of their work cannot be too widely read.

RECORDS OF THE LIFE OF THE REV. W. H. HAVERGAL, M.A. *By his Daughter, JANE MIRIAM CRANE. London : "Home Words" Office. 1882.*

The extensive circulation of Frances Ridley Havergal's works, and of her Memoir, have made her family name familiar to Christian people throughout the world ; and this alone would lend an interest to these records of the father's life. But he has his own claim to be remembered, independent of his gifted daughter. As an accomplished musician, and the compiler of the well-known *Old Church Psalmody*, his reputation has long been high among all who are interested in the improvement of church music. In the volume now published, we see him also as a staunch and devoted Evangelical clergyman of the old school ; and in the letters and other remains which Mrs. Crane has collected, there is much to interest and edify the reader. "Behold now, this is a holy man of God which passeth by us continually," are the words they naturally suggest to the mind. Mr. Havergal was an ardent friend of the Church Missionary Society ; and in 1826-8 he made long tours as a deputation in its behalf. Some curiously interesting notes of one of these tours, in Cornwall, have been sent to us by another of his daughters, which we hope to print in an early number, together with his own report of one of his missionary speeches. We recommend the Memoir very warmly.

THE OFFICIAL YEAR-BOOK OF THE CHURCH OF ENGLAND. *Issued under the sanction of the Archbishops of Canterbury, York, &c., &c. London : S.P.C.K. 1883.*

The smaller voluntary attempts made last year to provide a Year-Book for the Church of England, commendable as they were, may be regarded as now practically superseded by this bulky volume of more than 700 closely printed pages, literally crammed full with official or semi-official information

of all kinds, and published at half-a-crown. Such a book, produced at such a price, reflects the highest credit on the industry of the editor, the Rev. F. Burnside, and on the liberality of the Christian Knowledge Society. The best recommendation we can give it, and the best service we can render to our own readers, is to give a brief and simple summary of its contents.

The work is divided into three parts, viz., Historical Records, Statistical Records, and Officers and Societies. Part I. occupies six-sevenths of the whole space, and contains twelve chapters. Chap. 1 describes arrangements for Training for Holy Orders, with particulars of the Theological Colleges, &c. Chap. 2 is on the Home Mission Work of the Church, and gives a mass of information respecting Church Building, Clerical and Lay Agencies (such as the Pastoral Aid Society), Parochial Missions, Cathedrals, and miscellaneous societies and missions. Chap. 3 describes the Educational Work of the Church, and Chap. 4 its Foreign Mission Work. Chap. 5 gives particulars regarding the Increase of the Episcopate, and Chap. 6 regarding Choral Associations. Chap. 7 is entitled "The Councils of the Church," under which name are included Convocation, the Church Congress, the Diocesan Conferences, and the "Central Council." A summary is given of the proceedings of all these bodies for the year. Chap. 8 contains "Official Reports of Churches in Communion with the Church of England," viz., the Church of Ireland, the Scottish Episcopal Church, and the Protestant Episcopal Church of America. Chap. 9 notices Clergy Charities, Endowments, &c. Chap. 10 gives lists of ordinations and preferments, and an obituary of the year; Chap. 11, a chronological summary of events in what may be called current Church History; and Chap. 12, a list of books published during the year on religious, ecclesiastical, and Biblical subjects. In Part II., "Statistical Records," elaborate tables illustrative of the various subjects of the first section are brought together. In Part III. are given lists of Bishops, Diocesan Officers, Commissaries, &c., Officials of the Universities and of various Colleges, and Secretaries of Societies.

We are glad to find that Foreign Missions occupy a fair amount of space, viz., eighty pages in Chap. 4, besides occasional notice in other parts. Ten pages of closely printed matter are allotted to the C.M.S. Missions, which are described from our own official papers and reports; the C.M. College has half a page under the head of "Missionary Colleges," &c.; and among the Statistical Tables there is one giving a comparative view of the Society's income, under several heads, for the last five years. We should add that the editor asked the Society to supply all this information, and an arrangement was made by which this was in effect done, although unofficially; so that the statements can be fully relied upon as accurate, and will undoubtedly be very useful. A similar course, as we understand, was adopted in the case of other societies; and this gives an exceptional value to the compilation. We are particularly pleased to find that the Bible Society has been allowed a place. In this same chapter is a series of brief reports sent by Colonial and Missionary Bishops of the work in their dioceses. Those from Bishops Horden, French, Royston, and Burdon may be especially noticed as interesting.

We have said enough to prove the extreme usefulness of this really remarkable work. Improvements will no doubt be made in future years; and among others we would suggest either side-notes or headlines indicating the subject of the page.

THE MONTH.

THE Archbishop-designate of Canterbury, Dr. Benson, has with much cordiality intimated his readiness to accept the office of Vice-Patron of the Society, which is, by the Fundamental Laws, reserved for the Primate of All England, all other Bishops being Vice-Presidents. He has also expressed "the privilege he will feel at being present, if nothing unforeseen occurs, at the Anniversary Meeting," which takes place on May 1st. His chaplain writes to the Hon. Clerical Secretary:—"Among the new labours which are devolving on him, he will gladly recognize the need of giving all possible aid and encouragement to the great Society which you represent."

We may mention here that Dr. Benson has twice preached the annual "Fox Sermon" at Rugby (to which we referred in our notice of Archbishop Tait last month); first while an assistant-master himself at Rugby, and again while Head-Master of Wellington College.

We have great pleasure in stating that the Rev. Ernest Graham Ingham, M.A., of St. Mary Hall, Oxford, Vicar of St. Matthew's, Leeds, has been appointed to the Bishopric of Sierra Leone. Mr. Ingham, who is a son of the Speaker of the House of Assembly at Bermuda, was Association Secretary of the C.M.S. in Yorkshire in 1879-80, and worked in that office very energetically. His parish in Leeds was given to him by the Bishop of Ripon, and he has made his mark in that town by earnest practical work. Our readers are aware that the Rev. W. Walsh was at first nominated to the vacant see; and afterwards it was hoped that the Rev. J. B. Whiting would be appointed; but medical opinion was adverse in both cases. Mr. Ingham is a younger man, and we earnestly trust that it may please God to give him health and strength, bodily, mental, and spiritual, for the responsible duties of the Sierra Leone Bishopric.

THE REV. Canon Tristram, LL.D., F.R.S., has been appointed to preach the Annual Sermon before the Society on Monday evening, April 30th. If hard and successful practical work in the Society's cause through a long series of years is any ground of selection for an office which the Bishop of Rochester has affirmed to be "one of the greatest honours that can be put on a clergyman," then no man in England has a superior claim to Canon Tristram.

ON Tuesday, Jan. 2nd, a Special Communion Service for the Committee and friends of the Society, on the commencement of a new year, was held at St. Dunstan's, Fleet Street. The address was given by the Rev. Prebendary Daniel Wilson, on the words, "Jesus Christ, the same yesterday, and to-day, and for ever."

As announced in our December number, Dec. 6th was observed by many of the Society's friends as a day of prayer specially for men to fill the posts referred to in our November number. Are they now combining effort with prayer? Are they suggesting to sons and brothers and friends that God is calling them to this service? Are they asking their own selves, "Why should not I go?" Meanwhile we rejoice to say that God has already graciously sent tokens that the answer to our prayers is coming. Some

offers of service were received immediately, and are now before the Committee; and two ordained Cambridge men have been already accepted, viz., the Rev. James H. Horsburgh, M.A., of Trinity College, Curate of Portman Chapel; and the Rev. Vincent Young, B.A., of Corpus Christi College, Curate of St. James's, Bath. We trust these are the precursors of a succession of young clergymen for the foreign field.

ON the occasion of the marriage, at Norwich, a few weeks ago, of the Rev. J. C. Hoare, son of Canon Hoare and Principal of the C.M.S. College at Ningpo, with Miss A. J. Patteson, daughter of Canon Patteson, Rector of Thorpe, it was proposed, after the breakfast, to make a special collection for the China Mission; and no less than 450*l.* was subscribed in the room. Is not this a happy thought for a Christian wedding party?

THE Committee have felt compelled to sever their connexion with the Rev. Walter Denning, the Society's missionary at Hakodate, Japan. Most gladly would we have refrained from public notice of the case; but as a "communicated" article respecting it has appeared in the *Christian World*, and parts of that article have been copied into the *Guardian* and other papers, it has proved impossible to be silent.

Some months ago Mr. Denning communicated to the Secretaries the fact that he had embraced certain views on eschatological subjects which he had not held when the Committee sent him out, and had deemed it to be his duty to teach these views publicly. He was invited home for conference with the Committee; and ultimately he came, but, purposing under any circumstances to remain in Japan, he left his family there. The Committee had conference with him, in their usual manner under such circumstances, through certain selected members of their own body (in this case their large and influential Ecclesiastical Sub-Committee), and Mr. Denning maintained the position that the views held by him, which are known as "conditional immortality" and the ultimate annihilation of the wicked, are so distinctly taught in Holy Scripture that he felt bound to teach them dogmatically as truths of revelation. On the report of the Sub-Committee to this effect, the General Committee, with much regret, and fully recognizing the good work which Mr. Denning had been enabled to do during his twelve years' service in connexion with the Society, adopted *nem. con.*, in a very largely attended meeting, the following Resolution:—

"That inasmuch as the Rev. Walter Denning has communicated to the Committee the fact that he has now seen reason to adopt and to teach certain doctrines on subjects of great importance which he did not hold at the time when he was accepted as a missionary of the Society, this Committee, with much regret, instruct the Secretaries to take steps for the disconnexion of Mr. Denning."

In reference to this action of the Committee, the Secretaries have felt it right to point out, in a letter to the *Record* and the *Guardian*—

(1) That it is clearly within the right of a voluntary society to claim that a change of views on important questions, on the part of its agents, shall be considered just cause for severance. Mr. Denning would not have been accepted for training at the Church Missionary College had he then held his present views on the subject in question.

(2) That the liberty demanded in his case might equally be demanded for the teaching of other and widely divergent views on the same subject,

believed by those who hold them to be taught in Holy Scripture, and thereby much confusion and controversy in the mission-field would be produced.

(3) That it is not the Committee who have formulated a dogma, and insisted on the missionaries teaching it, but practically a demand has been made on them to give explicit sanction to the teaching, by the Society's missionaries, of a dogma formulated by others.

To these remarks we may add, with reference to comments on the decision being come to within a fortnight of Mr. Denning's arrival in England, that this speedy action was taken, at some inconvenience, in response to his own earnest request.

A "C.M.S. Lay Workers' Union for London" has been formed, with the sanction of the Committee, for the purpose of associating together the lay friends of the Society in the metropolis, especially young men, and of furnishing them systematically with missionary information. Monthly meetings are held at the Church Missionary House, for conference on C.M.S. work at home and abroad, and for hearing accounts from missionaries and others of the progress of the various Missions. In this way it is hoped that many may be stimulated to give addresses in Sunday-schools, at Juvenile Meetings, &c., and otherwise to promote the cause, being supplied at these gatherings with the material for doing so. Members have the use of a Lending and Reference Library, and are provided with maps, diagrams, lantern slides, and curiosities, for use at meetings. The subscription is 1s. a year. Earl Cairns has accepted the office of President of the Union; Mr. Henry Morris is Chairman of the Committee; Mr. Eugene Stock, Treasurer; and Captain Seton Churchill and Mr. E. Mantle, Secretaries. All laymen ready to help the Society are invited to join the Union. Papers can be had on application.

FURTHER news has been received of Mr. Hannington and his party in Central Africa. On Oct. 16th, Mr. Hannington, Mr. Stokes, Mr. Ashe, Mr. Gordon, and Mr. Wise, left Uyui for Urambo, it having been determined to try and obtain a new route to the Lake through Mirambo's country. Mr. Copplestone accompanied them, because he is well known to that potent chief. They reached Urambo on the 22nd, and Messrs. Stokes and Copplestone, who conducted the negotiation, found Mirambo very favourably disposed. He gave them a head-man to take them on safely to a village belonging to him at the south end of the Lake; and on the 26th they started, and proceeded fifteen miles northward to a village called Kwandi, from whence, on that day, the latest letters are dated.

Mr. Hannington had to be carried most of the way; and indeed his going on at all seems to have been against the advice of his brethren. But his sense of a solemn trust committed to him, and of the need of his setting before his brethren an example of unflinching courage, led him, after much prayer, to decide on going forward, putting himself wholly in the Lord's hands. The resumed journey, after six weeks in bed at Uyui, seems to have done him some little good, and he was rather better when the mail left. We hope all our friends will continue to remember him and the rest of the party in prayer.

On Dec. 13th, the Bishop of Calcutta held an ordination at Allahabad. Two C.M.S. Native catechists, Mark Drummond, of Lucknow, and Benjamin

Tobit, of Gorakpur, were admitted to deacons' orders; the former to be stationed at Aligarh, and the latter at the Christian village of Basharatpur. The Bishop was much pleased with both of them. At the same time the Rev. G. Parsons, one of our missionaries in Krishnagar, was admitted to priest's orders.

ON Oct. 20th the first stone of a new church for the C.M.S. Native congregation at Jabalpur was laid by Mr. G. E. Knox, C.S., the respected Treasurer of the North-West Provinces Native Church Council. The hymn "*Katīsiyā ki qairfāni Bunyād Masīh Mashīb*," was sung—an Urdu translation of "The Church's one Foundation."

ONE of the most able and interesting of missionary periodicals is *The Missionary Review*, an American magazine published at Princeton, New Jersey, every two months, and edited by the Rev. R. G. Wilder. It is not the organ of any society, but an independent critic, and it certainly speaks its mind without fear or favour respecting the proceedings of all the societies. In fact it acts the part of the candid friend. We are not now going to refer to its criticisms, but only to notice some remarkable statistics which appeared in its number for Nov.-Dec. They are contained in a "Table showing home strength and management and foreign force and results in 1880-81;" in which table are included no less than one hundred missionary societies, viz., fifty American and fifty European. Under the head of "home strength" are entered the number of members (communicants) and of ministers of the Churches and denominations supporting the several societies. Thus the C.M.S. and S.P.G. are put down as having together a constituency of 23,000 ministers and 13 millions of communicants. (Whence the latter figure is derived we do not know. Of course it enormously overstates the case.) The London Missionary Society is down as representing 360,000 communicants, the Wesleyan Society, 402,502, and the Baptist Society, 276,356; and these latter are evidently official figures, and not estimates. Then the year's income of each society for 1880-81 is taken, and a calculation made of the average amount contributed by its constituency per head. Thus, the Wesleyans are reckoned as giving \$1.61 each to their society—say 6s. 8d.; and the Baptists as giving \$.93 each—say 3s. 10d. Similarly, the supposed 13 millions of communicants in the Church of England are entered as giving \$.05 to S.P.G. and \$.08 to C.M.S., say 2½d. and 4d. per head. The total contributions to all the one hundred societies is reckoned to be \$8,447,991, say 1,689,000*l.* Of this sum, about 1,090,000*l.* is put down to European, and 599,000*l.* to American societies. The C.M.S. income is taken at 207,508*l.*, which is nearly one-fifth of the whole European contributions.

Then follow some calculations respecting the salaries of missionaries and secretaries (which are over-stated as far as C.M.S. is concerned), and respecting the percentage of the cost of administration on the whole expenditure. And then come the statistics of the Missions. Here the figures, taken from the various Annual Reports, appear substantially correct. The whole number of missionaries is given as follows:—Ordained: European, 1756; American, 844; total, 2600. Laymen: European, 548; American, 77; total, 625. Women: European, 628; American, 978; total 1606. The Native ordained ministers are reckoned to be 1957; the Native lay teachers, 22,089; the Native communicants, 574,721, which last figure is stated to be an increase on the preceding year of 23,199.

Statistics of this kind, however carefully collected—and upon these it is evident that no pains and labour have been spared—must always be taken with a certain amount of reserve. Still they are interesting and valuable as far as they go; and it is only by making a rough beginning with them that they can gradually be perfected. We hope therefore that Mr. Wilder will continue his investigations, and let us have the result from time to time in his excellent Review.

THE Sioux nation, we need not say, is one of the most important of the Red Indian tribes. No name is more familiar in connexion with prairie life, whether described in traveller's story or in fiction. The Sioux territories, however, lay south of the border line between British America and the United States, so that the C.M.S. has not had this historic name in its reports hitherto. But a band of Sioux came over into Rupert's Land some years ago; and at the earnest request of the Bishop of Rupert's Land, the Committee in the last four or five years made an annual grant of 100*l.* towards the support of a Mission among them. The Very Rev. J. Grisdale, Dean of Rupert's Land, has kindly furnished us with the following account of the Mission thus indirectly connected with the Society:—

Our Sioux Mission is for the benefit of a band of Indians who, after a dreadful massacre, came over into Canadian territory, I think about the year 1862. I am not quite sure of the exact year. As they came from the States, they had no claim on the Canadian Government. Chiefly owing to the exertions of Governor Morris they had allotted to them a splendid reserve of about 8000 acres, 125 miles west of Winnipeg. It had long been the wish of our Bishop that something should be done to bring them under the influence of Christian teaching. The setting aside of a reservation for them made this more feasible. In 1876 I undertook to see the chiefs and leading men of the band, to see how they would receive a missionary from the Church. They were then living in various parts of the settlement on the Assiniboine River, engaged in working for the settlers, specially at seed-time and harvest. Many of them had received a good training in farm work, under the guidance of Mr. K. McKenzie, who had a large farm about sixty-eight miles west of Winnipeg. He had for some years taken a special interest in them. At his suggestion I met the leading men of the band—the chief and his braves—in Mr. McKenzie's large kitchen. We had a real Indian Council, with the usual Indian formalities and solemnities. After I had carefully explained, by means of interpreters, the objects of the Mission, White Eagle, the head-chief, said, "We have often heard that a missionary was to be sent to us, now we see you with our eyes, and we are glad." I then went on to the reserve, a journey of fully 100 miles by road, and took counsel about the best site for the mission-house. We hoped for a long time that we should have been successful in obtaining the services of a clergyman from the diocese of Minnesota, in the States, who could speak the Sioux language. We were disappointed in this. Eventually the Rev. W. A. Burman, a young clergyman of great devotion and singular earnestness, who had been educated at St. John's College, was set apart for the work. The Mission was begun under great difficulties. There was a very considerable expense incurred in hauling the materials for the buildings a distance of nearly 200 miles, over roads that were indescribably bad. Then a fire burnt down part of the buildings. Then the river rose to an unwonted degree, flooded the house to a depth of five feet, and made it absolutely necessary to take down the house and rebuild it on a higher site further away from the river. Much of the work was done by the single-hearted missionary, "working with his own hands," sometimes up to the waist in the water. The Indians have been gradually giving up their nomad life, and settling down to the cultivation of the soil. They are men of fine physique, and are not afraid of work. I have visited the Mission four or five times, and on each occasion I have seen a

marked advance in the improved appearance of the reserve. I was there last January, in company with the Bishop of Rupert's Land. They had a very large portion of the land fenced in. Their tillage of the soil had been rewarded by abundant crops. Mr. Burman had so far mastered the Sioux language, that he was able to interpret readily and fluently an address which the Bishop gave to the Indian men in White Eagle's house. There were quite a number of houses which the Indians had built. I think I counted twenty-five in all. When the reserve was first occupied by the Indians it was far away from the houses of the white settlers. Now it is surrounded by them. The great Canadian Pacific Railway's main line is only about six miles to the south of the Mission.

From what I gathered on my last visit I believe that there is a true spiritual work going on; but the results appear but slowly as yet. One pleasant feature in connexion with this Mission is the fact that, with the exception of the subsidy of 100*l.* from your Society, the expenses are borne by the Church in the country. A collection is made for it in each of the churches in the province on one of the Sundays in Epiphany.

We find that a Minute of the Committee published in the "Selections" in our December number has been misunderstood. It referred to the request of Bishop Speechly for two University men for the Cambridge Nicholson Institution at Cottayam, and has been mistakenly supposed to imply that the Rev. W. J. Richards, now in England, is not still Principal of that Institution. The services of Mr. Richards in that position have been marked, and both the Bishop and the Committee set too high a value upon them to be willing to contemplate the loss of them. But in missionary work we have to look ahead, and to remember the uncertainties of life and health; besides which, if Mr. Richards is spared, as we trust, for a long career of useful labour, the particular sphere in which his experience and usefulness could be best utilized will depend in part on whether other men can hold on in other equally important posts in the Travancore Mission. And the Bishop, in pleading for the addition of one or two University men to the staff, naturally pointed to emergencies never impossible.

We are requested by the Rev. Sydney Gedge to correct an error in our notice of the late Archbishop Tait, in our last number. Mr. Gedge was not Head-Master of King Edward's School, Birmingham, but Second Master under Dr. Prince Lee. A correspondent reminds us also of an omission in that article. Bishop French, of Lahore, was one of the C.M.S. missionaries consecrated by the late Archbishop, making nine in all.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the appointment to the Bishopric of Sierra Leone. Prayer for the Bishop-designate. (P. 113.)

Thanksgiving for the unexpectedly large increase in the Native Christians of India, as shown by the Decennial Statistics. (P. 108.) Prayer that they may, as a body, adorn the doctrine of God their Saviour in all things.

Thanksgiving for the tokens of progress in the Island of Kiu-shiu (p. 95). Prayer for the whole Japan Mission, and especially that missionaries and converts alike may be kept sound in the faith (see p. 114).

Prayer for all the work in Mauritius (p. 73); for the Native clergy of South India (p. 82); for the Red Indians of the Saskatchewan Diocese (p. 90); for the Sioux Mission (p. 117); for the Rev. J. Hannington and his party in Central Africa (p. 115).

HOME WORK OF THE SOCIETY.

Bath.—On Monday evening, December 18th, the second half-yearly opening of boxes in connexion with the Abbey Parochial Association, took place at the St. James's Room, Newark Street. The proceedings commenced with a tea, after which a meeting was held, presided over by the Rev. G. S. Henning. From a statement made by Mr. Hudleston Stokes, it appeared that up to this time last year 94*l.* 12*s.* 6*d.* had been collected, while this year the sum collected was 118*l.* 14*s.* 6*d.* In addition to the above amount the sum of 27*l.* 13*s.* 6*d.* was collected at the Abbey after a sermon by Bishop Crowther in connexion with his own work, thus making a total of 51*l.* 15*s.* 6*d.* in excess of last year. The total amount found in the fifty-seven boxes when opened was 18*l.* 9*s.* 1½*d.*

Chester.—The Annual Meeting of the Cheshire Hon. District Secretaries was held at Chester, on Tuesday, November 28th, 1882. All the H.D.S. were present with the exception of two. The districts were all reported upon. Afterwards rules were agreed to for forming a Cheshire Church Missionary Prayer Union. The Rev. F. E. Wigram, Hon. Clerical Secretary of the Parent Society, then read a paper on "The Supply of Labourers at Home and Abroad," upon which a discussion followed. The subject of "Juvenile Associations" was introduced by Mr. Mantle (Assistant Central Secretary), who gave information respecting their formation and success in other parts of the country. The brethren were kindly entertained at luncheon by the Rev. R. D. Thomas, Heywood Lodge, at whose house the meeting was held.

Clifton, Bristol.—On November 20th, 1882, a Conference of clergy, treasurers, secretaries, and collectors, was held at the Victoria Rooms, Clifton. Tea was served at 6.30 p.m., and at 7.30 the chair was taken by Colonel Newbolt. The Rev. H. Sutton addressed the meeting on the present condition of the Society, and the need of increased effort. The Rev. W. S. Bruce, the Rev. W. B. Doherty, Mr. W. M. Webb, and others spoke on local and practical points. The Conference was attended by nearly 100 persons working on behalf of the Society, including seventeen clergymen.

Lichfield.—A goodly number of the Staffordshire Hon. District Secretaries came together for the Annual Meeting, which was held at the house of the Rev. John Graham, Rector of St. Chad's, Lichfield, on Monday, November 13th, 1882. Reports were given of the state of the C.M.S. work in their respective districts, by the H.D.S. present. A Staffordshire C.M.S. Prayer Union was formed. The Rev. H. Sutton, Central Secretary, afterwards gave recent information respecting the Society's work.

MISCELLANEOUS.

Bedfordshire.—In November and December, sermons and meetings at Sandy, Potton, Milton Earnest, Holwell, Steppingley, Thurleigh, Silsoe, Turvey, Podington, Billington, and Chalgrave; sermons at Leighton Buzzard; and meetings at Blunham, Bedford (juvenile), Ampthill, Shillington, Kempston, Pnloxhill, Stondon, Flitton, Southill, and Cadwell.

Berkshire.—In November, sermons at Burghfield and Stanford Dingley, by Revs. D. Wood and J. D. Simmons of Ceylon, and meetings at Yattendon, Bucklebury, and West Hendred; deputation, Revs. J. Henderson and R. Bren, jun. In December, sermons and meeting at Bourton; sermons at Hampstead Norris; and lecture to Young Men's Christian Association, Reading. Preachers and speakers, Revs. J. B. Kearney, Dr. Taylor, and J. Hamilton (Assoc. Sec.).

Bristol, &c.—During October, November, and December, meetings at Almondsbury, Bristol (St. Werburgh's), Compton Greenfield, Portishead, Clifton Church Room (juvenile tea), Elberton, Barton Hill (St. Luke's), Downend, Bristol (Emmanuel), Clifton (Emmanuel), Easton (St. Mark's), and Fylton; speakers, Revs. Canon Cooper, G. B. James, J. Fox, A. R. Cavalier, G. H. Dixon, H. H. Streeten, J. Stuart, W. S. Bruce (Hon. Assoc. Sec.), T. Graves, C. Marson, A. Mansfield, S. Pike, J. M. Dann, R. Cornall, W. Burnet (Crimpleham), T. G. Luckcock, Archdeacon Matthews, J. Mackie, and T. H. Clark. Sermons at

Westbury-on-Tyne, Hanham, and Christ Church, Clifton (to the young); preachers, Revs. H. Sutton, A. Strawbridge, and H. Meyer. Sermons and meetings at Dundry and Bristol (St. Gabriel's). Preachers and speakers, Revs. A. R. Cavalier, C. W. M. Boutflower, W. Burnet, J. Thompson, and W. S. Bruce. On December 6th, prayer-meeting at the Victoria Rooms, Clifton, at which Colonel Newbolt presided, and Revs. W. Burnet, W. S. Bruce, J. Rooker, and W. B. Doherty, and Mr. E. W. Bird took part.

Buckinghamshire.—In November, meetings at Seer Green, Hazlemere, and Penn Street, by Rev. S. Coles (Ceylon); sermons at Swanbourne and Granborough, and meetings at Swanbourne and Woringhall, by Rev. J. D. Thomas (Madras); sermons and meetings at Great and Little Missenden and Lee; also a meeting at Flaunden, by Rev. W. Clayton (Masulipatam); sermons at Wotton Underwood, Long Crendon, and Lower Winchendon, and a meeting at Langley, by Rev. J. Hamilton (Assoc. Sec.). On December 13th a meeting at Astwood, by Rev. C. W. Cahusac.

Cambridgeshire.—During November and December, sermons at Guyhirn, Thorney Toll, Wicken, Melbourn, and Whaddon; sermons and meeting at Doddington and Isleham; and meetings at Wisbeach (juvenile), Ely, Swavesey, Cambridge (St. Matthew's), and Grantchester.

Cheshire.—During January, sermons at Barrow, Aston, and Byley; sermons and meetings at Runcorn (Holy Trinity), Tushingham, Chester, Malpas, Stalybridge (Holy Trinity), and Tilston; and meetings at Lostock Graham, Dodleston, and Kinnerton. The deputation, Revs. W. W. Chettle, S. Coles, J. D. Thomas, R. Palmer (Assoc. Sec.), and Mr. Mantle.

Cornwall.—Sermons in December at Virginstow, and in January at Broadwood Widger (new parish), and meetings at Stoke Climsland and Luckett. Preacher, Rev. T. Y. Darling (Assoc. Sec.), and speakers, Revs. J. B. Wood (Lagos), and H. H. Manley.

Cumberland.—Sermons and meetings at Maryport, October 22nd and 23rd, by Rev. S. Coles (Ceylon); and at Millom, October 29th, sermons by Rev. H. S. Callender. On November 19th and 20th, sermons and meeting at Workington (St. John's), by Rev. R. T. Dowbiggin (Ceylon).

Derbyshire.—During January, sermons and meetings at Taxal, Belper, Stapenhill, Swanwick, Riddings, Somercoats, Heage, Stony Middleton, and Sawley; sermons at Long Eaton, Scropton, Rowsley, and Somersall; and meetings at Curbar, Eyam, and Ockbrook. Deputation, Revs. F. E. Wigram, L. Nicholson, W. J. Richards, J. R. Taft, W. J. Smith, and R. Palmer (Assoc. Sec.).

Devonshire.—From December 3rd, 1882, to January 14th, 1883, sermons and meetings at Marystow and Thrushelton, Torquay (Trinity Church), Ellacombe (Christ Church), and Upton; meetings at Sheldon (new place), and Exeter; and sermons at Kenton. Preachers and speakers, Revs. J. B. Wood (Lagos), H. B. Grylls, J. D. Symonds, J. B. Williams, H. H. Selby Hele (H.D.S.), J. Jamieson, J. Dawson, F. A. P. Shirreff (North India), C. T. Wilson (Uganda), and T. Y. Darling (Assoc. Sec.), and Col. Martin. At the meeting at Exeter, on January 11th, the Bishop of Exeter, Sir J. Kennaway, and Rev. Jani Alli (India), addressed the assembly.

Dorsetshire.—On December 17th, sermons at Worth Matravers; preacher, Rev. J. Williams; and meetings at Handley and Swanage; speakers, Revs. W. G. Baker (Masulipatam), R. D. Travers, and C. T. Wilson (Uganda).

Durham.—From October 15th to November 13th, sermons at Darlington (St. Paul's), also in Mission-room, Winston, West Hartlepool (St. James's), Byers Green, Port Clarence, South Shields (St. Thomas's), Auckland (St. Peter's), Thornley, Middleton (St. George's), Rookhope, Westgate, Ryton, Greenside, Birtley, Hamsteels, and Comsay; sermons and meetings at Eggleston, Eldon, Stanhope, Haverton Hill, Bishop Middleham, West Pelton, Medomsley, and Auckland (St. Helen's); and meetings at Shadforth, Ebchester, Lynesack, Wingate, Sunderland (St. Mark's), and Belmont. Preachers and speakers, Archdeacons Watkins and Prest, Canons Falconer and Tristram, Revs. W. Askwith, E. Hutchinson, A. Irwin, E. R. Ormsby, T. F. Hill, J. Coseby, W. A. Cartledge, W. Mayor, J. Mathwin, J. G. Richardson, W. Cockin, J. Wagstaffe, E. Humble, and S. A. Pelly (Assist. Assoc. Sec.). On November 19th and 21st, sermons and meeting at Wingate, and on November 21st, annual juvenile meeting at Newcastle-on-Tyne. Deputation, Revs. J. Oliver, S. A. Pelly (Assist. Assoc. Sec.), Canon Tristram, T. Campbell, and F. Plummer.

Hampshire.—From November 5th to 21st, sermons at Botley, by Rev. F. E. Wigram; at Corhampton, Droxford, and Lymington, and meetings at Meonstoke, Soberton, Exton, and Lymington, by Rev. J. Hamilton (Assoc. Sec.); sermons and meeting at Bishop's

Sutton, by Revs. J. D. Simmons and C. Tanner; and juvenile meetings, with illuminated views, at Bournemouth. During December, sermons at Portsmouth Dockyard (first), Southsea (St. Jude's), Preshaw, Fair Oak, and Eastrop; preachers, Revs. Dr. Parker, R. E. Harrison (H.D.S.), and J. Hamilton (Assoc. Sec.); and meetings at Buriton, Hill Brow (first), Langrish, Sheet, and Hatherden, the Rev. J. Hamilton (Assoc. Sec.), the deputation.

Herefordshire.—On October 4th, quarterly meeting at Hereford. November 19th, sermons at Gnanew; and December 10th to 12th, sermons and meeting at Bromyard, and meetings at Bishopstone and Much Marcle. Deputation, Revs. G. B. Bennett (H.D.S.), and R. Pargiter (Assoc. Sec.).

Hertfordshire.—During November and December, sermons and meetings at Royston, Waltham Cross, Sandridge, Sarraat, Barkway, and Kelshall; sermons at Colney Heath; and meetings at North Myms and Braughing.

Huntingdonshire.—In November and December, sermons at Upwood and Bluntisham; and meetings at Glatton, Stilton, Holme, and Molesworth.

Isle of Man.—October 22nd to November 3rd, the anniversary sermons and meetings. Deputation, Revs. J. P. Ellwood and J. D. Thomas, from North and South India.

Isle of Wight.—From November 16th to 24th, meetings at Shalfleet, Gurnard (first), and Ryde, St. John's; a juvenile address at Sandown, and sermons and meetings at Newchurch and Wroxall. Speakers and preachers, Revs. W. T. Storrs (H.D.S.), J. Hamilton (Assoc. Sec.), and the Vicar of Newchurch.

Norfolk.—On November 21st, a meeting at Wheatacre, presided over by Rev. W. H. Brown (Rector and H.D.S.), and addressed by Revs. J. H. Clowes and E. Lombe.

Northumberland.—From October 15th to November 8th, sermons and meetings at Hexham, Heddon-on-the-Wall, and Birtley-on-Tyne; meetings at Whitley, Newcastle (St. Paul's), Holy Island (Harvest Thanksgiving), Wark-on-Tyne, Simonbourn, Chevington, Howden Panns, and Newton Hall; and sermons at Holystone, Leasbury, and Shotley. Preachers and speakers, Archdeacon Hamilton, Canon Tristram, Revs. W. Clayton, C. Bowker, A. Plummer, R. W. Wilson, T. Talbot, and S. A. Pelly. From November 19th to December 13th, sermons and meetings at Long Horsley; sermons at Lee (St. John's), Carham, and Wark-on-Tweed; and meetings at Blyth, Allendale, Cornhill, Mindrum, Branxton, Wooler, and Bedlington. Deputation, Revs. Canon Tristram and S. A. Pelly.

Staffordshire.—During January, sermons and meetings at Darlaston (All Saints'), Willenhall (St. Stephen's and St. Giles's), Tipton (St. Matthew's), and Rochester; sermons (also juvenile) at Tean, Alsager Bank, Boadley (Bilston); and meetings at Gailey, Stretton, and Walsall (juvenile). Deputation, Revs. R. Pargiter, R. Ward, A. A. Cory, and R. Palmer (Assoc. Sec.).

Worcestershire.—On October 15th, sermons at Areley King's, and a meeting at Birt's Morton. From November 26th to December 4th, sermons and meetings at Halesowen, The Quinton, Cradley, Blackheath, Bomsley, and Stourbridge; sermons at Old Swinford and the Lye, and meetings at Worcester. Deputation, Revs. W. Clayton and J. D. Thomas (South India), and R. Pargiter (Assoc. Sec.).

Yorkshire.—From October 15th to November 10th, sermons and meetings at North Otterington, Hoyland, Bridlington (Holy Trinity), Wyke, Cottingham, and Ripon (anniversary); sermons at Pateley Bridge and Idle; and meetings at Leeds (St. George's and St. Andrew's), Hunslet, Burley, Burmantofts, and Chapel Allerton. Preachers and speakers, Bishop of Ballarat, H. Aitken, A. H. Arden, W. J. Richards, W. Clayton, T. Fleming, and C. L. Williams (Assoc. Sec.). From November 12th to December 14th, sermons at Wentworth, Terrington, Eastwood, North Cave, Almondbury, South Crosland, and Oulton; meetings at Holderness (a series of, from November 12th to 16th), Rotherham (Annal), Pateley Bridge, Slaithwaite, Thirsk, Newland, Bardsey, Burtham, Clapham, Pocklington and District, Leeds (St. Matthew's), Clifton (York), Askham Bryan, Hull (Conversazione and meeting of subscribers on November 28th), York (first meeting of Yorkshire C.M. Union on November 30th), Leeds (first meeting of Leeds branch of C.M. Union on December 1st), Greenfield, Honley, Maltby, Hull (St. Luke's, Holy Trinity, and St. Thomas's), and Drypool (St. Peter's). Sermons and meetings at Wales (Rotherham), Easingwold, North Ferryby, Rossington, and Kirkburton. Preachers and speakers, Revs. W. Clayton (South India), Bishop Cheetham, J. Piper, J. P. Ellwood (North India), A. H. Lash (South India), S. J. Compton (Madras), J. Bailey (H.D.S.), H. G. Hopkins (H.D.S.), B. Lamb (H.D.S.), S. Coles (Ceylon), R. Collins, R. H. Maddox, Canon Green, T. Lester, J. McCormack, W. H. Paul, C. L. Williams (Assoc. Sec.), and Admiral Prevost.

REPORTS, &c., RECEIVED FROM THE MISSIONS,

From November 15th, 1882, to January 18th, 1883.

- West Africa*.—Report of Grammar School, half-year, 1882; Revs. N. S. Davis and J. A. Alley (Annual Letters).
- Yoruba*.—Mr. R. Cross (Journal from April to September, 1882); Revs. T. B. Wright, I. Oluwole, and W. Morgan (Annual Letters).
- Niger*.—Revs. J. Boyle, J. Buck, and J. D. Garrick (Annual Letters).
- East Africa*.—Revs. W. E. Taylor, H. K. Binns, and A. D. Shaw, and Mr. H. W. Lane (Annual Letters).
- Nyansa*.—Dr. E. J. Baxter (Annual Letter).
- Palestine*.—Revs. J. R. L. Hall, A. W. Schapira, J. Zeller, M. Kavar, and S. Boutaji, and Mr. G. Nyland (Annual Letters).
- Persia*.—Rev. Dr. Hoernle (Annual Letter).
- North India*.—Printed Report of Aligarh, 1879-80; Revs. F. Abel, B. Davis, W. Hooper, H. Lewis, F. E. Walton, E. Droese, J. Stuart, P. M. Rudra, W. R. Blackett, R. K. Bose, C. G. Daeuble, A. W. Baumann, H. D. Williamson, H. Williams, and H. Stern, and Mr. P. M. Zenker (Annual Letters).
- Panjab*.—Rev. T. J. L. Mayer (Journal of a Tour in Marwat); Dr. A. Neve, Revs. T. J. L. Mayer, and W. Thwaites, Mr. H. F. Beutel, and Mrs. Reuther (Annual Letters).
- Western India*.—Revs. A. Manwaring, C. Mountfort, Sorabji Kharsedji, and J. G. Deimler (Annual Letters).
- South India*.—Revs. H. J. Schaffter, M. G. Goldsmith, H. D. Goldsmith, W. T. Sathianadhan, S. John, V. W. Harcourt, S. Samuel, D. Gnanamuttu, S. Swamidasan, A. James, E. N. Hodges, G. Yesudian, L. Simeon, V. Abraham, S. Arulanantham, S. Paul, A. Gurubatham, W. G. Peel, V. Simeon, and V. Vedhanayagam, and Mrs. M. Thomas, sen. (Annual Letters).
- Travancore and Cochin*.—Revs. W. Clark, C. A. Neve, and J. Caley.
- Ceylon*.—Revs. R. T. Dowbiggin, E. T. Higgins, D. Jayasinghe, H. De Silva, H. Kannangar, H. Horsley, H. Gunasekara, A. S. Amarasekara, and B. P. Weerasinghe, J. I. Jones, G. T. Fleming, F. Glanvill, J. Alcock, J. W. Balding, J. I. Pickford, and J. Gabb, and Miss M. Hall (Annual Letters).
- Mauritius*.—Revs. H. D. Buswell, T. Ephraim, N. Honiss, J. Ernest, and C. Kushalli (Annual Letters).
- Japan*.—Rev. G. H. Pole (Annual Letter).
- New Zealand*.—Revs. J. McWilliam and N. R. W. Tangata (Annual Letters).
- N.-W. America*.—Rev. V. C. Sim (Journal, Sept., 1881, to June, 1882); Revs. W. D. Reeve, A. C. Garrioch, and R. Young, Ven. Archdn. Cowley, and Bp. of Athabasca (Annual Letters).
- North Pacific*.—Rev. W. G. Faulconer (Annual Letter).

NOTES OF THE MONTH.

ORDINATIONS.

- North India*.—At an Ordination held by the Bp. of Calcutta at Allahabad on December 13, 1882, the Rev. G. H. Parsons was admitted to Priest's Orders, and Messrs. Benjamin Tobit and Mark Drummond (Natives) to Deacons' Orders.
- Travancore and Cochin*.—At an Ordination held by the Bp. of Travancore and Cochin on Sept. 24, 1882, at Cottayam, Mr. W. Kuruvila (Native) was admitted to Deacon's Orders.

DEPARTURE OF MISSIONARIES.

- Sierra Leone*.—Mr. and Mrs. D. W. Burton left New York, United States, on November 1, and reached Sierra Leone on December 8, 1882.
- Palestine*.—The Rev. F. A. and Mrs. Klein left Trieste on October 8, 1882, for Egypt.
- North India*.—The Rev. J. P. and Mrs. Ellwood left London on December 13 for Calcutta, via Bombay. Mr. A. H. Wright left London on January 24 for Calcutta.
- China*.—The Rev. J. C. and Mrs. Hoare left London on January 12, 1883, for Shanghai.

RETURN HOME OF MISSIONARIES.

- North India*.—The Rev. W. Windsor left Calcutta on November 15, and arrived in London on December 20, 1882.
- Japan*.—The Rev. W. Dening left Yokohama on November 1, and arrived in London on December 21, 1882.

DECEASE OF MISSIONARIES.

- Western India*.—Mrs. R. A. Squires died on January 16, 1883, at Bombay.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, December 11th, 1882.—The Ecclesiastical Sub-Committee reported on certain proposals respecting the Japanese Book of Common Prayer; and on their recommendation a Resolution was adopted to the effect that the Committee,—while steadfastly adhering to their long-established principle that Native Christian Churches produced by God's blessing on missionary effort should, when sufficiently advanced for the purpose, be at liberty, in accordance with the 34th Article of the Church of England, to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying,—must also adhere to their equally established practice of maintaining in all the Society's Missions faithful conformity with the ritual and discipline of the Church of England; and they therefore felt bound to provide for the Society's Native congregations in Japan a translation of the English Prayer-Book without alterations or additions beyond what are necessitated by the differences of nationality and national polity.

The Committee took leave of the Rev. J. P. Ellwood, returning to the North India Mission. The Committee's Instructions having been delivered by the Rev. W. Gray, and acknowledged by Mr. Ellwood, he was addressed by the Rev. S. Gedge, and commended in prayer to the favour and protection of Almighty God by the Rev. Canon Hoare.

Committee of Correspondence, December 19th.—The subject of the adoption by Native converts of English names at their baptism, and of the inconveniences arising therefrom, was brought under the notice of the Committee by General R. MacLagan. After full discussion, it was resolved to instruct the Society's Missionaries in all lands not to encourage the adoption by Native converts of any new names in place of the names by which they have previously been known; it being very important that their identity as well as their nationality should be preserved.

The Committee approved of a proposal for sending John Ahmed Tewfik Effendi, the Mohammedan Ulama baptized in London Nov. 11th, 1881, to Cairo, at the private expense of friends, to work under the supervision of the Rev. F. A. Klein, with a view to his future employment by the Society if the Committee should so desire.

The Rev. James H. Horsburgh, M.A., Trinity College, Cambridge, Curate of Portman Chapel, and the Rev. Vincent Young, B.A., Corpus Christi College, Cambridge, Curate of St. James's, Bath, were accepted for missionary work in connexion with the Society.

The Sub-Committee in charge of the China Mission reported on proposals made by the Rev. J. C. Hoare for connecting the Ningpo College with evangelistic work in the Cheh-Kiang Province. It was resolved that the Missionary about to be appointed to the Ningpo Mission be designated primarily for evangelistic work, but that he be one willing and qualified to assist in the College when necessary; and Mr. Hoare was requested to prepare a scheme for carrying out his proposals, to be submitted to Bishop Moule and other Missionaries in Mid-China for their opinion.

The same Sub-Committee submitted a letter from the Bishop of Algoma, asking whether the Committee could render help to the Indian churches near Sault St. Marie, in his diocese. The Committee deeply sympathized with the Bishop's desire to encourage the Indian Christians in Algoma, but directed the Secretaries to explain to him that the Society's funds were not available for that purpose.

The Sub-Committee in charge of the India and Mauritius Missions submitted minutes of the Mauritius Missionary Conference, and letters from the Society's Missionaries in that island and from the Rev. D. M. Berry, Chaplain at Port Louis, urging the importance of efforts being made by the Society to carry forward the education of the Indians in Mauritius, and also for evangelizing the large number of Indian immigrants (especially Tamils) in the Island of Bourbon. The Committee appreciated the importance of both suggestions, but did not feel able to add to the Mauritius Estimate for the ensuing year, and directed that inquiry be made whether the Native Church of Tinnevely could not assist in the work.

Committee of Funds, January 2nd, 1883.—Several Honorary District Secretaries were appointed for Bedfordshire, Berkshire, Cambridgeshire, Cumberland, Devonshire, Hants, Hunts, Kent, Lancashire, Leicestershire, Middlesex, Northamptonshire, Somersetshire, Warwickshire, and Yorkshire.

The Secretaries reported the formation of a "C.M.S. Lay Workers' Union for London," for the purpose of organizing and extending the work done for the Society in London and its neighbourhood by young men and others; that Earl Cairns had consented to be President, and Mr. Henry Morris, Chairman of Committee; that Mr. Eugene Stock had been appointed Treasurer, and Captain Seton Churchill and Mr. E. Mantle, Secretaries; and that the Committee of the Union included, with several leading lay workers, the Secretaries of the Society, the Metropolitan Association Secretary, and the Principal of the Church Missionary College, as members *ex officio*.

General Committee, January 8th.—On the nomination of the Patronage Committee, the Rev. Canon Tristram, LL.D., F.R.S., was appointed to preach the Annual Sermon before the Society on Monday, April 30th.

A letter was read from the Rev. Randall T. Davidson, dated Addington Park, Dec. 15th, 1882, conveying his thanks for the Resolution of the Committee on the death of the late Archbishop of Canterbury, and adding, "I have had abundant means of satisfying myself as to the deep interest taken by the Archbishop in the work of the Society. He has always spoken in the warmest terms of the value of its labours, and this not in public only, but in numberless private conversations with myself and others."

The Secretaries called attention to the work of the Missionary Leaves Association, of which the Rev. R. C. Billing is Chairman and Mr. H. G. Malaher, Secretary, and to the desirableness of its being more officially recognized in its auxiliary work in behalf of the Society's Missions. The following Resolution was adopted:—

That the Committee cordially recognize the benefits conferred on many of the Society's Missions through the instrumentality of the Missionary Leaves Association, and instruct the Finance Committee to submit a scheme for obtaining yet further assistance from that Association.

The Secretaries reported the death, on Dec. 16th, of the Right Rev. Dr. A. Ollivant, Bishop of Llandaff, a Vice-President of the Society. The following Resolution was adopted:—

The Committee desire to record their sorrow at the loss of one of their oldest and most highly-esteemed Vice-Presidents, the Right Rev. Dr. Ollivant, late Bishop of Llandaff,—a prelate eminent, as well for his personal piety as for the ability and learning with which, in his several Charges and other writings, he contended against the prevalent errors of the present day. Dr. Ollivant was the oldest English Bishop, having been consecrated in 1849, when he accepted the office of a Vice-President of the Society. His name appears in the list of subscribers in the year 1819, when he was an undergraduate at Trinity College, Cambridge.

It is also a gratifying circumstance, which the Committee think worthy of notice, that one of the last acts of the Bishop, a few weeks before his death, he took the chair, and delivered an opening address, at a meeting of the Llandaff Church Missionary Association, although too much fatigued to remain to the end.

Reported also the death, on Dec. 17th, of the Very Rev. Francis Close, D.D., late Dean of Carlisle and a Vice-President of the Society. The following Resolution was adopted:—

The Committee having received the intelligence of the death of the Very Rev. Francis Close, D.D., late Dean of Carlisle, and a Vice-President of the Society, desire to record their grateful sense of the many and important services rendered by him to the Society during the course of a life prolonged far beyond the usual limits. The late Dean took rank with Dean McNeile and Canon Hugh Stowell as an able and eloquent advocate of the claims of the Society, both in the pulpit and on the platform. His fine countenance, his musical voice, and the rich vein of humour which pervaded his public utterances, combined to render him for many years one of the most attractive speakers in England.

The late Dean was always loyal to the Society, and he maintained its cause by tongue and pen, whenever called upon to do so, especially during his thirty years' ministry at Cheltenham, when his great powers were in full exercise. It was during this period that Dr. Close preached the Anniversary Sermon before the Society, one of the most masterly ever preached on those occasions.

The Committee would magnify the grace of God as shown in the late Dean's long and consistent ministerial career, during the whole of which he laid his varied gifts and talents at the Master's feet.

Reported also the deaths of the Ven. Archdeacon Boutflower, of Carlisle, on Dec. 22nd, and Mrs. V. J. Stanton, of Halesworth, on Dec. 29th. The Secretaries were directed to convey the sincere sympathy of the Committee to the relatives of Archdeacon Boutflower, and to the Rev. V. J. Stanton, and to assure the latter honoured friend of their warm appreciation of Mrs. Stanton's life-long interest in the Society and labours, with him, in its behalf.

A grant of 200*l.* was made to the Rev. J. C. Hoare to complete the building fund of the Ningpo College, towards which Mr. Hoare's friends had raised a total sum of nearly 3000*l.*

The Committee took leave of the Rev. J. C. Hoare, returning with Mrs. Hoare to Ningpo. Mr. and Mrs. Hoare were addressed by the Right Rev. Bishop Alford and the Secretaries, and were commended to the favour and protection of Almighty God by the Rev. B. Baring-Gould.

The Committee took leave of Mr. A. H. Wright, Principal of the Normal School and Boys' Boarding-School at Agra. The Instructions having been delivered by the Rev. W. Gray, Mr. Wright was addressed by the Right Rev. Bishop Alford, and commended to the favour and protection of Almighty God by the Rev. J. S. S. Robertson.

Contribution List.

*In the following list of receipts from Dec. 11th to Jan. 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5*l.* and upwards, and Collections of 10*s.* and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

ENGLISH ASSOCIATIONS.					
Bedfordshire	40	0	0	Juvenile	62 5 6
Everton	3	4	2	Winkfield	12 1 0
Berkshire: Aston Tyrrold	5	0	0	Buckinghamshire: Aston Sandford	3 2 0
Bearwood	5	5	10	Ellesborough	1 16 6
Reading	355	14	0	Long Crendon	1 7 9
				Lower Winchendon	3 14 4

Penn Street	10 0 0	Keaton	2 15 9
Oving	2 8 7	Lee: Christ Church	11 0 4
Stony Stratford	33 16 4	Milton-next-Gravesend	2 18 3
Swanbourne	23 1 3	Ramsgate: Trinity	1 1 0
Waddesdon	1 18 2	Ringwood	2 15 6
Winslow	15 19 0	Sheerness: St. Paul's	3 5 9
Cambridge, &c.	400 0 0	Trinity	6 0 0
Cheshire: Bowdon	128 8 9	St. John's	13 18 0
Congleton: St. James's	6 18 0	Juvenile	13 15 4
Eastham	18 2 4	St. Paul's Cray	3 7 6
Lawton	7 3 6	Sundridge	13 9 10
Malpas, &c.	10 11 11	Tenterden	4 10 0
Moreton	6 4 0	Tunbridge Wells	300 0 0
Nantwich	5 18 4	Woodnesborough	11 0 0
Staleybridge: St. Paul's	10 0 0	Woolwich	40 0 0
Tilston	5 5 9	Lancashire: Adlington	15 5 3
Wheelock	12 6	Blackburn	160 0 0
Wybunbury	12 0 1	Bretherton	6 16 10
Cornwall: Launceston	12 10 0	Colne: Christ Church	2 10 0
Penwarris	11 16 6	Croston	3 2 0
Cumberland: Carlisle	140 0 0	Garstang: St. Thomas's	11 5 0
Workington	8 15 6	Hesketh-with-Becconsall	1 8 10
Derbyshire: Bakewell	7 11 5	Hoole	11 5
Derby and South Derbyshire	400 0 0	Ince	20 0 0
Measham	30 0 0	Inskip: St. Peter's	2 2 0
Pinxton	1 18 11	Kirkby Ireleth	3 5 0
Devonshire: Devon and Exeter	500 0 0	Liverpool, &c.	200 0 0
Filleigh	2 10 0	Parr	2 0 0
Fremington	1 1 0	Poulton-le-Fylde	80 0 0
Gittisham	3 9 3	St. Helen's: St. Thomas's	2 13 7
Honiton	4 8 2	Tariton	2 6 0
Dorsetshire: Blackdown	17 7	Whittington	17 3 7
Compton Valence	5 8 2	Widnes	11 0 0
Corcombe	4 8 6	Leicestershire: Pickwell	5 0 0
Swanage	17 0 0	Lincolnshire: Ancaster	1 19 7
Tarrant Gunville	13 0 0	Appleby	1 19 1
Tyneham	4 4 0	Barton-on-Humber	45 0 0
Worth	1 9 3	Grantham	15 0 0
Durham: Bimmofield: St. James's	3 0 8	Market Deeping	10 0 0
Low Fell: St. Helen's	29 14 8	Middle Rasen	13 8
Westoe	5 0 0	Oxcombe	1 10 0
Essex: Buckhurst Hill	7 0 0	Spilsby	7 10 0
Chelmsford, &c.	100 0 0	Winterton	10 0 0
Great Maplestead	6 10 6	Middlesex: City of London: St. Botolph	24 0 1
Hornodon-on-the-Hill	4 1 3	All Hallows-the-Great-and-Less	11 11 6
Pleshey	1 8 0	Christ Church, Newgate Street	1 1 0
Ramsey	10 3 6	Acton: St. Mary's	80 0 0
Romford	35 4 1	Bromley: St. Andrew's	1 13 0
Toppesfield	6 19 7	Bethnal Green: St. Bartholomew's	4 1 2
Walthamstow	44 2 7	St. Philip's	8 5 2
Gloucestershire: Coalley	1 0 0	Dalston: St. Mark's	43 11 1
Deerhurst	21 10 5	Edgware	3 15 6
Kemerton	5 0 8	Finchley: Parish Church	73 0 4
Mickleton	17 1 0	Harrow	80 0 0
Stroud, Borough of	50 0 0	Haverstock Hill: St. Andrew's	2 17 0
Uley, &c.	42 10 0	Islington	100 0 0
Hampshire: Alverstoke	10 15 0	C.M. College	12 19 7
Brookhurst	1 10 0	Kensington: Christ Church	18 0 0
Elvetham: Parish Church	2 0 0	St. Barnabas	29 10 9
Petersfield District	15 19 11	Kilburn: Holy Trinity	25 15 0
Ramsdale	1 10 0	Juvenile	21 12 0
Upper Clatford	3 6 2	Mile End New Town: All Saints	3 17 0
Ile of Wight: Bembridge	18 1	Northwood	19 4 0
Sandown	40 8 6	Notting Hill: St. John's	19 19 0
Totland Bay: Christ Church	10 7 8	North-East London	50 0 0
Yarmouth	5 13 0	Portman Square: St. Thomas's	40 4 8
Channel Islands: Guernsey	30 0 0	St. John's Wood: Immanuel Church	67 0 0
Herefordshire	70 0 0	St. Mary's	131 1 6
Burwarton: Parish Church	1 10 0	St. Pancras: St. Saviour's	19 12 7
Hertfordshire: King's Langley	3 4 0	St. Jude's	3 3 0
Thorley	7 13 5	Stroud Green: Holy Trinity	44 14 11
Huntingdonshire: Brampton	2 11 6	Westminster Abbey	6 2 3
Kent: Belvedere: Ladies	2 15 6	Westminster: Christ Church	8 11 6
Bexley: St. John's	26 0 0	Monmouthshire: Llansoy	13 9
Borden	3 2 0	Shirenewton	14 0 0
Brenchley	60 19 7	Norfolk: Hales and Heckingham	1 0 0
Clyffe	3 0 0	Wood Norton	1 0 0
Deptford	10 3 0	Northamptonshire: Aldwincle	5 5 4
St. Nicholas	14 12 4	Braddon	4 11 3
East Kent	448 3 10	Kingsclere	5 0 0
Eythorne	10 9 7	Marston Trussel	1 14 0
Four Elms: St. Paul's	2 13 6	Northumberland: Lindisfarne	73 10 0
Godmersham	8 0	Lowick	1 13 1
Kennington	7 5 3	Nottinghamshire: Nottingham, &c.	300 0 0

Thorney	4	10	6
Oxfordshire: Cuxham	2	0	0
Shropshire: Bridgnorth: St. Leonard's	14	12	0
Dawley Magna	10	5	3
Middleton Scriven	2	17	0
Presc	3	0	0
Woodcote	1	14	6
Somersetshire: Bath	100	0	0
Bridgwater	1	19	0
Combe Florey	10	0	0
Cutcombe	13	5	0
Horsington	9	13	3
Lorton	2	13	7
Midsomer Norton	70	0	0
Taunton	70	0	0
Wedmore	22	11	6
Staffordshire: Aston	1	10	6
Betley	2	13	9
Brewood	2	14	5
Bushbury	3	12	6
Coven	10	0	0
Darlaston: All Saints'	8	0	0
Hanbury	1	15	3
Hixon	1	10	4
Kingsley	1	0	0
Lapley	3	0	9
Lichfield	36	0	0
Newchapel	1	5	6
Patsingham and Fatchull	16	1	0
Bonon	10	1	0
Bugeley	5	0	0
Stone	15	9	0
Tamworth	5	13	6
Tipton: St. Matthew's	3	0	0
Uttoxeter	19	0	11
Warslow and Elkstone	6	1	7
Wednesbury	3	8	7
Willenhall	29	12	6
Wolverhampton	252	8	1
Suffolk: Aldeburgh	10	10	0
Needham: St. Peter's	10	0	6
Surrey: Anerley	4	0	0
Battersea: St. Aldwin's	2	5	1
St. George's	11	17	11
Brixton, East: St. Jude's	155	5	11
Brookham	36	10	2
Camberwell: All Saints'	13	10	11
Immanuel	1	9	9
Chertsey	17	12	8
Clapham Park: All Saints'	27	6	6
Juvenile	5	12	8
Croydon	82	12	4
Dorking	40	0	0
Guildford, &c.	100	0	0
Kennington: St. Mark's	1	14	2
Kew	7	10	3
Kingston: St. John's	14	10	9
Lambeth: St. Andrew's	10	0	0
Lingfield	10	4	6
Redhill	110	0	0
Richmond	100	0	0
Sbere	18	6	3
Stockwell Green: St. Andrew's	5	10	4
Streatham: Immanuel Church	45	0	0
Surbiton: St. Matthew's	37	0	0
Christ Church	50	0	0
Upper Tooting and Balham	20	4	3
Sussex: East Sussex	1300	0	0
Broadwater and Worthing	80	0	0
Burwash	1	1	0
Colgate	17	2	3
Crowborough	17	10	4
Eastbourne	100	0	0
East Grinstead	21	17	9
Forest Row	9	2	2
Horsham	16	10	4
Silverhill: St. Matthew's	16	10	6
Slaugham	9	4	3
Stedham	5	0	0
Tidebrook	17	14	2
Warwickshire: Asley	2	9	7
Birmingham	200	0	0
Coleshill	1	6	0
Curdworth	2	6	4

Ilmington	1	3	3
Sandwell	1	15	5
Stockingford	9	0	4
Wiltshire: Atworth	3	2	2
Baydon	4	10	6
Blunsden: St. Leonard's	3	13	7
Handley	16	6	0
Seend	2	0	3
Steeple Ashton	1	1	0
Winterbourne Earls	1	6	0
Worcestershire: Cradley	20	18	7
Droitwich	3	5	10
Hallow	5	12	0
Pedmore	17	2	0
Yorkshire: Adlingfleet	1	13	0
Aston	22	11	6
Batley: Parish Church	9	12	11
Birstall	11	9	10
Boroughbridge	21	15	10
Bridlington Quay	56	4	4
Gomersal	4	13	0
Great Ousburn	10	13	0
Hampthwaite	5	0	0
Harthill	50	0	0
Holderness	85	0	0
Ingrow-cum-Hainworth	3	0	0
Kilburn	2	14	9
Langton-on-Swale	9	2	0
Middlesborough: St. Paul's	4	2	3
Middleton	2	0	0
North Cave, &c.	14	0	0
Patrick Brompton	2	10	0
Pontefract	50	0	0
Sowerby	2	10	0
Wath-upon-Deane	5	2	0
York	500	0	0

ASSOCIATIONS IN WALES.

Carmarthenshire: Llanstephan	3	17	0
Eglwys Cummin	1	1	0
Denbighshire: Wrexham	29	11	8
Flintshire: Northop	7	16	3
Glamorganshire: Newcastle	14	4	11
Penarth	2	14	0
Pembrokeshire:			
Milford Haven: St. Ishmael's	17	0	0

SCOTLAND.

Scottish Episcopal Board of Foreign Missions	23	18	0
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IRELAND.

Hibernian Auxiliary	500	0	0
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BENEFACTIONS.

A. B.	5	0	0
A. C. S.	50	0	0
A London Clerk	10	0	0
Anon. In Memoriam of the late Archbp.: "Half as Much again"	5	5	0
Anonymous, January, 1883	250	0	0
Armitage, Rev. F. J.	100	0	0
Austen, E., Esq., Highbury	10	0	0
Collett, M. W., Esq., Founder's Court	50	0	0
Colville, Misses, Gt. Cumberland Place	10	0	0
Digby, D. G. W., Esq.	10	0	0
Dixon, Miss, Tunbridge Wells	10	0	0
Dixon, Miss E. A., ditto	15	0	0
Dixon, Miss M. E., ditto	15	0	0
Ellice, Wm., Esq., Upper Brook Street (Half for India)	20	0	0
For Jesus' Sake	10	0	0
Friend of the Kangra Mission	10	10	0
Geldart, Mrs. Charles, Southport	5	5	0
Hale, Mrs. W., Redhill	10	0	0
H., by Mr. B. Bailey	10	0	0
Hubbard, W. E., Jun., Esq., Leonardale	60	0	0
J. A. L.	5	0	0
Jervis, P. O., Esq., Uttoxeter	20	0	0
J. F. T.	5	0	0
Lahore, Right Rev. the Bishop of, and Mrs. French	60	0	0
Langmead, Mrs. G. W., In Memory of G. W. L. and A. H.	13	0	0

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

MARCH, 1883.

GOVERNMENT EDUCATION IN INDIA.



N our last volume we were able to present some account of the earlier proceedings at Lahore of the Education Commission, which, under the presidency of the Hon. W. W. Hunter, at different centres throughout India has been enquiring into the state of education in the several districts of the country, and has been striving to elicit information as to how far the intentions of the celebrated Despatch of 1854 have been carried out. Our readers must not imagine that, notwithstanding our best exertions, we have been enabled to place before them a complete *résumé* of all that has transpired. This will only be possible when the Commission has terminated its labours, digested the evidence, presented its Report, and with it what would be recognized in this country as a "New Code." The information which has reached us has come to us piecemeal, and it has required some ingenuity to dovetail the fragments into anything like a connected and intelligible narrative. Very little has been supplied directly from missionary sources. Not that the missionaries are, or can be, indifferent to the issue, but that, we think wisely, they have abstained from putting themselves forward more than was absolutely necessary, and have been content to allow the results of thirty years' administration of the Code to be compared by an impartial body of Government selection with the principles laid down by the Imperial will in the great charter of Indian education. It might then be a question whether it would not be well to wait for the issue of the Blue Book before presenting any account founded on imperfect data of what has been going on. The reasonable answer is, that it may be very well to do that hereafter, if the necessity arises, and then to go thoroughly into the question; but then it would be possible only to criticize irrevocable conclusions already come to. Meanwhile, although all cannot be supplied which could be wished, some information as to what is now in progress ought to be of value to all who are interested in the religious and moral welfare of India, of which education must be a most important factor. Some insight into the various conflicting views propounded by the advocates of different sorts of education, so far as they are attainable, ought to be afforded to the friends of the Church Missionary Society, that they may at least know in what manner and in what spirit the enquiry is being conducted through the length and breadth of the country. We have again to acknowledge our general obligation for facts to the columns of Indian newspapers, which have furnished details of the proceedings of the

Commission to their constituents. They form the staple of this account.

Our previous article gave an account of the proceedings of the Commission in the important province of the Punjab. The next step in its progress was to Aligarh. It may be within the knowledge or recollection of some of our readers that at this place a College was called into existence, mainly by the exertions of the Hon. Syed Ahmed Khan, a Mohammedan gentleman, who, aided by many friends, raised a fund for its erection. The foundation-stone was laid eight years ago by Lord Lytton, and ever since that time its career has been successful. Its origin was due to Native enterprise, it has been watched over by Native management largely, although not exclusively, and those who originated it naturally take a pride in it, as the work of their own hands. As a general rule, it is unfortunately the case that the Indian Mohammedans concern themselves little about education, and are very backward in partaking of the benefits almost gratuitously provided for them. Their indifference mainly proceeds from the intolerant character of their religion, which bounds all their secular education, if it could, as well as their spiritual, within the limits of the Koran. Confessedly they are the class least permeated by Government education and least willing to accept it. This is to such an extent that it is stated by Dr. Nassau Lees, as a Mohammedan grievance, that they are shut out from Government employment because they refuse by education to qualify themselves for it; he argues that because of this refusal there should be a relaxation in their favour, instead of impartiality. It is hardly possible, therefore, to conceive a class more filled with prejudices, more indisposed to relinquish their isolation from their fellow-citizens; nevertheless, by the exertion of individual energy these difficulties have been, in one particular instance, overcome, and there is a College at Aligarh. We, as the sympathizers with Christian Missions, may have our own views as to the especial value of such a College, or the nature of its curriculum; but there it is—a fact. It is, moreover, precisely the sort of fact which was contemplated by the Despatch of 1854.

It cannot be averred, then, that it is an impossibility in India so to stimulate Native enterprise and liberality that the cause of higher education cannot be supported by those who have special interest in fostering it for the direct advantage of themselves and their descendants. But why should Mohammedan gentlemen, or any other class of influential Natives, interest themselves in the question, where the Government, to all appearance, permanently steps in and relieves them from the entire responsibility? We presume that this Aligarh College, although the outcome of local and Native enterprise, is assisted by Government grants-in-aid, and that it is not exclusively maintained by Native liberality; but if so this is in the direction indicated by the Despatch of 1854, and is a very different thing from planting a College which is exclusively originated and maintained by Government expenditure, where it is a matter of profound indifference to all, Natives and Europeans alike, whether there should be empty

class-rooms or halls thronged with students. We notice that at a dinner subsequently given—we are sorry to say, on a Sunday evening—to Mr. Deighton, the Principal of the Agra College, that gentleman spoke in glowing terms of the success of the Aligarh College, which, starting seven years ago with a few boys, had raised itself to a position second to none in India, and has now the names of nearly three hundred students on its rolls. In Mr. Deighton's opinion, it was likely to become "a great power in India."

When the Commission visited Aligarh, witnesses were, of course, examined, mainly on the substitution of Hindi and Nagri characters for Urdu and Persian. Addresses were also presented by Mohammedans and by Hindus separately. Some points deserve notice in the Mohammedan address: those of the Hindus are not accessible. In the first place, the Mohammedans admit that "they have as yet kept aloof from education in European science and literature." They state that by permission they address the Commission in Urdu, because none of them could do so in English. Contrary to the opinions of the founder of the successful College of Aligarh, they do not think that the Natives of India ought to manage (that is provide for) their own education, but that Government should do it for them. They therefore hoped that Government would maintain existing institutions. They approve of non-interference in every sort of religious instruction. They approve of the education of the masses, making the most astonishing statement that it had been brought nearly to perfection! They tell the Commission that religious bigotry is at the bottom of the scheme for substituting Hindi, &c., for Urdu, and, in which there may be something, that it is a political question. Another Mohammedan deputation, more in accordance with the views of the founder of the Mohammedan College, dwelt upon the importance of "self-help," and, while glad of Government encouragement and patronage, did not want that to be done for them which they were able to do for themselves. Their hearts were cheered with the belief that "God helps those who help themselves," and they firmly trusted that God would crown their efforts with success. Had they known of the allusion they might have added "circumspice." At the conclusion of these addresses the Rev. W. R. Blackett, M.A., who is a member of the Commission, spoke. We furnish the extract from his speech, as quoted in the *Aligarh Institute Gazette*. It is a sufficient reply to those who would hold that missionaries are indisposed to encourage and sympathize with the higher education of the Natives, even when it is not carried on upon their own lines:—

The Rev. W. R. Blackett, M.A., heartily expressed his pleasure in all that he had seen and heard that day. As a missionary, he belonged to a body of men who had always made it one of their objects, not the greatest or highest indeed, but yet an important object, to promote higher education in India. Such men as Duff and Wilson (applause) if they had seen this College, established by the earnest efforts of Sayyid Ahmad (applause) and his colleagues, would have thanked God and taken courage. They had striven to plant higher education in this land, and now it had taken root, and was growing like a banyan-tree, and would grow till it filled the land. Where was it to establish its roots next? He trusted it would be, as Mr. Ward had suggested, at Agra. The College there was almost dying, and the Hindu community would be doing a good and great work

in taking it up and working it in honourable rivalry to the Mohammedan College at Aligarh. He trusted that this might be accomplished.

Dr. Hunter, in his reply, first adverted to the question of languages. He then remarked that "a few more examples of self-help, such as Aligarh, and there would be no need of an Education Commission in India." His subsequent observations on the condition of the Mohammedans in relation to education will be read with interest; they touch also upon problems of yet more general import:—

In each province of India the Commission has heard much of the special difficulties which beset the higher education of the Mussulmans. In almost every province we see the Mohammedan children numerous, bright, and eager in our primary schools; while in the upper schools they dwindle in numbers until, in some parts of India, they are scarcely represented in the Colleges at all. Many explanations of this state of things have been urged in memorials and by witnesses. But among such explanations we almost everywhere find the pleas of the poverty of the Mohammedan population and the necessities of their religion. No school-learning constitutes an education in the Mohammedan sense of the word without religious instruction. For each devout Mohammedan must himself know and personally perform the rites of his faith without any intermediary between himself and his Maker. He maintains no priestly caste to say his prayers for him or to conduct vicarious ceremonies in his behalf. Now our State schools do not, perhaps cannot, give the religious instruction which, with all pious Mohammedans, is the beginning of wisdom. It thus results that before a Mohammedan child begins his secular education in our schools he has to obtain the rudiments of his religious training in a mosque or some Mohammedan institution. He starts heavily weighted in our primary schools; and in our higher schools the best of the Mohammedan youth are tempted from the broad road which leads to secular honours into the by-paths of sacred learning. In point of fact, while the young Hindu is devoting his whole energies to obtaining a single education on a purely secular basis, the young Mohammedan is struggling to acquire a double education on both a secular and a religious basis. In his youth he has to attend to schools which necessarily give only religious teaching; and in his manhood he has to earn a livelihood under a Government which necessarily recognizes only secular considerations.

The two great problems of Mohammedan education, therefore, are: first, how, by endowments, to provide the higher instruction at rates which the Mohammedan community can afford to pay: second, how to combine the secular with the religious elements in the instruction given. Gentlemen, this College at Aligarh solves both these difficult problems. It not only provides an education for the Mohammedans of the North-West Provinces, but it stands forth as an example to all India of a Mohammedan institution which effectively combines the secular with the religious aspects of education, and which, while recognizing the special spiritual needs of the Mohammedan youth, bases its teaching on the truths of Western science, and is in tone and tendency thoroughly loyal to our Queen.

We have dealt at some length on these proceedings at Aligarh, because, as unquestionably the battle rages fiercely round the question whether higher education should be provided by the State or should be undertaken by Native enterprise after its own fashion, fostered and helped by Government, Aligarh presents an instance of that which is termed in logic, "*Solvitur ambulando*."

From Aligarh the Education Commissioners proceeded to Agra, where they took the evidence of several witnesses. Two of the more important were prevented by illness from attending. We are sorry that we can give no account of this examination save in the case of the

evidence of Pundit Lakshmi Sankar Misra on the subject of primary education. He testified that, as a rule, Natives of the North-West Provinces value elementary education, and would not mind its being compulsory if it was altered to suit them. He urged the development of the ancient Hindu system with modifications required for the present age. As matters now stand, the village communities look upon education as a burden; the teachers are not respected; the schoolrooms are generally empty, though the registers may be full. He would throw much on local educational boards. In a Brahmin village a low-caste schoolmaster would be an anomaly. We may observe, parenthetically, what education would low-caste children get from a Brahmin schoolmaster? He objected to the interference of Tahsildars with educational matters, for the Local Boards would become their slaves. Normal schools should teach the elementary principles of agriculture as well as reading, writing, and the elements of arithmetic. This witness was closely cross-examined.

The chief point of interest, however, in connexion with the proceedings at Agra was the question of the Agra College. That institution has for years past been upheld with might and main by all the resources of Government influence and by enactments operating most injuriously to the detriment of missionary and other institutions which have been most heavily and capriciously weighted in favour of the Government institution. There has been no lack of zeal or ability in the Principal; still it is and has been in a moribund condition. Large sums of money have been expended, we might say wasted, with no corresponding advantage. One beneficial result has already been accomplished by the institution of the Commission,—the Agra Government College has not been abolished, but a resolution has been come to that it should be made over to local trustees, to be managed by them as an aided, not as a State College. Five years are allowed to the trustees to place the College, if they can, upon a satisfactory footing. At starting, the Government is willing to transfer to the trustees the whole of the annual income from the endowments, should the local government consider this requisite; but if the expenditure can be reduced, as suggested by the Lieutenant-Governor, funds may be set free which may usefully be devoted to the spread of primary education in the districts of Agra, Muttra, and Aligarh. This, of course, is the action of the Government of India, and is distinct from, although simultaneous with, the proceedings of the Education Commission. As a preparation for meeting the Commission, what was termed a monster meeting was held in the Municipal Hall in Agra (about 500 persons were present), to prevent what they held to be the abolition of the College. They cast the blame of the present condition of the College on inefficient management, and prayed that if Government would not spend any more public money on the Agra College, that they would hand over the endowment with a grant-in-aid to trustees on the condition of their maintaining the College in a state of efficiency. This reasonable request has been forestalled by the action of Government. When they came before Dr. Hunter they asked for the most

searching investigation into the management of the College, and intimated, as a proof of their sincerity, that Rs. 10,000 had been subscribed by several public-spirited individuals at the meeting. In his reply, Dr. Hunter referred to local colleges in Agra which he had visited as "brilliant examples of what may be done by local effort energetically sustained." He expressed his own sympathy, and that of his colleagues, with the regret so universally displayed at the closing of the College on its former footing. The next day another meeting was held, expressing general satisfaction with their reception, and fully and gladly recognizing their own obligations in the matter. The Rs. 10,000 subscribed is for the creation of three scholarships, on the understanding that the management of the College is to be entrusted to a local board, with complete control over the whole of the teaching staff. The only comment we need make upon all this is, that with the fullest exertion of Government prestige there has been in Agra complete collapse of Government high education, and that there is apparently no reason why the experiment of self-help, so successfully carried on at Aligarh, should not be reproduced at Agra, with a fair field and comparatively no favour to rival and competing institutions. The vexed question of the use of Hindi against Urdu cropped up abundantly at Agra; but, notwithstanding its importance, we do not trouble our readers with it.

From Agra the Commissioners proceeded to Allahabad, reaching it on the 12th of August. On their arrival there was a meeting held of Hindus interested in Hindi being adopted as the medium for instruction in the North-West Provinces. We are enabled to furnish some, although not a complete, account of replies sent in to the Commissioners. The following is a lengthened extract from the important notes of Mr. F. S. Growse, C.I.E.:—

Any attempt to carry out in their entirety the orders of the Government of India in the matter of decentralization reveals in the most striking light the utter failure of the present State system of education, so far as regards its effects on the great mass of the population—that is to say, on the middle and lower classes, who in fact constitute the people for whose wants provision has to be made; the upper ranks of society can provide for themselves. When an appeal is made to their sympathies, I believe there are no people in the world more open-handed and open-hearted than our Indian fellow-subjects. As a district officer I have never failed to secure their support in any project—and I have started many—in which they could reasonably be expected to take an interest. But they have a well-founded suspicion of departmentalism, with all its protracted routine and elaborate machinery of checks and counter-checks, which have been invented for the express purpose of eliminating that element of individuality which is the charm of spontaneous action. I am thoroughly convinced that our Indian Universities, and the cause of higher education generally, would gain immensely if the institution and management of all the affiliated colleges were left entirely to the people themselves, as has been done in the case of the highly successful Anglo-Mohammedan College at Aligarh. Unity of system would still be secured by University control of the examinations for matriculation and degrees, and by the inspection of an official visitor, but all Government professorships might be abolished. The managing committee of each institution should be allowed to secure for itself the best staff of teachers that its resources could command. Under such local administration, and with results entirely dependent on local enterprise, much money that is now wasted on mosques and temples, which are numerous beyond all real religious

requirements, would be utilized in school buildings and endowments, when the donors could themselves have a voice in the administration of the funds and see a tangible result of their donations, instead of dropping them into the grasping jaws of an insatiable department.

If this were done there would be a much larger sum available for primary and middle-class education, which requires no grand buildings and produces no showy results, and therefore being less popularly attractive is more dependent on Government support. But here again, as I said at the outset, it is not merely larger means that are wanted, but rather a complete change of system.

At present the only attendants of our village schools are boys whose parents hope to secure for them some kind of Government employment. The course of instruction is not calculated to satisfy the modest requirements of the yeoman, the artisan, the trader, and generally the independent middle classes, which ought to supply the material for those local boards which the Government is now so anxious to organize. What primary instruction is given is not regarded as a possible end in itself, but only as a preparation for higher studies. A little reflection must show that this is exactly the reverse of what is wanted. Instead of a teacher priding himself on the number of his pupils who have got Government appointments, it would be far more to the purpose if he could boast a long list of boys, who, after learning to read, write, and cypher, had settled down contentedly to their hereditary occupations, and had proved the value of education by turning out their work in a more intelligent style than their fathers had done before them. This would be a guarantee of genuine progress, and would check that rapid decay of all indigenous arts and manufactures which is the necessary result of our pernicious system of schooling, which aims at converting all the rising generation into mere office clerks.

There is no occasion whatever for the Government to take up this line of business. If all our village schools were to be closed to-morrow, the only function they adequately discharge, viz., the training of munshis for Government service, would be carried on by private enterprise with much the same results as at present.

Mr. Growse's remedy for present evils in the matter of primary education would be, first, the abolition of Government inspectors; secondly, the transfer of schools to local committees. He holds that the Government inspectors are eminently unfit for their work. We know nothing of these gentlemen: there may or may not be truth in a statement which has appeared, that they "are those who have failed in every walk of life which is open to public competitive examination at home, and have become dependent on their connexions in the services." Many of them, it is said, ultimately failed in their new positions, but "others came up with the backing of powerful connexions, though the Duke of Argyll's Despatch was explicit enough against such actions." Thirdly, the deficiencies of school-books, largely arising from the Government discouragement of the vernacular (Hindi).

In marked contrast to Mr. Growse's views, are those of Mr. Nesfield, an Inspector of Schools in Oudh. He considers that primary education is already overdone, and that mass education cannot be of much use in a country like India. Indeed, in Mr. Nesfield's opinion, education has not been the means of raising the condition of the working-classes in England. He holds that education is of little or no use in protecting the working-classes against the extortions of usurers, &c. He draws a contrast between the various influences which in England give a certain amount of culture to the working-man which the Hindu peasant is destitute of. In his judgment the task of combating ignorance in India, is like that of Sisyphus rolling the stone up the mountain.

No real progress in knowledge is possible. As to the effect of education upon character, it makes youths less clownish and more intelligent when spoken to, but evil predominates. The tendency is to make educated boys litigious and discontented. These are the opinions of an Inspector of Schools in India. It would be difficult to reconcile them with those of corresponding officials in England.

We now review the evidence of Mrs. Etherington, late Inspectress of Government Schools in the North-West Provinces. In the Despatch of 1854, paragraph 83, it was stated, "The importance of female education in India cannot be overrated;" and further on, "The Government ought to give to Native female education in India its frank and cordial support." According to Mrs. Etherington, "up to the present time female education in the North-West Provinces has not received any systematic or liberal encouragement from Government." She testifies that there is a general eagerness on the part of the Hindu women to receive instruction whenever ladies in connexion with the Missions give it to the people in their homes; so much so, that missionary ladies without Government aid are unable to meet the demand for teachers. She holds that influential Hindus are indifferent, but not hostile, to the education of their women. So far as her observation has gone, "there is no system of indigenous instruction for girls in any part of the North-West Provinces. Some years ago a very fair start was made for educating girls in those provinces;" and she then proceeds to describe in detail the withering influences of Government policy in respect to female education, "which had for several years grown narrower and less liberal, and had now taken a decidedly retrogressive step." The result was that with a few exceptions, all the girls' schools in the whole district had to be closed; her own appointment was abolished: "Indeed, there was scarcely anything left to inspect." She is not sure that there are now any girls' schools, but thinks that for the name of the thing, there must be some left. Mrs. Etherington then proceeds to offer her suggestions for the resuscitation of female education, and concludes by saying: "Outside of Mission circles, practically nothing is done by European ladies to promote female education. The almost total ignorance of the Native languages of European ladies generally, their habits of life, and the constant changes taking place among them, render it almost useless to depend upon any practical help ever being given by them. The interest of missionary ladies in Government schools might be sought, and no doubt would be readily shown. An occasional visit from them would be a useful stimulus to teachers and pupils, and the knowledge of the Native languages which they generally have would make their visit of some value."

As usual, addresses were voted and presented, and were replied to by the President. The chief point of interest in the addresses was that the municipality have resolved to increase still more largely their contributions to schools set free by the recent resolutions of the Government of India.

Before we pass away from the North-West Provinces, although what we are about to notice has no connexion with the progress of the

Education Commission, it may be convenient to notice the remarks of the Lieutenant-Governor on the Public Institution Report for last year. Sir A. Lyall does not use the word stagnation, but that word embodies the condition of education in the North-West and Oudh during 1881-82. During the previous two years there had been "a serious decrease"—"a deplorable decrease"—representing a loss of twenty-four per cent. on the total roll of pupils. The operating causes had at first been famine and pestilence; but although these have not recurred in 1881-82, the heavy loss has not been made good. There has during the last year been an increase of 193 on 225,403 students, but seventy-four schools have been closed. But although schools have been abolished, the Director reports that "the expenditure in these provinces on primary education has been gradually increasing, and keeping pace with the wants of the people." Nor does University education seem to be in a better condition. There has been almost universal failure for the B.A. degree. The Benares College and the Agra College failed altogether, and the Canning College at Lucknow only passed three out of eleven candidates. "Whole Colleges at this examination went down like grass before the scythe of the mower." The results of the entrance examination were "absolutely unsatisfactory." Four girls passed the entrance examination, of whom one from Cawnpore, a Native Christian, has obtained a scholarship, and is continuing her studies in Calcutta for the F.A. examination; another is from the Mission School, Dehra Dun; and the remaining two are from the Girls' School at Allahabad. The Lieutenant-Governor concludes with observations on inspectors, whose services he wishes could be utilized in some other direction in connexion with public instruction.

From Allahabad, the representatives of the Education Commission made their way to Jabalpur. The following is an account of their proceedings, as furnished by the correspondent of the *Pioneer* newspaper:—"The Education Commission received important evidence from the Rev. Mr. Hodgson to-day on the defects of public instruction in the Central Provinces. The President of the Commission, accompanied by Mr. Blackett, reached Jabalpur on Friday morning at 6 o'clock. They were received on the platform by the Municipality, the Commissioner of the Jabalpur Division, the Deputy Commissioner, the Director of Public Instruction, the Inspectors of Schools for the Northern and the Eastern Divisions of the Central Provinces, and other officers. The Hon. W. W. Hunter, in reply, thanked them for their unexpected welcome at so early an hour. The Commission opened its proceedings the same forenoon, and has held two meetings daily. The morning meeting is devoted to the visiting of schools. The Commission then hear evidence from twelve to six o'clock, and make another visit to some selected school in the evening. The Male Normal School, with its Model Practising School, boarding-houses, and carpenters' yard, seemed to be highly approved by the Commissioners. So also was the Female Normal School under Miss Hoys' excellent management, where the wives of teachers, many of them of good caste, are trained as schoolmistresses. A Female Model Practising School, also under Miss

Hoys, elicited expressions of warm approval. The Commission devoted one morning to the High School and to an indigenous street school, which has been maintained during three generations by a family of pundits, who give between 100 and 200 pupils a thorough mercantile education. The boys remain till they complete their course in *bania* and broker's accounts. The witnesses have as a rule given evidence to show that the system of public instruction is on a sound basis in these provinces; that more money is urgently wanted, and would produce large results. They lamented the absence of a single institution throughout the Central Provinces teaching up to the B.A. standard, thus compelling the students to leave the provinces if they desired to complete their education, or to fit themselves for the professions, or higher official appointments. Mr. Fraser, Secretary to the Chief Commissioner, gave strong evidence as to the duty of Government to provide primary education for all its subjects, but denied its duty to provide higher education at the cost of the taxpayer. His evidence foreshadowed extension of elementary education under 'a system of good local boards.' Mr. Ambica Banerjea and the Rev. Mr. Hodgson gave evidence showing that, in spite of the good intention of the Government, the existing system was too narrow and bureaucratic, and that a broader system on a legislative basis is the only remedy. The sitting Commissioners are the Hon. Mr. Hunter, President; Mr. Arthur Howell, Commissioner of Berar; Mr. Browning, Director of Public Instruction; the Rev. Mr. Blackett, Missionary Representative for Bengal. The meetings have been attended by the Commissioner of the Division and other officers, and the local public. The general impression is that the Commission seem satisfied with the system of public instruction here, but desire a considerable development of elementary schools, and that this view is shared by the Director of Public Instruction and representatives of the local government. The Commission appeared much pleased by their visit to the Rajkumar School for the young chiefs of the Central Provinces. The boys have horses, and engage in manly sports. They have, quite of their own accord, set up a *nail*, or under-school, for their followers, in which the young chiefs teach their servants without the aid of any other master. The Roman Catholic Orphanage and School have also been visited by the Commission, and elicited expressions of warm approval."

In the memorials which were subsequently presented, stress was laid upon the fact that in the Central Provinces there is no single institution teaching up to the B.A. standard. Technical schools were also prayed for. We furnish a considerable proportion of Dr. Hunter's reply, as it is full of interesting matter. While primary education and female education are languishing in the Punjab and the North-West Provinces, and several Colleges in the latter could only produce three candidates for the B.A. degree, it is clear that both primary and female education are flourishing in the Central Provinces, but they lack the three Bachelors of Arts produced at vast cost in other districts. "The progress of education in these provinces has been a progress both in numbers and character. When the Central Provinces were formed

into a Chief Commissionership in 1861, and the Education Department began its work, there were only 18,000 children in schools throughout their whole jurisdiction. Now you have over 81,000 pupils at schools: so that, under the direction of my friend Mr. Browning, who has been at the head of the Education Department during almost the whole interval, you have nearly quintupled the school-going population in twenty years. But the improvement has been as striking in the character of the instruction given, as has been the increase in the number of those who receive it. The old indigenous system of education had been trampled beneath the hoofs of the Mahratta horse. The few schools which existed formed refuges where worn-out and incompetent men picked up a precarious livelihood. An old sepoy sometimes dragged his steps to his Native village, and earned a daily meal by teaching the children the scraps that remained in his memory. We have ample evidence as to the character of the instruction given by these men. Some of them were wounded troopers: one was an aged tailor. You have now an admirable system of trained schoolmasters; some of them of high attainments, and all possessed of sufficient learning for the class of school to which they are assigned. While the primary schools are of a thoroughly practical character, teaching in the mother-tongue of the people, we find that the course of instruction in these provinces includes English, three Oriental classical languages, and seven vernaculars. I do not mean that any one school teaches all these languages, but that the Education Department in the Central Provinces directs and supervises a vast body of institutions of various grades in which instruction in all these languages forms part of the regular course. In Jabalpur itself education has of late made rapid strides. We found from your municipal accounts that you have more than doubled your grants to schools during the past two years. So my colleagues and myself thought that we should like to see for ourselves what you get for this largely increased expenditure. We have visited about a dozen schools in the city and neighbourhood. One institution that pleased us very much was an indigenous street school, which had been kept by the same family of pundits during three generations. It was a regular commercial academy, where over 100 boys were trained in reading, writing, and arithmetic on the Native methods. It made no pretension to architectural beauty, but was simply a long low room, with a verandah, in which the pupils sat on the floor, and learned exactly the things which would be most useful to them in practical life as shopkeepers, merchants, and brokers. It is the custom of the school that the head boy shall give a year or so to the duty of teaching before he leaves. We found a monitor of this sort, who comes from 6 till 11 to teach arithmetic and accounts, and then again from 2 till 4 in the afternoon, and who receives neither pay nor food for his labour. It struck me that that was a good beginning for a good life. He said he was also perfecting himself in the *bahikhata*, or Native system of book-keeping. All the well-to-do boys were going to follow their father's business: it was only the poorer ones, and a few Brahmins, who thought of Government service. The school of the Hitkarni Society,

admirably managed by a committee of Native gentlemen, also impressed us. It started in 1870 with seven boys; it has now 347, with an English, a Hindu, and an Urdu department. We asked boys in the different classes to repeat any poetry which they happened to know by heart. The verses which they recited afforded a very sufficient answer to those who think that the people of this country are indifferent to the religious training of their children. Of the three pieces of poetry sung, or rather intoned to us in Hindi, by children in the younger classes, the first was a hymn to the Deity; the second was a song in praise of the qualities of a good man; the third recited the blessings of a virtuous life and of confidence in God. A fourth was a child's song in Urdu, telling little boys not to loiter on the way to school, or to use bad words. A Bengali lad in one of the upper classes repeated, in English, 'The Better Land,' by Mrs. Hemans, and another of the older boys declaimed 'The Soldier's Return.' They were exactly the kind of verses which one would hear in a well-conducted English school, and it was instructive to find that, in an institution entirely under the management of a Native society, the children had their memories stored with such little poems. We were again struck by the practical character of the instruction. Most of the boys were the sons of traders, and looked forward to following their fathers' calling, instead of crowding into petty posts under Government. Indeed, the Committee of Management were contemplating the introduction of the purely Native method of arithmetic and accounts. These Committees of Management form a hopeful feature in the system of public instruction in the Central Provinces. Their supervision, in many instances, is a very real influence upon both masters and boys. Thus, at the Garha School, some miles out of Jabalpur, we learned that the Committee not only gave the prizes, and arranged for the fees of the poorer boys, but that they also provided the pretty school uniform of a white tunic and red cap for those whose parents could not afford to supply them. Drill and gymnastics formed a feature in almost every school, from single-stick and 'the scorpion' performance by the village boys at Garha to difficult feats of athletics in the High School of Jabalpur. Each master has his drill-book, in English, Hindi, or Urdu, with figured illustrations. In class the boys stand at attention; and their whole bearing is that of lads accustomed to execute movements promptly at the word of command. The commercial character of the city is well expressed by the night school, where youths who have been at business all day study arithmetic, writing, reading, and accounts. In the Church Mission School we saw between 900 and 1000 boys belonging to the central institution and its city branches, each group arranged under its own flag. Here, as indeed everywhere, any boy taken at random from any class had his memory stored with songs. It was curious to see children of five to eight, with half their teeth out, lisping verses in three languages, without the faintest hesitation, and as if they were merely repeating them for their own amusement. Quite apart from any religious aspects of the case, the missionaries, both Protestant and Roman Catholic, are here doing excellent work, and on a large scale, in secular education.

The secret of good teaching in any scheme of national instruction lies in the proper training of the masters. One of the reasons which led the Commission to hold its sittings at Jabalpur consisted in the circumstance that you have here the only Government High School and College in the Central Provinces, and that your Normal Schools have obtained a conspicuous success. In the Male Normal School, the young men not merely pursue their own studies, and learn practically the art of teaching in the Model Boys' School attached, but they are taught to criticize each other's methods. In this way they are trained themselves to avoid the faults which they have detected in their comrades. Drill and gymnastics form a regular part of their course; and an effort is made to meet the wish expressed in your memorials for technical education by bringing up a certain number of them as carpenters and joiners. But, on the whole, I think it was the Female Normal School which struck us as the institution most full of promise for these provinces. We all know that the great initial obstacle to the spread of female education in India is the want of competent female teachers of good caste. All girls of respectable parentage are married before the close of childhood; and practically no girl is allowed to go to school after she reaches twelve or thirteen, much less to appear in the public position of a schoolmistress. The attempts to utilize widows for this purpose have seldom proved successful. If the widow is old, she is often stupid and incapable of learning, so that she becomes a mere pensioner or hanger-on about the Normal School. If she is young, the custom which precludes re-marriage renders her position one of difficulty, and sometimes leads to unpleasing results. Missionary ladies have entered with zeal and success into this vast unoccupied field, and we have received much evidence tending to show that the Zenana Missions are at present the only effective agency for the education of women in India. This is a noble position for English ladies to have taken up. But the means at their disposal are small, and the religious element in their teaching creates a difficulty in utilizing it as an agency of State education. We have it in evidence that many of the Zenana Mission ladies act with great discretion in not urging their views too forcibly upon their pupils; and that in some cases the time devoted to religious instruction is only about fifteen minutes in a lesson of two hours. But Christian teaching forms the bond and motive of their work; and in many provinces it precludes them from the houses of the influential class of Natives, who object to the growth of a sceptical spirit among the least educated members of their family with regard to the cherished faiths in which their fathers lived and died. While, therefore, the Commission have received abundant evidence that admirable work is being done by the Zenana Missionary ladies, and that the grants-in-aid to them produce, from the merely secular point of view, adequate results, the problem of providing female teachers, on a scale at all commensurate with the wants of the people, remains untouched. It is this problem which the Jabalpur Female Normal School solves. The Education Department in the Central Provinces has persuaded many of its schoolmasters to allow their wives to be trained as schoolmistresses, and it

has found a lady superintendent, with a genius for teaching, to conduct the work. The young women of the Female Normal School belong to two classes, viz., the wives of men under training in the Male Normal School, who live with their husbands in Jabalpur; and the wives of teachers employed elsewhere. The latter class of girls live as boarders in the Female Normal School, under the eye of the lady superintendent. Her admirable tact and a due respect for the customs of respectable Native society have overcome the prejudices which such an experiment naturally had to encounter. We found that one-third of the young women were Brahminis; another third belonged to the literary castes; and that all occupied respectable positions in life. When they complete their studies, and have had sufficient practice as teachers in the Female Model School attached, each young woman and her husband are posted to places where there is an opening for both a boys' and a girls' school. Their family income is thus nearly doubled. In the Central Provinces the demand for teachers is so great that a number of the Male Normal pupils have to be drafted off, after a two months' training, and only a small proportion finish their two years' course of practice in the attached Model School. The memorials now submitted to the Commission lay stress on a defect in the provincial system of instruction, with regard to which we have heard much, alike from witnesses, schoolmasters, and College students in Jabalpur. Your High School is the only Government institution in the Central Provinces which gives an education up to the First Arts standard; and there it stops. Figures have been placed before the Commission to show that this school performs its work most successfully, and that a College department passes a larger average of students in the First Arts examination of the Calcutta University than any other College out of Calcutta. We have not had time to see the figures, but we can well sympathize with your regret, when the Government, after augmenting the teaching staff up to the B.A. standard, found itself constrained by more pressing educational demands to reduce your High School and College to its former level. While we may sympathize with you, however, it is not for my colleagues or myself at present to say whether the Commission will be able to give you any practical help. Why not make yourselves independent of the Commission, and take this matter into your own hands? You are one of the wealthiest towns in India, and a single one of your citizens came forward the other day with several hundred thousand rupees to secure for you a supply of pure water. I learn from the Inspector-General of Education that the whole sum required to raise your College to an institution teaching up to the B.A. standard is only one thousand rupees a month. I quite agree with you that it is a hardship to have to send your sons to other provinces in order to fit them for any of the learned professions or higher appointments in official life. Practically you do not send them; and their education ends. You see the bar and the official posts in these provinces filled by outsiders, or, as you call them, 'foreigners,' who have had in their own part of India the facilities for higher education which you do not enjoy here. Well, gentlemen, I think you might arrange among your-

selves to make this state of things cease. Some of you may say—'Oh! there are no old families in Jabalpur, as there are in Agra and Delhi. We are only a trading city.' But I hope that others of you may reply—'Yes, we are a trading city. We have earned our money hardly and we shall spend it usefully. We shall show the chiefs and people of India that there are nobler purposes for wealth than building palaces, or keeping up a tawdry retinue of matchlockmen, or riding about the country with a troop of followers on horses with pink tails. As our fathers when they grew rich endowed temples, so we shall found schools.' You have now an opportunity of showing what a commercial town of India can do for its citizens. And not for them alone; for, placed as you are in the heart of the peninsula, where the two great railway systems meet, you may make Jabalpur the seat of University learning for the whole Central Provinces, and for all their Feudatory States, from the Satpura on the south to the Vindhya on the north of your beautiful Nerbudda Valley."

From the Central Provinces the Commissioners directed their steps to Poona, in order to investigate the condition of education in the Deccan and Mahratta portions of the Bombay Presidency. Previous to their arrival, however, Mr. Wordsworth, the Principal of the Elphinstone College, published his written evidence, in answer to the preliminary enquiries of the Commissioners, in the newspapers. It is described as being a thorough-going advocacy of higher education, and an enunciation of emphatic disbelief in there being any connexion between education and disloyalty. On the occasion of the first public meeting for hearing witnesses, September 4th, a late Native member of the Bombay Legislative Council testified to the value of high education in raising up young men qualified to take command of the new steam manufactories, producing instances of College students becoming managers or secretaries of factories. The next witness (In Waman Bhavi), largely interested in private educational establishments, spoke of them as rapidly expanding, and held them to be the true solution of the educational problem. He condemned the Bombay system of giving scholarships only to Government schools. The third witness (Mr. Waman Abaji Modake) produced an elaborate scheme for the extension of primary education on the basis of the hitherto neglected indigenous schools. This he thought could be done without expense to Government. His evidence as a whole seemed to make a deep impression, as a well-considered scheme of reform on the indigenous basis by an experienced officer of the Education Department. The proceedings of the Commission we are told excited much interest, as the Mahratta Brahmins, headed by the Sarva Janak Sabha, see in the Commission an opportunity for getting the education of the country into their own hands. This does not, however, seem very clear to us. We regret that we are unable to furnish some analysis of all the evidence given at Poona. Three ladies engaged in educational work in Poona were examined. Among the witnesses was Mr. Wedderburn of the Civil Service, a gentleman generally esteemed as best understanding Native opinion in Western India, and standing

most high in the confidence of the Natives. In his judgment the Bombay educational system depended too entirely on departmental machinery, to the exclusion of private efforts. Out of seven lakhs of rupees spent on education, the people's indigenous schools, containing about 100,000 pupils, get practically nothing. Primary education in Bombay would require 15,000 additional schools on the present system. These would cost Government twenty lakhs; on the aided indigenous system they would cost four lakhs. With many other Bombay witnesses he denounced the system of the university entrance examination. He also assigned the reasons for the backward system of female education in the Bombay Presidency. Another witness was the representative of the Sarva Janak Sabha, the most powerful association in Western India. In many points he coincided with Mr. Wedderburn. Although deprecating sudden withdrawal on the part of Government from higher education, he produced a scheme for gradually rendering it independent and self-supporting. It is worth chronicling that the conference of indigenous schoolmasters was headed by an aged hereditary pundit, long blind, who has one of the best schools in Poona. His son has another, attended by between 3000 and 4000 pupils. These schools are not recognized by Government.

The information elicited concerning the backward condition of female education throughout the Bombay Presidency, where, as in Poona, there are no municipal girls' schools, led to a public meeting of a wholly unprecedented character. It consisted of Brahmin ladies, constituting the Arya Mahela Sabha, or Indian Ladies' Association. They assembled with their children and many Native gentlemen in the Town Hall. Their object was to show that although there were no girls' schools, a real movement for education was being made by the best Mahratta families. The President was addressed at length by a very famous young lady, the Pundita Ramabhai Sanskrita. She read an address, and made an eloquent speech in Mahratti, which was much applauded. She dwelt on the great difficulties which their efforts as women of good family had to encounter from the absence of trained female teachers, whom they could trust, and the absence of school-books fit to be placed in their girls' hands. They wanted education for their girls as much as for their boys, but Government had supplied trustworthy teachers and suitable books for their boys, and none for their girls. This lady's address was followed by one from the wife of the most influential Brahmin in Poona, a speech which we are told was delivered with great dignity. Girls' schools are to be taken up by the municipality and throughout the Mahratta country. In another meeting, when addresses from different bodies were presented, the chief Native Judge of Poona remarked that while sixty to eighty per cent. of the pupils in the Government schools were Brahmins, the proportion in indigenous schools was exactly reversed, twenty per cent. only in them being Brahmins, and the rest belonging to the cultivating and trading castes. The President's reply was ornate and encomiastic, but the chief practical point was a disclaimer that the object of the Education Commission was to destroy higher education in India.

The next stage in the Commissioners' progress was to Madras, where they opened their proceedings on the 4th October. A minute was handed in from Mr. Thomas, senior member of the Board of Revenue, strongly condemning the excessive departmental system hitherto pursued, and advocating a standing board of management for schools, who should advise Government on education, as the Chamber of Commerce does on mercantile matters. Bishop Colgan, on behalf of the Romish prelates in South India, opposed the sudden or total withdrawal of Government from higher education, and urged the necessity of better grant-in-aid rules. He urged the extension of this system to indigenous schools, and condemned the excessive multiplication of returns insisted on by the Department. Two ladies were then examined, who declared that the present standards required were wholly unsuited for young girls who leave school before eleven. The enforcement of them rendered the Government liberality a mere name. Dr. Bradshaw, the senior Inspector of Schools, condemned attempts by Government to set up inferior high schools, where but for them there would be self-supporting institutions. Many striking facts were elicited from a Mohammedan witness regarding the necessity for an Education Act. The next day Dr. Duncan, Principal of the Presidency College, indulged in a violent attack on missionaries, characterizing their agitation as hollow, selfish, and unprincipled. He publicly declined to withdraw his words, and entered into a long defence of the Department; but acknowledged that education was crushed into too rigid moulds by the present system. The Rev. E. Sell was then examined. He believed the *maktabs*, or indigenous Mohammedan schools, now ignored by the Department, were the only real basis of Mohammedan education. The Mohammedans must first learn their religion. Our schools do not teach it, so they spend many years in their own unrecognized and unimproved schools before they can come to us. The result is that the Mohammedans have not a fair chance in the race of life. He regarded an Education Act as the one chance of giving legal rights to aided schools, and for rescuing private effort from the caprices of successive departmental heads. The multiplicity of tabular returns, and other conditions, now often rendered Government grants not worth having.

On the 6th of October the Commissioners visited the Patcheappah Institution, with over 1000 students under Native management, and the Christian College, with over 1300 students. Both complained of heavy reduction made in their grants in 1879, which wrong, after a long struggle, had only recently been redressed by the present Director. On Saturday more witnesses were examined. Mr. Cecil Barrow, of Hertford College, Oxford, now Principal of the Zamorin's College, Calicut, led the attack on the Department for its neglect of the indigenous schools, and for its avowed hostility under the late Director to private effort. He declared that its action was diametrically opposed to the principles of the despatches; that private effort had been largely deprived of the grants formerly made; and that indigenous schools had been neglected, starved, and checked. He brought to light a widespread system

of indigenous female education in South-Eastern India—a system which had not received any attention or support from the Department. He believed an Education Act was the only means of giving legal rights to private enterprise, and of securing the proper application of educational funds. At present the Department was a rival schoolmaster, rather than an impartial State agency for the spread and inspection of national education. On Monday, the 9th, it was stated in the evidence, that the late Director deliberately revolutionized the standing Madras system of grants-in-aid; that he had reduced such grants all round—in some cases to one-fourth; and asserted the policy of direct Government schools in contravention of the Despatch of 1854, and of the orders of successive Secretaries of State.* The saving from the aided schools had been more than spent on increased outlay on Government schools. The new Director has returned to the old system prescribed by the despatches, but the witnesses declare the only permanent guarantee for the proper expenditure of education grants to be an Education Act. They assert that those grants are quite inadequate to the Madras Presidency for private enterprise in education, especially for indigenous and female schools. The chief witness for the Mohammedans declares the indigenous Mohammedan schools are willing to come under our system, and that they are the only means of reaching the Mohammedans. Only half the ascertained number of schools in the Presidency are recognized or aided by the Department. The representative of female education, who has 1600 girls in his schools, states that, if funds were given, he could multiply his operations five-fold, and still be below the increasing demand. A Jesuit priest, who had spent forty-two years in educational work in India, and the Hon. Justice Mutaswami Iyer, of the Madras High Court, were subsequently examined; both witnesses urged the recognition of indigenous schools. Subsequently the Madras Presidency College was visited, when the President assured the assembly that no blow imperilling the interests of higher education would be struck by the Education Commission.

Our information of the visits of the Commission beyond Madras are most incomplete. We gather, however, that they made their way to Madura, where they were met by the Bishop of Madras, who was on visitation there. We hear of them subsequently at Negapatam, where they visited the Jesuit College. Of their visit to Tinnevely we have absolutely no account—*hiatus valde deflendus*. We have, too, no detailed account whatever of missionary evidence during the visit of the Commission to the Madras Presidency. If we had been anxious to make out a case, rather than to furnish a conspectus of the general feeling of all classes of the community throughout India, this would have been presenting the subject under most painful disadvantages. As it is, the views of Christian missionaries are almost exclusively those which have not found a place in our articles. There may be some advantage in this.

After their tour through Southern India the Commissioners reached

* The foregoing statements rest upon the authority of various witnesses, some of them heathen. We reproduce them without note or comment of our own.

Bombay on the 25th October, opening their sessions for the Central and Concan Districts of the Bombay Presidency. The first witness examined was a distinguished Mohammedan gentleman, who complained bitterly, *inter alia*, of a long and fruitless struggle of the Mohammedan Association with the Education Department until the Governor intervened. A distinguished Parsee witness complained of the indifference of the higher English clergy at Bombay to educational movements.* At the suggestion of the President he withdrew some of his strongest statements, which were wholly irrelevant to the matter in hand and quite beyond the scope of the Commission. Mr. Wordsworth held that private endowments were not yet sufficient to justify the Government in withdrawing from higher education, but spoke in favour of primary education also. In the course of his evidence before the Commission, Professor Wordsworth took the opportunity of making the following statement: "The conversion of an educated Native to any form of Christianity, in Bombay, would be an event almost as surprising as the conversion of an educated Englishman to Mohammedanism or Hinduism." To this apparently most uncalled-for remark the *Bombay Guardian*, as a rejoinder, asserts that "Professor Wordsworth, when saying what he knew about education took occasion to say something that he did not know about Christianity." It goes on to remark "that it is now, as in the days of the Apostles, that 'not many wise, not many noble, not many mighty, find their way to the feet of Christ.' We have the pleasure of knowing not a few men of culture among the Native Christians of Bombay."†

* One of the Bombay papers falls foul of the Indian Bishops for their indifference to the educational movement, and contrasts their conduct disadvantageously with that of Romish Bishops in India. It is perfectly true that the latter have taken every opportunity of putting themselves forward, as they were entitled to do when everybody's opinion was asked; but the Bishop of Lahore has taken an active part in the recent enquiries of the Commission, and although the Bishop of Bombay, who is more especially attacked, has not displayed any special interest in higher education, which, as presented in the Government Colleges in his diocese, is invested with very questionable surroundings, he has sent in a communication on low-caste education, which he has been assured will receive careful attention. With reference to it the President remarked at Ahmedabad, "The equality of the subject in the eye of the law has been declared in every land over which England rules, and I do not think there is any chance of its being questioned here. His lordship has come forward as the champion of the classes who cannot fight their own battles, of the Native Christians and the out-castes. He asks for a universal application of the principle of equality. But we have to consider how we can best enforce that principle. A sudden and ill-considered enforcement of it in a neighbouring district, even in quiet Gujarat, led to the desertion of schools, to incendiary outrages, and to the quartering of a punitive force of police on the villagers. I believe the Commission will find a means of enforcing his lordship's views which will not involve any such disasters."

† As Professor Wordsworth has gone out of his way to cast a most unmerited slur upon the profession of Christianity by Natives of India, it is necessary to recall that he is the Professor who was publicly and officially reprimanded by Government for the active exertions he had employed in infidel propagandism and scurrilous attacks upon Christianity. Professor Wordsworth will know whether he is the author of the following passages which appeared some years ago in the *Bombay Gazette* (1876). We are indebted for them to Dr. Murdoch's *Letter on Education in India*, where much similar painful matter will be found:—

"There are those I know who dream that the honour of morally uniting the two long-estranged branches of the chief human family is reserved for the divided and decaying creed of Europe; but is this expectation anything more than a dream, when it is not an insincere conventional assumption?"

"I doubt not that your kicking and cuffing correspondents are models of church-going

Among those who sent in written evidence was the Rev. George Shirt. In his opinion primary education in Sindh was on a fairly sound basis, as much as might be expected from the sluggish nature of the Sindhis, and the backwardness of the country. The Bheels have not found their way into the schools. Few indigenous schools are left, and those are of little value. Little reliance can be placed on private effort. If the permanency of grants-in-aid were assured, municipal bodies would only have to be pressed a little to do the needful. Payment by results would be most suitable for Sindh. So long as Government undertakes the labour, responsibility, and expense of higher education, local bodies are satisfied with their bearing the burden. The grant-in-aid system might be looked to for providing all the higher and middle education, and a large amount of the primary education also. In Sindh the educational system is one of practical neutrality without unfairness. Government grants should not be given for anything except for work done. With the help of grants-in-aid existing schools and colleges ought to be carried on; if any objection were made on the score of religious teaching the objectors should be told to open their own schools for grants-in-aid.

In his reply to the numerous memorials addressed to him at Bombay, the President pointed out how absurd the notion was that the object of the Commission was to transfer establishments for higher education to missionary bodies, whereas the only power given to them was to transfer them, under stringent guarantees for the maintenance of their efficiency, to bodies of Native gentlemen. He also took occasion to point out how the system at present in existence had been developed in direct opposition to the despatches from home, and in contravention of their orders. From his address it appears that the Bombay memorialists were pleading for the substitution of the grant-in-aid system in lieu of State management and control. He noticed also how, by the very constitution of the Commission, Lord Ripon had given the strongest possible pledge that the future of high education would be moulded according to the requirements of the country, and according to the wishes of the people.

Subsequently, at Ahmedabad, a strange disclosure was made. The municipality and citizens of that place strongly protested against the breach of faith by Government in respect of the Gujarat College. It seems that the chief and people had subscribed between one and two

Christian orthodoxy, and regard the Sermon on the Mount as a remarkably edifying composition.

"I content myself with repeating that it is an idle expectation to expect that educated Hindus will generally cast aside their own ancient and coherent supernatural creed for another of mixed Hebraic and Hellenic origin. They will not do so, I say, because modern science is there to assert her peremptory claim to perfect impartiality in religion as in all other investigation. A person who has lost his faith in the supernatural origin of the laws of Menu will not lightly be led to attribute such an origin to the Levitical laws—as missionaries, I presume, expect him to do; and if he loses his old belief that gods are sometimes born in this world of human mothers, he does so because he knows how to explain the origin of all such stories, whether found in Greece, Thibet, India, or Palestine."

It would not be easy to understand how higher education, imparted by such teachers, could result in any appreciable addition to the ranks of Christianity.

lakhs of rupees, on a written pledge that the Government would contribute an equal amount. Afterwards Sir Richard Temple promised that if they would raise Rs. 8000 yearly, he would add another Rs. 8000. This they have done since then, but the Government has only contributed Rs. 1000 yearly instead of Rs. 8000, and their College being only an aided institution has been starved to death, while the Government Colleges at Poona and Bombay have been extravagantly supported. Now they fear Government will refuse further aid altogether. The case is a very remarkable one in many respects. The Gujarat College is precisely the sort of institution contemplated by the home authorities. The Colleges at Poona and Bombay are precisely the reverse. But for years the written pledge of Government has been evaded to the ruin of the aided institution, while there has been lavish expenditure on Colleges maintained in contravention of the Despatch. The incident is a curious and suggestive one. When the President was at Ahmedabad, he remarked that while in primary education Gujarat was more advanced than other parts of the Presidency, it lagged in higher education behind the Deccan districts. There was an insufficient supply of men even to recruit the higher posts of administration. Employés from the Deccan were being brought in; the Natives of the province were being excluded from the more responsible posts, while the strangers were regarded with jealousy and dislike. But what had been the fortune of the College of Ahmedabad? The President observed, "I am prepared to state that the inability of the people of Gujarat to complete their education within their own province may amount to a political evil." If they want higher education they must go to the Government Colleges of Poona or Bombay. One most interesting fact elicited by the Commission from Miss Collett deserves the special notice of all interested in the females of India. It has importance beyond the limits of the education question, opening up, as it does, a future for the most forlorn of people on the earth. It is well, too, to notice the bureaucratic insolence with which this attempt to do good has been encountered. It is to be hoped that the strong animadversion of the President will crush it once and for ever:—

I was glad to hear from Miss Collett that she had surmounted the obstacles which in many parts of India preclude Hindu widows from this profession. She tells us, in her evidence, that among the Hindu widows whom she has sent forth as teachers, not one has turned out badly. Her statement on this point will, I hope, be read throughout the length and breadth of India. It not only shows that a new source of supply of female teachers is opening up, it also holds out a promise of a happy and useful life for a class to whom the world has hitherto offered no career. I feel sure, gentlemen, when we remember the existence to which the Hindu widow, often herself a child, is condemned as long as she cumber this earth, you will rejoice with me in any chance of bettering that unhappy lot. (Cheers.) But I appeal to you for aid as well as for sympathy. Miss Collett has told us that her female teachers, when sent out to take charge of village schools, often encounter a passive opposition, a suspicious scrutiny, and a tendency to believe evil reports. The incompetent old male teacher whom she supersedes, and the hobbledehoy assistant with whom she has at present to work, are naturally against her; and form a nucleus of illnatured comment and revolt. Well, gentlemen, I ask you each on your own lands, and in your own sphere, to thrust the shield of your assured posi-

tion and high respectability between these young teachers and their assailants. In every case the schoolmistresses sent out from your Training College have triumphed in the end. But your great influence could, in many cases, put a stop to the foolish opposition at once. Remember that it is your own daughters that will profit by the trouble which you take in this matter. I am sorry to hear from Miss Collett, that the Deputy Inspectors are not always gentle with the female teachers; and that they sometimes have the insolence to summons the mistress with her attendance returns and registers to their houses, instead of personally visiting the schools. I thought it better not to take down individual names in the evidence. But I feel sure, that now the matter has been publicly brought before the notice of the Director and the Educational Inspectors, any offending deputy will very speedily mend his ways.

Before quitting this part of our subject, we may notice, as incidental matters, that a resolution has appeared in the *Government Gazette* lowering the standard for admission into the Roorkee Engineering College, in consequence of the decrease of Native students. More often than not the scholarships have been allowed to be vacant; during the last decade the admissions have been less than two a year! B.A.'s evidently are indifferent to the advantages held out to them in this line, even while railroads and public works are being called into existence throughout India. In British Burma again, while the number of students has decreased, there has been a large increase of money expenditure on education.

A fitting pendant to the labours of the Education Commission will be found in the inauguration of the new Punjab University, which took place at Lahore on the 18th of November. The first movement for this University arose from Sir Donald Macleod as far back as 1865, when he called for suggestions for the improvement of Oriental learning and the extension of sound vernacular literature. Sir Donald's aim was that it should be called into existence upon the principles of the Despatch of 1854. He was anxious that it should, as far as possible, be a spontaneous effort on the part of the Native community, and not be too much guided by the opinions and advice of Europeans. It is emphatically to be an Oriental University, but teaching also Western learning; it is to confer degrees in Oriental learning, the recipients not necessarily knowing English at all, while its importance is recognized. It differs from the other Indian Universities in that it owes its origin to private liberality. It has also for some years past been doing a useful work in the Punjab; no less a sum than Rs. 3,75,000 has been invested in Government paper—all derived from voluntary donations, while it has a regular annual income of Rs. 45,000 from interest, contributions, and fees, exclusive of Government support. There is here a marked difference between it and the other Indian Universities. The Punjab University also differs from Indian Universities, but agrees with Oxford and Cambridge, in being a teaching as well as an examining University. There are many other points worthy of notice, but we have not space for them. The Inaugural Convocation took place with great pomp at Lahore. In the course of the proceedings, Dr. Leitner, the Registrar of the University, was invested with the honorary degree of D.C.L. Not a few learned men, representatives of the scholarships of Bokhara and Samarkand,

were present. Three of the missionaries of the C.M.S., eminent for linguistic acquirements, the Revs. R. Clark, W. Hooper, and T. P. Hughes, have been appointed members of the Council.

The Commission has now concluded its progresses through the provinces. Five thousand pages at least of evidence have to be digested. Six or eight Committees in Calcutta, formed from the Commissioners, are engaged in sifting and digesting the materials supplied to them. From these, in due season, a Report will be framed, and probably before the close of the present year a new Code of Education for India will be passed, and a new departure will take place, which we venture to hope will, in its main features, prove to be a recurrence to the main principles enunciated in the Despatch of 1854, with such modifications as the progress of the country and experience may have proved likely to be beneficial.

We again repeat that we make no profession of having supplied a complete or exhaustive report of what has transpired. We have not had the means, nor if we had had them would it have been possible within our limits to do so. We have not culled our materials from missionary sources or *ex parte* statements, but have presented indiscriminately what tells in all directions. Indeed our chief sources of information have proceeded from quarters having no kind of sympathy with our own views. We therefore venture to think that a tolerably fair aspect of the general question is *pro tempore* submitted until the Blue Book in the future discloses everything. By way of summing up, we would observe that the impression left by what has been divulged points to the following important conclusions:—

1. That from the very outset up to the present time there has been an extensive and systematic departure from the principles enunciated in the Despatch of 1854, and that not on one point only, but on almost every important object contemplated by the framers of it and by the successive Secretaries of State for India.

2. That the present educational system is upheld and defended by the officials who have gradually, perhaps almost imperceptibly, established it and carried it on, we are quite willing to believe from conscientious but not impossibly mistaken motives, and that it has few other advocates, either European or Native.

3. That there is a very large amount of over-officialism. As was remarked by one witness, "Highly accomplished and well-paid heads were employed to waste most of their time in superintending a prodigious waste of stationery and ink by their subordinates." This is common in all Government departments, but is so rank in that of education, that some witnesses described the grants as hardly worth having, so clogged were they with endless correspondence.*

4. The administration of grants-in-aid has been niggardly and

* We can remember ourselves indenting in quintuplicate for a bell-rope; much other official correspondence ensued, but it was sanctioned at last. Less fortunate was a medical man who had incautiously prescribed an apple-dumpling to a patient in hospital. The authorities opined that green mangoes might have sufficed. After a long and vexatious correspondence the doctor was mulcted of the amount. In the interim the patient who had eaten it had died.

capricious in the last degree, depending upon the temper and prejudices of education officers. This has clearly operated most injuriously, paralyzing local effort.

5. It is evident that however earnest the officials may have been to do their duty, they have been wholly out of touch with the feelings of the people generally, who in manifold instances have resolutely held aloof from Government education in any shape in which it has been presented to them.

6. That flagrant instances have been perceptible in which a strong anti-Christian bias has been displayed by Government professors.

7. That it is clear that extensive local self-help is procurable in India, if it is only properly sought for, and in a way consonant with the feelings of the people.

8. That female education has been so discouraged and mismanaged, that it has made hardly any, if any, advance, while there is considerable readiness for it throughout the country.

It would be worse than idle to peer curiously into the future, or to prophesy what will be the outcome from all the mass of conflicting evidence submitted to the Commissioners, but we may safely say a word regarding the past. No impartial person will doubt that those who have stimulated this enquiry have been public benefactors. Even from what we have gathered for our readers it is manifest that there is wide and well-grounded dissatisfaction with the present system; none, with hardly any exception, save the administrators of it having manifested approval. Multitudes of all classes of the community clamour for a change. It would be absurd to say that no good has been effected in educational matters in India during the last thirty years, but it would be equally absurd to allow the present mismanagement to continue for thirty years more. K.

THE HOPE OF AFRICA'S FUTURE REGENERATION AN INCENTIVE TO EFFORT.

*The Anniversary Sermon of the Sierra Leone Church Missions, 1882,
preached in St. George's Cathedral, Freetown,*

BY THE REV. D. G. WILLIAMS,
*Native Pastor of Trinity Church, Sierra Leone.**

*Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus."—*Acts viii. 35.*



UNIVERSAL redemption, beloved, is one of the prominent doctrines of Holy Scripture. The truth that Christ, the Desire of all nations, has come; that He tasted death for every man; and that His Gospel is the power of God unto salvation to every one that believeth, is one of those bright gems which shine with peculiar lustre on every page of the inspired volume. As often as we read the faithful Word, so often are we reminded that as God hath made of one

* We are not aware that a sermon preached by a Native clergyman to a Native congregation has ever been printed *in extenso* in the *Intelligencer*: certainly not in the last ten

blood all nations of men for to dwell on all the face of the earth, so is He no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. It is true that salvation is of the Jews, that the Messiah was of the Jewish nation; but it is also true that Gentiles, who sometimes were far off, are made nigh by the blood of Christ, so that, in Scripture language, "we are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

But as Holy Scripture treats of the universal offer of the Gospel to all mankind collectively, so does it contain special promises and encouragements to special nations and peoples individually. Thus it speaks of China, "These from the land of Sinim;" and of Africa, "Ethiopia shall soon stretch out her hands unto God." In regard to Africa, it intimates to us, and to all interested in the welfare of her race, that though at present buried in heathen darkness and Mohammedan delusion, intrenched in all the antiquity of an hereditary superstition, yet is she destined, in God's own time, to rise and take her place among the nations of the earth; for the mouth of the Lord hath spoken it. He hath said (and who can hinder Him?), "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."

Of this blessed reality the incident narrated in connexion with my text affords a glorious foretaste. We read that a man of Ethiopia, who held a distinguished position under Candace, queen of the Ethiopians, had attended the worship of God in Jerusalem. Far away in his African home he had been taught that Israel's God was the only true and proper object of worship; and as a proselyte to the Jews' religion, a desire to adore the Majesty of heaven brought him to the temple at Jerusalem. The service being over, and while wending his way homeward, driving in his chariot of state, he occupied himself in reading the fifty-third chapter of the prophecy of Isaiah. While so engaged, as if to encourage us in the diligent use of the little we possess, believing that if need be God will give us more, the Lord directed His servant Philip, the evangelist, to go near and join himself to the chariot. Then, after a most pleasant and profitable interview between the servant of the most high God and the official of her majesty the queen, in which the latter expressed a desire for further instruction, we are told that "Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus." And after being admitted by the rite of baptism to the visible Church of Christ, we read that the eunuch "went on his way rejoicing"—*rejoicing* that, though he had been distinguished by his high political position and social status, he was now exalted to a higher rank in his relation to the King of kings and Lord of lords; *rejoicing* that, while formerly he had enjoyed possession of earthly wealth, now he had a prospect of heavenly and more durable riches; *rejoicing* that, though he had been a treasurer to Queen Candace of the Ethiopians, he now found a treasure of an unspeakable value in the field of the Lord Christ.

A little uncertainty exists in some minds as to the nationality of this grandee of Ethiopia. Some have questioned whether he was not one of the scattered tribes of Israel, who had risen to this position in a southern

years. We think the sermon here given—a missionary sermon on behalf of a Native Missionary Society—will be appreciated. It is of course not a translation, but the original discourse, English being the common language of the varied tribes forming the civilized population of the colony of Sierra Leone.

country. The more popular idea, however, is, that he was a gentleman of colour, probably a full-blooded negro, an African of the veriest type, high in the government of his country. And if so, what a testimony this is to the African race—that one with the blood of Ham running through his veins, though of necessity a proselyte to the Jewish religion, was admitted into the Church of Christ before the doctrine of the admission of the Gentile world was received in that Church!

But from the conversion of this African statesman in the text, this lord chamberlain of the royal household, we may naturally infer the conversion of Africans generally to the knowledge of Christ. I take the conversion of the eunuch here as an important historical fact, intended to demonstrate the future conversion of the Hamitic race to Christianity, and to inspire us with the hope of Africa's future regeneration.

And what topic can be more suitable than this to the purpose of our gathering together here to-night, when African Christians are pledged to consider the claims of African heathen; when, speaking on behalf of the Sierra Leone Church Missions destined to labour among African tribes, I am virtually holding out hope for Africa? What greater encouragement is there than for us to be assured that in this arduous enterprise we are sure of ultimate success; that we engage in no uncertain warfare; and that our long-cherished hopes will eventually be realized?

In carrying out this idea, I shall deal with the subject under the following divisions of thought:—

- 1st. I shall examine the hope there is for Africa's future regeneration; and
- 2nd. Consider the means by which, under God, it may be realized.

I. (1) *The hope of the future conversion of Africa rests on the promises of God.*

Take, e.g., the divine commission given to the Apostles, "Go ye therefore, and teach all nations." Is not Africa one of the nations of the earth? and does not the command embrace all mankind, Americans as well as Hindus, Africans as well as Chinese? Or take the prophetic announcement of the Saviour, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven." Can any hazard the opinion that the land of Ham is exempted from this wide promise? The burden of proof lies then with him.

In Psalm lxxviii. we have a special promise of the future conversion of the African world to God, when in the magnificent flow of prophecy the sacred writer exclaims, "Ethiopia shall soon stretch out her hand unto God." And "Ethiopia is a general name for Africa." And in the prophets we are clearly informed, by Zephaniah, that "from beyond the rivers of Ethiopia the suppliants of the Lord shall bring their offerings;" thus intimating that among the future subjects of the King of heaven there will be some from Ethiopia, or Africa.

True, events have not been quite so favourable hitherto. Of all the four great divisions of the globe peopled by the various descendants of Noah, Africa, the land of Ham, is perhaps among the most degraded, the most benighted. Nature has blessed her indeed with a rich variety of treasures. Her lofty mountains and elevated plains; her noble seas and magnificent rivers, including the great Nile, "the father of waters" of the old world; her zoological productions of great interest, the rhinoceros, the elephant, and hippopotamus; her numerous birds of peculiar plumage and habits, the ostrich, the parrot, and others,—are scarcely inferior to any in the whole range of created things. Besides, her internal resources, by no means

developed as yet, her gold and silver, her copper and iron, her tin and lead, which foreign travellers—Captain Speke, Mr. Baker, or Dr. Livingstone—might have discovered, and which are so well described by Lieut. Cameron and others, are the wonder and admiration of the civilized world.

But it is a lamentable fact that a land so full of Nature's gifts should be so destitute of spiritual graces.

Here every prospect pleases,
And only man is vile.

For centuries unknown this land of Ham has emphatically been a land of darkness, and of the shadow of death; and even now it is not inaptly designated, by friends and foes, "the Dark Continent."

There was a time indeed when Egypt was the cradle of learning, and when philosophers visited her libraries to obtain the information they required. There was a time when Carthage was famous in history, and gave battles to the world, when the arts and sciences flourished in our land. "Four thousand years ago the great Pharaohs of Egypt were piling up their pyramids, hewing out the obelisks, building the massive temples, and carving the gigantic images which amaze all modern beholders."

But now the times have changed. Egypt has become, according to the prediction of the prophet, "the basest of kingdoms." Christian light in the north has been extinguished by the darkness of Mohammedan folly, and, excepting a few isolated spots here and there, the whole continent of Africa is buried in ruins. Polygamy and war are among its greatest hindrances to extensive civilization and legitimate commerce, while slavery—that accursed traffic in human flesh which has depopulated the country of thousands and tens of thousands of its original families—presents perhaps the most formidable barrier to intellectual advancement and progressive civilization.

Brethren, I am aware of all these evils. I am not ignorant of the fact that the enemies of divine revelation make use of them to justify their unwarrantable assumption that we were doomed to perpetual ignorance and blindness. And yet, taking my stand by the Scriptures of the inspired Word, and resting on the promises of God, which are as immovable as the everlasting hills, I maintain, without fear of opposition, that this land of Pagan darkness shall yet be won for Christ—

That these untutored heathen tribes,
A dark, bewildered race,
Shall sit down at Immanuel's feet,
And learn and feel His grace.

For the hope of Africa's future regeneration rests on the living God. Hence, exclaimed the sainted Latimer Neville, himself a pioneer missionary to the Pongas heathen, notwithstanding the difficulties that stared him full in the face, "*I am as certain of the conversion of Africa to God as I am of the rising of the sun to-morrow morning.*" With similar confidence the Honourable William Grant declared of the negro, "*I believe in his restoration from barbarism and heathenism to Christianity and civilization.*"

(2) *And this hope is confirmed by the earnest and foretastes we already have of African accessions to the Church.*

That our Lord during His infancy should have found shelter in Egypt from the cruel edict of a relentless king, might be favourably interpreted with regard to the land of Ham. Simon the Cyrenian, who aided the Saviour in bearing His cross, and Simeon that was called Niger, one of the dignitaries of the early Church in Antioch (being Africans), might also be

viewed as representatives of innumerable persons, sons of Africa, who may yet bear the cross and despise the shame for Jesus' sake.

But apart from these, the bare fact alone that the eunuch in my text, a negro, as we believe, an African, a man of Ethiopia, entered the Christian covenant, and found acceptance with the Saviour, is an irrefragable evidence in favour of African admissions to the Christian faith, and warrants the conclusion that thousands more may yet enter in and obtain eternal life. Well may we echo the appeal of the American poet—

To Afric's land, to Afric's land,
Oh, send the Gospel there!

This must have been the conviction of the Committee of the Church Missionary Society when they selected Africa as the scene of their first missionary operations. Casting their eyes over the vast field of heathendom all over the world, they discovered that Africa, "that much-maligned country," was indeed a land of darkness, of ignorance, and of superstition. They knew that slavery, with all its abominable atrocities, had made sad havoc on our coast, and that Mohammedan influences were telling sadly here; and yet they selected this field as the basis of their missionary operations, and designated the new association, "The Church Missionary Society for Africa and the East." And do you ask why they are so disposed to favour Africa? I answer, Because they believe in the universal adaptation of the Gospel to the various nations of the earth, and feel that what it has done for others it can yet do for Africa. And what has it done for others? Why it has civilized the savages of Greenland and the cannibals of New Zealand; it has taught the ignorant Hottentot; and in India put an end to the exposure of children, and kept surviving widows from being burnt upon the funeral piles of their deceased husbands. Similar results may therefore be expected here. And the success which has attended the labours of this and other missionary societies on the coast is a silent but powerful argument against the scepticism and infidelity of some, and a sufficient justification for the extension of Christian advantages by others among the African people.

Yes; the hope of Africa's future conversion rests on the promises of God, backed by what our eyes have already beheld.

II. But I pass on to inquire, secondly, *By what agency shall this great object be realized?*

By whatever means, of course, it pleases the Almighty to do it. We cannot limit the Holy One of Israel. Generally, however, He works by means, and if it pleases Him, a threefold agency, such as was employed in the conversion of the eunuch, may be used by Him.

And first, in the eunuch's case, there was the agency of prayer. Prayer appeared as an essential element in his conversion. Though a man of Ethiopia, and many thousand miles distant from Jerusalem; though a great councillor of state, and necessarily swallowed up in a crowd of official business; though an affluent man, rolling in wealth, and easy in worldly circumstances,—yet he "came to Jerusalem for to worship." It was customary for the Jews from all parts of the world to attend the religious feasts at Jerusalem. Some suppose that it was the Feast of the Tabernacles the eunuch attended; for the Scripture he was reading was the Jewish lesson appointed for that feast. Like a true son of David, he manifested an earnest spirit of devotion, feeling that a day in God's courts was better than a thousand elsewhere. And this prayerfulness of spirit no doubt contributed to the remarkable results which so happily followed.

In like manner, brethren, prayer may be one important agency to lead Africa to Christ—prayer from the hearts of her friends, prayer from the voice of the Church, prayer from her own bosom. Our Lord Himself, the great Founder of His Church, and the first Propagator of His own Gospel, made prayer an indispensable requisite for missionary success, saying, "Pray ye therefore the Lord of the harvest."

As Scripture encourages prayer for the restoration and conversion of the Jewish nation, as it enjoins those that make mention of the Lord "to keep not silence, and give Him no rest till He establish and make Jerusalem a praise in the earth," so doubtless is it His will that prayer—private, social, and public—should be entered into for other people also. God has an inexhaustible treasure of blessings to dispense. Giving cannot impoverish Him; withholding cannot enrich Him; but "for all these things," says He, "I will be inquired of by you."

The Church has large petitions to bring to her Lord regarding the various nations of the earth. You and I have to pray earnestly for a benighted land; not only that men and means may be found proportionate to the magnitude of missionary enterprise within her borders, but that success may attend every effort made to push Christianity, civilization, and commerce throughout the land.

There are difficulties in the way, I admit—difficulties, for example, in regard to climate, by which many an enterprising philanthropist has been thwarted; difficulties in regard to international jealousies, which foster a spirit of strife and contention among the people; difficulties in regard to slavery, polygamy, and war; difficulties geographical and ethnological. But these difficulties, to us insurmountable, will in the divine hand be all overcome; for impossibilities with man are possibilities with God.

Secondly, there was the Word of God. As the eunuch was returning from the worship of God in Jerusalem, sitting in his chariot, he read the prophecy of Isaiah. It should seem that what he read was taken from the Septuagint version of the Old Testament, then in general circulation, and that he read it aloud (perhaps to his charioteer), as was the custom with the Orientals, for Philip heard him reading.

Why he was reading at all I cannot tell. "Whether to relieve the tedium of the journey, or for the purpose of intellectual culture; whether it was to store his mind with the knowledge of the true principles of social order and political government; whether it was in obedience to the Jewish rabbis, who directed that when any one was going on a journey, and had not a companion, he should study the law; or whether it was because he had just heard in Jerusalem so much of the crucifixion and resurrection of Christ that, like the Bereans, he would search the Scriptures for himself to see whether those things were so,"—I do not know. One thing is certain, that the Word of God became the instrument of his saving conversion to Christ. Had not Philip seen the eunuch with the Scriptures in his hand reading aloud, possibly he might have passed him by and gone about his business. The Bible was the magnet that drew the evangelist to the chamberlain, and out of the same portion he was reading Philip preached unto him Jesus to the saving of his soul.

And this same blessed Book, beloved, is the chief instrument of the conversion of the world to God. Venturing out among the heathen without the Bible would be like a soldier going forth to war without his weapons, or a mariner sailing on the trackless ocean without his compass. The Bible is our chart; the Bible is our compass; the Bible is the sword

of the Spirit with which we wage a holy warfare in the den of Pagan darkness. It was this which shook the fabric of heathen superstition and idolatry in the days of the Apostles, and is destined to go on conquering and to conquer, till all Messiah's enemies shall be subdued under His feet. If this be your conviction, brethren, as I am persuaded it is, then—

Oh! send God's holy Book where'er
Or winds can waft, or waters bear;
Let India's sons its page revere,
Let Africa's land the blessing share.

Thirdly, there was the voice of the living teacher.

We observe here the importance of the living missionary. In the case of the eunuch, we find that the Lord had taught him the value of prayer Himself. He had also instructed him on the blessedness of the Scriptures. But, as if not enough, the Spirit sent Philip the evangelist to go and preach the Gospel to him. "Then Philip opened his mouth" (a remarkable expression), "and preached unto him Jesus."

What importance then is attached, even by God Himself, to the living teacher! How precious is the living missionary! Well may the prophet exclaim, "How beautiful upon the mountains are the feet of Him that bringeth good tidings!"

Thus, when Saul was converted on his way to Damascus, though the Almighty could have completed the work Himself if He chose, yet He sent him to Ananias, His servant, to learn the way of God more perfectly. Similarly, when Cornelius the centurion was brought to the Saviour, Peter was the agency employed to carry on the good work, that from the lips of this living teacher he might hear words whereby he and all his house should be saved.

Equally important is the voice of the living missionary in the present day. From that voice sounds out the Word of the Lord to distant lands; to that voice the heathen listen to catch the sweet message of a Saviour's love; beneath that voice multitudes sit and find refreshment to their souls. Hence it is that missionary societies attach so much importance to the living agents they send abroad. It is because they feel that prayer alone would not suffice. Even the Bible and prayer, valuable and indispensable as they are, will not do. There must be the united agency of prayer, the Bible, and the preacher,—like a threefold cord not easily broken.

Well may we seek out properly-qualified men for the work of the Lord in every land—teachers "who are not only bathed in a stream of classic lore, and are masters of the abstract sciences, but are also bathed in the fountain that flows from beneath the throne of God, and are masters of the science of salvation and the art of holy living, and adorned with the beauty of holiness." These united agencies, though the Almighty is by no means confined to them, may successfully contribute towards the recovery of lost Africa, should it please God.

And now, beloved brethren, if the object of these anniversaries is to excite or increase an interest in the great work of the Sierra Leone Church Missions, and if the object of the Church Missions is to labour towards the regeneration of Africa, what an encouragement have we to hope for the ultimate success of our work and the realization of our hope! The conversion of the Ethiopian nobleman, and other such children of Ham, is only an earnest and a foretaste of a still larger and more abundant harvest yet to be reaped. We indulge in no Utopian dream, we entertain no wild and visionary idea, when we aver that Africa's future may yet be more

glorious than the past, if God will. The attention of the civilized world that is now being directed to it; the openings in the east, and the invitations in the centre,—may all be regarded as a voice from heaven, saying, “Arise, shine; for thy light is come.” The time to favour Africa, yea, the set time, is come.

We should deem it then not only a duty, but a privilege, to assist in the great work of winning our country for Christ—a work in which the Church Missionary Society, and other missionary societies, have so nobly taken the initiative with such marvellous results; a work which is now as much ours as theirs, if not more ours than theirs.

And I urge it on various grounds.

1. *I urge it on the ground of brotherhood.* The people for whom I plead, and who are the objects of the Church Missions’ earnest solicitude, are our own brethren and kinsmen after the flesh. The tribes on the Bullom, the Tassoh, and Quiah lands; the people in the far interior of this great continent—the Foulahs, the Mandingoes, the Susus, the Limbas—are bone of our bone and flesh of our flesh. Connected with the great family of mankind, they are particularly allied to us by ties of kindred and blood, and so have a special claim on our sympathy and regard.

By reason too of their commercial relations with us they have placed on us an obligation not lightly to be esteemed. The commodities they exchange with us—their gold, ivory, and cattle; their rice, palm oil, and beeswax; their benni seed, hide, and rubber, &c.—have been sources of considerable profit to not a few in our midst. And does not reason suggest and revelation confirm it, that if they dispense unto us carnal things, we should also minister unto them in spiritual things?

2. *But again, I urge it on the ground of the vastness of their need.*

Like the Arrian hill tribes of Travancore, they address us in tones of agony, “Ought you to neglect us? Five times we have called you. You must know we are ignorant of what is right. We die like beasts; we are buried like dogs. Ought you to neglect us?”

Poor benighted people, they have for the most part never heard of the name of Jesus, nor discovered the treasure the Ethiopian found. They know not what it is to worship the true God of heaven; they possess no Scriptures to read of Christ; they have no teachers who, like Philip, might preach unto them Jesus. Their abject condition, then, is a call on the Church of Sierra Leone, “Come over and help us.”

3. *Once more I solicit your kind and liberal aid on behalf of our untutored brethren; I ask your prayers, your labours, your offerings, on the ground of the Saviour’s command.*

“Go ye into all the world,” says He, “and preach the Gospel to every creature.” It is a command which has issued forth from the great Captain Himself, and has never been repealed, so that it is as binding on us to-day as it was on the Church two thousand years ago. Help, brethren, for the Master’s sake.

It is now seven years since the transfer of these Missions was made to the Native Church by the Church Missionary Society. It was in 1875 when the Sierra Leone Church undertook the management of the adjacent Missions, under the presidency of its energetic Bishop, the Right Reverend Dr. Cheetham. Each successive year has shown an increased need for enlarged liberality on the Missions’ behalf; for while in the year previous to the transfer the Society’s expenditure amounted to 392*l.* 16*s.* 11*d.*, the cost of maintenance and extension of the work, in the course of the past

year alone, was 456l. 6s. 8d. It follows therefore that our contributions must be proportionately enlarged if our liabilities are yearly increasing; and if our love to the Saviour should abound yet more and more, I have no fear but that the pleasure of the Lord shall prosper in our hand.

Let us seek to realize our true position as entrusted with the Gospel message to others; let us labour to be personally influenced by that Gospel ourselves, and not forget that a necessity, a great and solemn responsibility, is laid upon us to assist materially in the building up of our country in intellectual, moral, and spiritual greatness. The certainty that Africa shall rise does not imply indolence and apathy on our part, but diligence, earnestness, and faithfulness. It implies "*work, hard work, and work together,*" looking unto Jesus. And then may we cheerfully anticipate the day when that prophecy of Scripture shall receive its most full and perfect accomplishment—"Ethiopia shall soon stretch out her hands unto God."

A NATIVE EVANGELIST IN CENTRAL INDIA.

BY THE REV. T. R. HODGSON, JABALPUR.



IN India we have got a "Salvation Army,"*—now, thank God, not the small host it was fifty years ago. We do not, it is true, assume such martial titles as our friends at home, but we have a hard battle to fight against the strongholds of Satan nevertheless. If the missionaries are the "captains," what title shall we give to that good and brave soldier, the Indian catechist? "Only an armour-bearer"? Well, yes; and a valiant soldier of Jesus Christ, bearing the brunt of the battle, and always in the thickest of the fray. The missionary would often grow down-hearted and faint, were it not for the faithful catechist who stands by his side in the bazaar, kneels with him in prayer in his closet; always ready with a cheery word of hope and encouragement, for he knows the heart and something of the ways of his countrymen, and can read the signs that tell of hearts yielding stubbornly enough to the love of Jesus, when perhaps the missionary can see not an opening or the slightest streak of victory in the dark, dull, hopeless, inert mass of idolatry confronting him. And was he not himself, or his father before him, a heathen? and is not that very fact token enough that the foe is yielding? Since the days of Abdul Masih—"Servant of Christ," a name eternally to be had in honour in the Indian Church—sixty years ago, the Indian catechists have done good work; and with improved methods of training now available in our Divinity Schools a greater work will be done by them yet, for we cannot afford to do without them.

A few leaves from a catechist's journal will tell us something of the nature of his work and its difficulties; but it will be seen to be not without its joys to the true-hearted soldier of Christ. They are here taken almost at random from the little book in which the sprawling Persian characters cover a redundancy of high-flown language, of which we will leave out the fine phrases and reduce the matter into simple English. The scene is Jabalpur, in the Central Provinces, a name lately classed in the *Church Missionary Gleamer* with a string of others "seldom heard of;" but Jabalpur is by no means an obscure place to dwellers in India, and those who have once seen its wide streets and well-built houses will not be likely to forget it soon; nor its

* This article was written before the arrival of the Salvation Army proper in India.—ED.

rocky hills, with their curtain of dark green foliage, its valleys cultivated like gardens, and above all the limpid waters of the sacred Narbada winding their deep and silent course through that wonderful gorge of white marble.

The doctor mentioned in the first extract used to be a well-known character in Jabalpur. That he was "not far from the kingdom of God" there can be no doubt; but, alas! he never entered it. Shortly after retiring on pension from Government service he died, never having fulfilled a plan he used to talk much about, that of being a *Christian* medical missionary to his own countrymen! How often was he urged to receive baptism—of which he refused to see the necessity, urging in spite of all argument that St. Paul was never baptized! The *qasi* mentioned here is a Mohammedan who has assumed to himself the title of Radd-i-Nasāra ("Confuter of the Christians") :—

In the evening met Dr. Thākur Pershād, and had a curious conversation with him. He said, "I have shut the mouth of that qasi, Wali Mohammed, and made him take to flight." He persisted in discussing philosophy, and brought forward the question whether in the whole Bible, especially in the Pentateuch, there was any mention of hell and the resurrection? I gave him an answer, and quoted Exodus iii. 6 in connexion with Matthew xxii. 31, 32. He quoted a couplet of his own :—

*Rām Rām japte raho jab laq ghat men prān,
Baikunt bārna na mile bina Masih ke nam.*

Call e'er on God while life remains,
Who thinks on Christ he heaven gains.

It is evident the gentleman quoted in Professor Christlieb's book on Protestant Missions, who in a journey round the world had nowhere seen a *new* heathen temple, could not have made himself very well acquainted with India. Native bankers, grown fat on usury, will still devote a fraction of their ill-gotten gains to temple building. There is still the consolation, however, that they are soon suffered to fall into decay. The "Rape of the Lock," perpetrated by the catechist when he cut off the single lock of hair left on the top of the Hindu "dhobi's" shaven head, is a graphic touch. It speaks for itself as to the worth of the man's faith in his own religion when he could thus allow one of its distinctive symbols to be ruthlessly "shorn" away :—

On the road we came to a place where a temple of Kālī was being built. We stood and looked on for several minutes, and then directed our attention to several babus who were there assembled. One of the babus then said to me, "Well, have you done looking?" Pointing to heaven, I replied, "Yes; but I now look at you gentlemen who have forsaken the one true God and worship this idol." They remained silent and we left the place. No sooner had we arrived at our usual preaching-place than a man came forward hastily

Another cause of rejoicing to me (unworthy) was that a long-cherished desire seemed approaching fulfilment; namely, that the washerman's (Shiv Charan's) heart has been turned, and he consents to the baptism of his three children. His eldest daughter is learning by heart the Lord's Prayer, Ten Commandments, and Creed.

Two Brahmans heard us very attentively, and admitted that idolatry was sinful. A Mohammedan accepted the truth (after debate) that certainly evil sprang from our own hearts, and that all good was from God. Other Mohammedans were with him, who constantly attend our preaching.

and said, "Listen, sir, I have a question to ask." I replied, "Say on." He said, "It is written in your Testament, If any one asks anything from you, turn not away your face from him. Now I ask you to give me your umbrella. The sun is hot just now, and I will put it up and go away." I gave him an answer with quietness and sincerity, and he went away satisfied. Two women stood by and listened with great earnestness. One of them was weeping, and the eyes of the other were full of tears. The one who was weeping said,

"Blessed be the mother of whom such a wise son was born, who speaks to us such words of wisdom." About fifty people were present. On my way home I called at the house of Shiv Charan, washerman, and taught his eldest child the Creed, Lord's Prayer, and Ten Commandments. While I was teaching the child, Vincent Babu came in and sat down by Shiv Charan, whose head was

bare. Vincent Babu, seeing the long single lock of hair, seized it, and said laughingly, "What is the meaning of this, my friend, now you have become a Christian?" I immediately asked Shiv Charan's wife for a pair of scissors, and cut it off. This was the cause of a great deal of mirth, and Vincent Babu carried off the lock of hair as a trophy."

In our next extract we find the catechists on the great northern road leading through Central India to the Northern Provinces. It records, apparently, a specimen of the daily conversation with fellow-travellers as they journey onwards, leaving behind them everywhere the good seed of the Word wherever it can find an honest heart to receive it :—

Had a debate with a pundit about caste. The pundit said, "You people and the English are compelled to acknowledge the power of our gods. When Hunki Mai (goddess of cholera)

appears, then you flee in all directions, and even your soldiers are scattered." On this subject we had a long conversation, and after that a discussion about "fate."

We next find our friends 300 miles north of Jabalpur, in the wilds of Bundelkand, and the whole distance has been accomplished on foot. A picturesque village of quaint, substantial red brick houses lies along the shores of a pretty lake, and above the village rises a long, low hill crowned by the ruins of what has been the stronghold of some old feudal chieftain :—

After divine worship, preached the Word to four men who came to visit us, and sung to them two hymns which pleased them much. In the evening the chief constable invited us to the police-station, and we had a long reli-

gious discussion with him and his men and the village postmaster, which lasted about two hours. An excellent opportunity of talking to them of the love of Jesus! The only careless listener was the postmaster.

The next extract comes from the old town of Sagar, on the borders of a fine lake 2000 feet above the sea-level :—

Preached in the market-place, and the people heard us attentively. A pundit and another man listened with all their hearts. The pundit said, "Three things you have said have sunk into my heart," and repeated two Sanscrit *shlokas* appropriate to the subject. The three things he mentioned were on the subject of holiness. First, whatever is

right according to the testimony of conscience ought to be done; whatever is wrong according to conscience ought not to be done. Secondly, always to speak the truth. Thirdly, to do only what is right, and in no circumstances whatever to allow oneself to do evil. "Whoever acts according to these rules is holy and good."

The catechists get back to their homes, and the trials and difficulties of bazaar-preaching recommence. Transmigration is a common belief of the Hindus, and frequently brought up in opposition to the preacher. The Kalyug, or iron age, is the present one, comprising a period of 432,000 years, in which iniquity is supposed to abound, and faith in the gods to have ceased. The pert youth who shows such a profound acquaintance with the teaching of Western science is probably a product of the Government education of the day. It seems his audience regarded his Max-Müllerian display of ethnological learning as more flattering to himself than complimentary to them :—

At Lord Gange (a preaching-station) I had a discussion with two or three men. One man stood and listened to

the preaching for a long time, and at last introduced the subject of "Transmigration." I told him there was no such

thing, and did not believe in it, and he went away in much displeasure, saying, "I will not listen to your preaching." Another man said, "In this Kalyug there is neither sin nor righteousness nor God." A third, who was only a boy, said, "God can do nothing contrary to the laws of nature, which are immutable." He commenced to talk in

a foolish and senseless manner, until the Hindus themselves, who were present, interfered to stop him, and convinced him of his errors. Then he said to them, "Do you know the meaning of the word Hindu? It means slave. I am not a Hindu, but an Aryan." A great confusion was the result, and a great crowd of people assembled.

The next incident might have occurred in the neighbourhood of White-chapel. But roughs and pickpockets are not confined to London :—

Two young men were engaged in a fight, and each of them was armed with his shoes for weapons. In a little while peace was made. The crowd who had assembled to witness the disturbance turned their attention to us, and I read out before them part of a tract on the sinfulness of sin. A very great crowd was assembled, and the people listened with much attention. A constable coming forward showed his enmity by ordering the people off with much violence. Eventually the people again

assembled, but some went away; and the people had no sooner again collected when a pickpocket cut open the pocket of a man and stole five pice (about twopence). This was the cause of another disturbance, and more confusion in our preaching. Nevertheless on that occasion two Brahmans listened to our preaching with much earnestness, and gave testimony to the Word, saying, "What you say, sirs, is all quite true, and we will visit you at home and hear more about the Lord Jesus Christ."

Our next extract, and the last, is the grateful record of a few words of encouragement and sympathy spoken by a Christian brother, albeit of another tongue and a foreign race, and well illustrates the bond of union which unites all those who love the Lord Jesus Christ. The Sadar Bazaar is a populous suburb of the town with 12,000 inhabitants, and from the heterogeneous nature of the population is a difficult soil to work, and often the scene of much strife and debate. Once every week the Gospel is proclaimed in the very centre of the bazaar from a conspicuous platform, overshadowed by the spreading branches of the sacred "pipul" tree—the *ficus religiosa*—every leaf of which, according to the Hindu mythology, is the dwelling-place of one of the thirty-three millions of ghosts, gods, and goddesses, with thoughts of which these poor heathen vex and terrify their souls :—

Preaching in the Sadar Bazaar.—First I read out a tract, and some four or five men kept going and coming without paying much attention. Afterwards a few men assembled, and while they were listening very attentively, a Mohammedan doctor came and commenced a discussion on the unity of God. When it became evident that he could not establish his arguments to the satisfaction of the people, two or three other Mohammedans came forward and wished to make a disturbance, which had the effect of collecting a very large crowd. On the instant wonderful help from God was manifested. A European gentleman suddenly came forward, dividing the crowd,

and said to the Mohammedans who wished to make a strife, "If you people do not wish to listen to the preaching, then go outside of the crowd." But they denied any desire to make a disturbance, and said, "We do not want to interfere with your 'missionary.'" Eventually they went away, but the discussion continued for a long time. When it became dark we made salams and took our leave. Having gone a few feet, I heard a voice behind me calling out, "Missionary, missionary!" and, having turned to look, I saw the same gentleman who had so kindly helped us. Grasping my hand with great force, he gave us his blessing, saying, "God bless you," which gave us not a little comfort.

EXTRACTS FROM THE ANNUAL LETTERS.

NORTH-WEST AMERICA.

*From the Bishop of Athabasca.**Fort Chipewyan, August 8th, 1882.*

HIS diocese, as is known, forms the north-western part of the N.-W. Territories of Canada. These N.-W. Territories are now to be divided into four divisions, Assiniboia, Alberta, Saskatchewan, and Athabasca. These political divisions are, however, only formed in the part of the country supposed to be adapted for settlement; and the far north of the Mackenzie, where it does not appear likely that any one would come to settle, for agricultural purposes at least, is still excluded.

The valley of the Peace River is now much spoken of outside as desirable for colonization, and a few Canadian families have already arrived there as pioneers. The river acquired its name when the contending tribes of Indians were persuaded, about a century since, to bury their weapons of war at Peace Point, and since then the land has been one of quiet and tranquillity. Do not these now harmless savages shame the Christian nations of Europe, ever prone to war? Where shall the pit be found deep enough to bury their bristling armaments?

Our efforts are however directed to win Peace River as part of the dominions of the Prince of peace, and in this respect too we have an advantage in this country, that there is no opposition to the Christian message, except as to the divisions of Protestants and Catholics; so that when we are able to plant a Mission, and station a Mission agent, in any new district, we are able in some sense to hold possession of the country in the name of our Sovereign Saviour without any one opposing or gainsaying His sway.

The only drawback is that the great extent of the country renders my own superintendence of the Missions rather superficial, for the diocese is about 3000 miles long; but if the zeal and affection of friends at home would provide an additional bishop for Peace River, then I think the whole diocese, as large as half Europe, might be viewed as nominally at least a Christian country, an end worth an effort to accomplish.

This land of retirement and rest offers considerable attraction to a contemplative and sedate mind; and if grace is given in heart and mind to ascend and dwell above, the turmoil of earth is so far removed that the rest of heaven may almost be begun below; while our constant dependence on our Heavenly Father's care and providence makes this life a good school for trust, and the scarcity of food and hunger impresses the truth that man shall not live on bread alone, nor his mind be fed alone by the giddiness of worldly gaieties, "but by every word that proceedeth out of the mouth of the Lord shall man live."

To proceed to our stations. On Peace River, *Dunvegan* station is held by our friends Messrs. Bunn and Melrose, who work among the Beaver Indians. Here only the country is open and free from forest, resembling somewhat the Hampshire South Downs. To this point, probably, the first immigration will tend.

Vermillion, also on Peace River, is held by Messrs. Garrioch and Lawrence. Here we have an Industrial School and Farm vigorously pushed forward by Mr. Lawrence, and Mr. Garrioch also has cattle which he fetched himself from the Saskatchewan plains. The soil here is fertile, and grass abundant. The Beaver Indians are of a pleasant disposition, and willing to be instructed. A church is being erected.

Chipewyan, on Athabasca Lake.—This station is held by the Rev. W. D. Reeve, who kindly acts as our Financial Secretary because his station is the most accessible from north and south. We have here a good church, school, and mission-house, and twenty children are now in daily attendance. Mr. Reeve has unhappily been laid aside by sickness now for several months, which prevents him from assisting in the Mission.

Resolution, Great Slave Lake.—This station has last winter been in charge of Mr. Garton, in concert with our catechist, Mr. Norn. Mr. Garton has made some interesting efforts to convey Protestant truth to the Catholic Indians, and has been much encouraged by their

ready acceptance of it. Regular Sunday services and day-school have been held throughout the winter.

Rae.—This station, which was held by the Rev. W. D. Reeve for two years some time since, is now intended to be resumed by Mr. Garton. There are more Indians here than at any other separate post, and also more provisions. —two recommendations that point to the persevering occupation of the post.

Simpson.—This Mission is now in charge of the Rev. W. Spendlove, who is much liked by the Indians, and has a good influence over them. He has made one or two successful trips into the woods to visit the Indians at their camps during the past winter.

Norman.—This station, which was held by myself last winter, is now remitted again into the hands of our catechist, Mr. Allen Hardesty, who was in charge before. He passed last winter at an intermediate post known as the *Little Rapids*, where he did good service. At Norman the Indians are more zealous for Protestant instruction than elsewhere on the Mackenzie, attending church and school well.

McPherson.—This station, previously held by Archdeacon McDonald, is now to pass into the hands of the Rev. T. H. Canham. The Archdeacon, having been sick throughout the winter, and prevented by an affection of the throat from much speaking, has devoted himself to translating, and has been able to complete the Testament and Prayer Book in Loucheux. The Archdeacon appears to have been much comforted by the cheerful Christian disposition and zealous co-operation of the Rev. V. C. Sim.

Rampart House.—This, our most distant station, has been in charge of our valuable colleague, Rev. V. C. Sim. He was previously in charge here, when he so gained the affections of the people that they were loath to let him go. He writes, however, most cheerfully and contentedly from his new post, being cheered by the affectionate and warm-hearted zeal of the Indian converts who are our joy and crown in the diocese. But again, about 500 miles beyond him, on the Upper Youcon, are tribes of Indians whom I left weeping in contrition for their sins ten years ago, and who have hardly been seen since; while 1000 miles down the Lower Youcon are tribes again thirsting for the Gospel

and partly evangelized and baptized by Archdeacon McDonald, but now entirely neglected. What is to be done for these? They are outside of this diocese, but not outside the claims of our Christianity.

Respecting my own movements, I have already reported to the Committee my journey to our Tukudh Mission last summer. Thence I voyaged to Great Slave Lake to meet the incoming Mission party from England. In the autumn I went up the Liard River to visit two posts there, Fort Liard and Fort Nelson. Fort Liard is better adapted for farming than any other part of the Mackenzie River country, and the Indians appear willing to leave the French priests, and desirous of Protestant instruction. I am desirous therefore to occupy this ground. The Liard River appears to be a sort of debatable ground between this diocese and that of Caledonia. However, as it appears at present quite inaccessible to Bishop Ridley, and has always been associated with our Missions, I have worked it meanwhile, with the permission of Bishop Hills, irrespectively of the question to whom it may ultimately be assigned. I believe that strictly it was included in the Archbishop of Canterbury's commission to myself, but of the terms of his commission to the Bishop of Caledonia I am not aware.

Before winter I returned to Fort Norman among the drift ice, not without some difficulty; and I wintered at Fort Norman with Mrs. Bompas, but not in much comfort or in much spirits. In early spring I left again among the drift ice, intending to revisit Archdeacon McDonald, about whose health I was uneasy. On reaching Fort Good Hope, on the Arctic Circle, I received better accounts from the Archdeacon, and turned back at his own request, as he intended (D.V.) to be coming out this summer.

I then brought up Mrs. Bompas from Fort Norman to Great Slave Lake, where I have left her, I hope, a little more comfortable than last winter. On our way we visited, of course, Fort Simpson Mission. From Slave Lake I proceeded at once hither, where I have been engaged placing the Mission accounts in the hands of Mr. Reeve, and assisting in the school, while he has been occupied with those accounts. I am now awaiting the

arrival of Messrs. Canham and Breck from outside before proceeding (p.v.) to revisit our Mission stations on Peace River. The oversight of so wide a mission-field, though so sparsely populated, is a task involving some responsibility; but one to which I can cheerfully devote myself; though I think if the diocese remains undivided my itinerancies will be inconsistent with domestic life, and I have asked Mrs. Bompas to revisit England next year, which I hope she will consent to do. If relieved of the charge of the Mission accounts and of domestic duties I wish to surrender myself without reserve to the visitation of the Mission stations.

I fear that I cannot be sufficiently stationary to undertake myself the training of Mission agents, and begin

to doubt whether I can carry out the scheme I formed to attempt this work while travelling. Mr. David Kirkby, if sent to us after completing his college course, may be able to assist us in affording classical knowledge to our candidates for orders.

Captain Dawson, of the Royal Artillery, has arrived here from England with three men in connexion with the International Circumpolar Expedition, and is making preparations for a steamer being built here by the Hudson's Bay Company, so that civilization appears approaching us by degrees.

May God give us all grace to be zealous and persevering in the Saviour's cause, until "all the ends of the earth have seen the salvation of our God"!

MADRAS.

From the Rev. Malcolm G. Goldsmith, Mohammedan Mission.

Madras, November 24th, 1882.

The Mission has gone through another year without being able to record any accession or baptism; yet, as ever, we have great cause for thankfulness, in the steady progress that has been made. The Divine Master is with us, and has carried us on safely with sufficient proofs of His presence, however much we may still long to see more open and tangible results of the Gospel preaching. It is now ten years since I entered on the field, but experience has shown all along, that though speedy fruits might have been pleasant, yet the soil is of a kind on which long and patient effort must be spent, if a true and really blessed harvest is to be reaped. Under a system of terrorism such as Islam, and in a place where it reigns as in Madras, it may be the Lord's good will that not just one or two at the present time, but a compact body of some score or more later on, should come out and confess Him before men. We are content to go on believing that there are signs that things are working to this end.

Evangelistic Work.—At the close of 1881, my brother and I were in Palamcottah, hospitably entertained by Bishop and Mrs. Sargent. This visit confirmed our previous idea, that the Mohammedans of the far south are mostly of the Labbé class, descendants of Arab immigrants, who intermarried with the Tamil people, and must be reached through Tamil rather than Hindustani. In one

large village of them which we visited, only one, and he a boy from Madras, seemed able to understand Hindustani. In Palamcottah itself, there were many intelligent hearers in the men of the Native regiment stationed there, but since then the Government has withdrawn all the military from the place, so that with the exception of a few scattered residents there and in the neighbouring town of Tinnevely, there are no Mohammedans there now to claim our attention. It is evident, nevertheless, that more ought somehow to be done for the 400,000 Labbé, and the 600,000 Mapilé Mohammedans, the latter being a corresponding class on the western coast. Special agents who can devote their time to the peculiar language of these two classes are greatly needed; but I myself have hitherto not found the right sort of material to employ, and there are difficulties in the way.

Immediately on our return to Madras we were greeted by Pensioned-Subadar Talibuddin Sahib, a converted Mussulman, who had come on our invitation from Raipur, Central Provinces, leaving his family there. He had been baptized twenty years previously, while serving in his regiment, and after standing much persecution, had at last taken his pension and settled at Raipur with his family; who had also, but not without opposition, embraced Christ's religion. He lived with us for five months, i. e. till May 15th, and then returned home

to see if arrangements could be made for bringing his wife and children to Madras. During the time he was with us we came to love him as a true Christian brother, and to value him for his clear views of divine truth, and his faithful testimony. Through him we organized a regular Sunday morning Hindustani service, which has been increasing in size, and will, we trust, be useful to many. Our daily family evening prayers also grew into a settled institution. He had to meet much bitter hatred from the Mohammedans, who showed their antipathy for him in every way they could; so much so, that it became unsafe for him to go out alone into the bazaar. Since his return to Raipur he has written to say that more congenial openings for preaching the Gospel have been given to him there, so we hardly expect he will be induced to rejoin us, though we have, meanwhile, been building a house in our school compound, suited for the reception of his family. Like others who have seen Madras, he confessed that the Madras Mohammedans were the worst for bitter opposition to the Gospel that he had ever encountered, and that, therefore, there was a great need of continued and increased effort.

Later on, in the same month of May, we made an expedition to Pulicat, about twenty-five miles north, in order to assist in the recovery for a young Christian Brahmin of his wife. Our prayers were answered, and the relatives gave up the wife with far less difficulty than had been anticipated: she is now living happily with her husband in Madras, and has of her own accord begun to ask for admission into the Christian Church.

In July we spent the Ramazan holidays on the Shevaroy Hills, and on our way back stayed a week in Salem, at the foot of the hills, amongst the Mohammedans there. They gave us a friendly reception, many of them spending hours with us in the travellers' bungalow, discussing Christian truths. There were attentive hearers everywhere. On the last day of our stay, August 16th, the Hindus attacked and destroyed one of the mosques, and a serious riot occurred, in which, however, the Mohammedans acted with unusual forbearance, and in the trials which ensued not one of them was punished by the law, while

several leading Hindus have been heavily sentenced. Another place we halted at was Arconum, a junction on the Madras railway, where, amongst the travellers passing through, and the Mohammedans employed on the station, we had interesting conversations.

I am now writing from Bangalore, where we are spending the fortnight of Muharram holidays. This is a very great Mohammedan centre, each part of it, both the old town and the modern cantonment, having a large and prosperous community. As in former years that I have been here, so now, a great door has been open for Hindustani preaching. Two interviews have been held with a reputed saint, disciple of the late Akhund of Swat, who has a hundred disciples here, and more elsewhere. A public discussion has been held in the committee-room of the Bangalore Bible Society, and others in open shops or on the roads. Two or three men have for some years past set themselves up to oppose and blaspheme, and these have had to be encountered; but, thank God, have been to some extent silenced. There are some who profess to be inquirers, and we cannot but rejoice at seeing many who listen with apparent thoughtfulness, and take and read the tracts and books that we distribute.

In Madras there has been during the last eight months, a stir in consequence of a public challenge which we made for proof from the Quran, of the intercession of Mohammed. Some Native papers and private individuals have endeavoured, but unsuccessfully (so far at any rate as the main point of the terms of the challenge required), to prove that Mohammed must be the intercessor at the Day of Judgment. The strained character of their arguments has given excellent opportunities for the setting forth of the Christian hope in Christ. A Hindustani pamphlet of eighty pages was written against us, quoting prophecies of the Old Testament, verses of the New Testament, and lastly passages from the Quran, to establish Mohammed's position. We advertised a meeting in reply, which was followed by others all helpful to our cause. The writer of the pamphlet announces that he is bringing out a much larger book, with more copious quotations from the Bible! Such things

cannot but help us by creating an interest, and spreading some sort of information, however imperfect, of the teaching of God's Word.

Meetings in Madras have been carried on (1) in Gospel Hall; (2) in school-rooms arranged for the purpose, by the Rev. Samuel John.

1. The Gospel Hall is more directly connected with ourselves, and is thrown open for meetings four times a week, including Sundays. We often get a few Mohammedans in, and have preaching or conversation in Hindustani. At times Hindu students come in, and for them addresses are given, generally on some portion of Scripture, in English. There is much less now than formerly of foolish questioning and controversy.

2. Mr. Samuel John is always glad of support at the schoolroom meetings which he gets up for English-speaking Hindus in various parts of Madras. With the aid of music and singing he attracts audiences, and after he has given an address in English or Tamil, according to the character of those present, one of us adds another in English. There is always a good proportion who know English, and who prefer to hear it, besides the fact that English is really the only language understood in common by the varied races who frequent Madras.

From the Rev. H. D. Goldsmith, Mohammedan Mission.

Madras, November 27th, 1882.

1. *Harris School.*—Throughout the year I have been engaged in teaching English daily in the highest class, from the text-book for the Matriculation Examination. This has brought me in contact with our most advanced students, and has often afforded opportunities of testimony for which I have reason to be thankful. We are very glad that Mr. Hutton, our head-master, relieves both my brother and myself from the responsibility—and drudgery, perhaps I may say—of purely secular work. The upper fourth comes to me for Scripture lessons twice a week for three quarters of an hour. There has been a marked improvement in this class, partly on account of the fact that a turbulent spirit has left and some quieter boys have joined it, and partly on account of a proposition made by one of the boys to take places according to merit, as the lower classes do. This arrangement,

In connexion with this, the Madras Christian Students' Prayer Union may be mentioned. It is formed on the model of the Cambridge University Prayer Union, with the addition that it holds a monthly general meeting for exhortation and prayer, for the members resident in Madras. It is becoming more and more a bond of union for Christian young men staying in Madras, and as, year by year, many pass their examinations, and are appointed to Government or missionary posts all over the country, a link of Christian fellowship is maintained of the greatest importance in this heathen land.

School Work.—In the Harris School, I have, as formerly, daily Scripture teaching. In some of the higher classes it is carried on under difficulties, the boys disliking it; but in the lower classes it is cheerfully received. In any case there can be no doubt of the great good that it effects: we value it accordingly. We are constantly brought to look upon ignorance as one of our worst enemies in the bazaar, and we return with thankfulness to school duties, feeling more that an education conducted on Christian principles brings men into a position far more accessible to the Gospel, and we have reason to look for precious fruit sooner or later from the educational efforts now put forth.

which I did not like to propose myself, because I thought they were above it, has resulted in better behaviour and a more lively interest in St. Matthew's Gospel, a part of which we have been reading. Two of the boys at the Midsummer Examination answered rather well in the Scripture paper. Having passed my final Hindustani Examination in the beginning of the year, I have with more confidence been able to take a class also in Scripture twice a week in the vernacular. They are little fellows, but some are decidedly sharp and intelligent, and the lessons in Genesis have been lively, and I trust not unprofitable. Between and after school-hours our rooms are rather besieged sometimes by small boys with various wants, or from mere curiosity. My brother supplies a few simple medicines in cases of ailment, and we have the *Illustrated London News* kindly supplied by Rev. E. Sell, and other

papers which give occupation and amusement to the well-behaved. We believe in thus making ourselves accessible to them ; of course within certain limits. The Nawab of Kurnool's sons, and the late Dewan's son, together with one or two of the more respectable members of the Carnatic family, like to take refuge in our rooms from the rougher play of the other boys in the compound. It is an interesting fact, that the grandfather of the present Nawab of Kurnool, who has sent his two sons to our school, was assassinated some years ago on suspicion of being a Christian. Our upstairs verandah forms a capital place for a Scripture class, and out of school-hours is useful as a place for receiving visitors, and for our Sunday Hindustani service, which I ought to mention.

At the suggestion of our Christian Subadar (an account of whom is given in my brother's letter), we have started a service for those faqirs, beggars, and others who abound in a place like Madras. Our poorer boys too are invited to attend. It commences at 10.30 a.m. by the singing of a hymn and prayer, the General Confession, Good Friday Collect for Jews, Turks, &c., and the Lord's Prayer. Then a portion of Scripture is read, and an address delivered by either of us ; closed by another hymn and an extempore prayer. In this manner—a plan adopted by Henry Martyn, by-the-bye—a congregation is collected of from twenty-five to fifty persons : a few old women who come are accommodated behind a "purda" in one part of the verandah. After this we have a Sunday-school, my brother taking the elder and brighter boys, while I address myself to a class of smaller boys, amongst whom are a few lepers who mostly cannot read. I generally content myself with teaching a verse of Scripture, which they learn by heart. It is true that mercenary motives may induce many, if not all, to submit to this teaching ; but we hope the seed sown will spring up one day to God's honour and glory.

2. *Bazaar Work.*—This is carried on

as usual nearly every morning of the week before the sun is too powerful, in the streets and alleys of Triplicane and Royapettah. A monthly supply of Hindustani handbills from North India, as well as small books, distributed gratuitously, form the usual introduction to our conversations. Not infrequently a small crowd will gather to listen or to argue. For the wider diffusion of the work my brother and I usually start in different directions. This work is not always agreeable to the flesh, on account of the ignorance of the lower class of Moslems, who ply us with foolish questions. We vary the work by an occasional call upon Native doctors, who are as a rule courteous and ready for a friendly chat. There is also an editor of a Mohammedan newspaper on friendly terms, and who has taken up the cudgels of controversy in his *Jaridai Rozgar*, which has further helped to make our objects known. We have been particularly interested in one old mauvi, to whom we have paid visits in his own house. He sometimes asks me into a retired part of his house ; and more than once, to my surprise, has called his wife to listen behind the "purda" to the Padri Sahib and the "Ingil." He seems a really pious old man, and astonishes me by using such expressions as "by the help and guidance of the Holy Spirit." He must have picked this up from some Christian book. I have pointed out, as gently and yet as clearly as I can, some of the differences between the Bible and the Quran, and he listens to the Gospel story with evident interest ; but I cannot yet feel that he has given up his belief in Mohammed. I took him one day, at his request, to see the observatory, at which he was very pleased, and this has helped to cement our friendship.

A Mussulman whom I met on the road one day told me surlily that all men were becoming Christians, and refused to take a tract. We wish we could feel that his prophecy were true, for whatever were his private opinions such a result is far from being visible as yet.

TINNEVELLY.

From Mrs. Thomas, sen., Elliot Tuxford School.

Mengnanapuram, Nov. 20th, 1882.

There are at present ninety-seven girls learning in the Elliot Tuxford

School. They are divided into seven classes, and are taught by one Native master, and five mistresses, who

are all some of the early pupils trained here. My daughter takes the classes alternately in different subjects every day, and thus becomes personally acquainted with the attainments of each girl. We have every reason to be satisfied with the progress made in secular subjects. The pupils apply themselves more diligently than formerly to their studies, from a real wish to improve in knowledge. At the last examination by the Government Inspector, sixty-one pupils were presented for examination up to the fifth standard, and the results gained amounted to Rs. 1190'14. Besides this examination we have one annually, in which the Native clergy and others give questions, with a special view to testing the girls' knowledge in Scripture. This subject is always the first taken up for an hour when the girls assemble in school.

Of the religious state of the pupils it is at all times difficult to speak definitely, for the outward behaviour of the majority is correct; but of some we are happy to say decidedly that a real change of heart has been experienced, and their consistent conduct greatly encourages us. We know that very many of them meet in their recreation hour for united prayer, and to study God's Word together; and have at such times expressed the benefit they have individually realized.

During the year we have admitted sixteen new pupils, and twenty-one have left: of these seventeen had finished the usual course, or as much of it as we considered needful for them. Three were removed by the parents, who were unwilling to conform to the school regulations, especially with regard to punc-

tuality in the children's return on the day appointed after the holidays. One we sent home, as she expressed her determination not to stay here: she belonged to the same family as one of the above. Besides these four cases we have had no serious interruption in the harmony and quiet happiness of our work here, for which we feel most thankful. We constantly have the opportunity of seeing a great many of our former pupils. Seventy of them are engaged as schoolmistresses and Bible-women in this and in other districts; and 136 are the wives of Native pastors, catechists, and schoolmasters. Those in this village, together with several other young women, come to our Bible-class every Sunday.

Six of the girls out of seven who tried passed the Teacher's Certificate Examination last December, and two appeared for the Middle School, and were both successful.

We are greatly indebted to the many kind friends in England who so liberally supply funds for the support of sixty girls, and for one girl we receive a subscription from a friend in this country. The expenses of the remaining thirty-six girls, and the salaries of the teachers, and the repairs of buildings are defrayed from the School Fund, towards which the Government result grant is a substantial help.

We have not hitherto required our pupils to pay fees, but for a long time past they have paid half-price for their books.

We are thankful that the Lord continues to give us health for, and to bless us in, our work here.

PALESTINE.

From the Rev. J. R. Longley Hall, Jaffa.

Jaffa, December 1st, 1882.

The past year has been a very eventful one for the Palestine Mission. The close of 1881 and the commencement of 1882 gave much promise. The people seemed to be more willing to hear the Word, our schools were more full than usual, and the number of inquirers and applicants for tracts and portions of Scripture was much larger than in previous years, and we had every reason to expect a year of great blessing and advancement. This, however, was not to be fully realized.

In the spring of 1882 the Egyptian revolution reached a most threatening and dangerous point, and was followed later on by the British expedition to Egypt. Arabi sent agents into every province of the Turkish empire, and amongst the rest into Palestine, urging the Moslems to rise and massacre every European in the empire. This anti-European agitation was carried on without the smallest semblance of secrecy, and as long as there was no actual ill-treatment the Government did not interfere until the month of July;

indeed, in many places the governors, judges, and other officials did everything they could to encourage the agitation, and excite the more ignorant portion of the inhabitants to rise. About July, however, the Turkish Government was seized with a sudden panic. It was led to believe that France had only separated from England in the Egyptian expedition because she intended to take possession of Syria, and that the smallest disturbance in Syria would be jumped at by France as a pretext for wresting the country from the Sultan. Very strict orders were immediately issued to all the pachas and governors that agitation should be put down with a strong hand, and some of them obeyed the order to a certain extent. But the excitement and the bitter feelings towards Europeans were too great, and had gone much too far, to be put down by any number of pachas and governors, however sincere in their efforts to prevent disturbance, and the danger and insecurity to life and property increased.

All this interfered greatly with our work. Although the bad feeling shown was principally anti-European, yet the Native Christians always felt that a massacre of Europeans would without doubt be seized upon by the Moslems as a favourable opportunity for wreaking their vengeance upon the Christians, and especially upon those who had any connexion with European residents. This was felt very strongly by our congregations, as the name of English was the most hated of all by the fanatical Moslem population. Many of our people were told distinctly, that if they continued to come to us they would be watched and killed, and if they sent their children to our schools they would one day not return home.

In *Jaffa* our services and schools were well attended in the early part of the year, but fell off terribly during the summer. Bands of Moslems assembled several times outside our schoolroom, during service, and threw large stones upon the tiles of the roof. These and other foolish annoyances very much intimidated our poor people, and a large number of them absented themselves for a time from the services. During the month of August hardly anybody came to our evening meetings, with the exception of the teachers and servants of the diffe-

rent Mission establishments; but we continued them as usual, and I believe all felt that though the numbers were so much smaller, there was a warmth and heartiness about the meetings which rendered them specially enjoyable.

At the end of July we held our usual half-yearly examination of the school, and a great many people were present, parents and relations of the children. It was a much more successful examination than even I had expected, and the people were very much pleased. That which gives our *Jaffa* school an interest now which it has not had before, is that our bigger boys are almost all those who came to us four or five years ago, when they were quite small. We have great reason to be pleased with the progress made by these boys, some of whom have since this examination entered Bishop Gobat's School, Jerusalem; and the parents also appreciate highly the training that their children have received. Many of the bigger boys who have passed out of the school, and are now engaged in trades, &c., still continue to attend our services.

The Bible-woman's work has been very encouraging, and has been less hindered by the political and fanatical agitation than other branches of the work. From forty to sixty or seventy women have attended the different meetings, and immediately after the close of the Egyptian revolution, many Moslem women who had absented themselves for three or four months began once again to come to the meetings. They are all grossly ignorant even of the very first elements of religion, but they seem willing and anxious to hear and learn. The Bible-woman was many times threatened and insulted by Moslem women, in her house-to-house visitation, and I was obliged for a time to tell her not to go to Moslem houses.

In *Lydd* great efforts were made to hinder our work during the summer months. The local government forbade us to ring our school-bell, or to hold evening services, saying that they believed that our meetings were for seditious purposes. I refused to obey these orders, however, as I was quite sure that they were only given for the sake of annoying us, and I told the Governor of *Jaffa*, in whose kaimakamate *Lydd* is situated, that whilst I was ready to obey implicitly any order

which was necessary for the maintenance of good government, and would strengthen his authority in all that was right and just, I would not tolerate any vexatious action on the part of his Lydd subordinates.

In *Ramleh* the work has been going on much as usual; but I am sorry to say I cannot report progress. The people show but little desire to hear the Word, and the children are most irregular in their attendance at school.

In *Haifa*, the work although small is very pleasing. I have been much pleased with the warmth and earnestness shown by some of the people here. One great advantage is that one or two of the congregation are "old boys" of Protestant Mission schools. Those who

have been brought up in our schools invariably turn out the best members of our congregations.

In *Abûd* the work is steadily progressing, and so prudent has M. Ibrahim been in dealing with the Moslems, that although no Moslem has entered the house of a Christian in Abûd for six or eight months, some of them do not hesitate to attend our services and send their children to our schools. At my visits in July and September, when feeling ran very high, many Moslems came to meet me, and they received me most kindly when I visited them in their own houses, and listened attentively as I told them of Christ crucified for them.

A DEVOTIONAL CONFERENCE AT TRICHUR.



DEVOTIONAL Conference was held in All Saints' Church, Trichur, commencing on Tuesday, August 15th, and terminating on Friday morning, August 18th, by the Native Church and Mission agents labouring in the northern part of the Diocese of Travancore and Cochin, viz., in the missionary districts of Trichur and Kunnankulam. Including the missionary of the district and the Zenana Mission agents, the number of labourers in these parts is twenty-four men and fourteen women. As the families of the agents were also invited, and the members of the Trichur congregation, the attendance each day was very satisfactory. About 150 were present on Tuesday. On Wednesday afternoon, when the subject of woman's work was taken up, it was gratifying to observe that the southern side of the church occupied by the women was quite full.

I presided, as missionary of the district. The following is a full programme of the proceedings. The weather throughout was beautiful, the attendance punctual, a devotional spirit and a spirit of Christian love and unity pervaded the meetings. The Lord's presence was, I think, realized, and all seemed refreshed and encouraged:—

Tuesday morning: Subject—"The Native Church."

Lyric 125. Silent prayer, 5 minutes. Prayer by Chairman. Read and expound Rom. viii. 1—18. Paper by Rev. J. Chandy—"How to seek out and save the lapsed and lost sheep of the Native Church."

Lyric 121. Prayer by Philo, reader. Short addresses by Ezekiel and Petrosa, churchwardens; also by Rev. P. M. Varugisa, and Daniel, reader. Prayer by Rev. P. M. Varugisa—"That the Native Church may be revived and strengthened and be a powerful witness for Christ." Special requests for prayer.

Tuesday afternoon: The subject continued, viz.—"Special matters of importance in connexion with the growth and stability of the Native Church."

Lyric 124. Read Rom. viii. 19—39. Exposition and prayer by the Rev. J. Chandy.

- (i.) "How to check intemperance; can a Native Church Temperance Association be started?" Short paper by Ezekiel, churchwarden. Remarks by Chairman and others.

Prayer for drunkards, and for grace to try and save them, by Daniel, reader.

- (ii.) "How to teach the people thrift; can an anna savings' bank be started?"
Short paper by the Rev. P. M. Varugisa.

Prayer "that we may learn to spend less money on ourselves, and to save, that we may be able to support the Church and give to those who need," by A. D. Matthai.

- (iii.) "How to improve the prayer-meetings, and make them means of real spiritual blessing."

Address by Philo, reader—and prayer—Lyric 126. Special requests for prayer.

Wednesday morning: Subject—"Preaching to the Heathen."

Lyric 89. Read Acts iv. 21—32. Exposition and prayer by the Chairman. Paper by Satyadasen, evangelist. Selected speakers. Philo, reader—Daniel, reader.

Lyric 157. Short prayers by the several Mission agents for the village work which is going on or about to be commenced. Similarly for the out-station work in the Kunnankulam district.

Wednesday afternoon: Subject—"Women witnessing and working for Jesus."

Lyric 29. Read Col. iii. Exposition and prayer by Rev. P. M. Varugisa. Practical paper by David, inspector of schools. Address by the Rev. P. M. Varugisa to the wives and sisters of the Mission agents on "The little captive maid" (2 Kings v.). Prayer by the Rev. J. Chandy and Philo, reader.

Lyric 55. Special supplication for the Zenana Mission. The Girls' Boarding and Day-schools. Work in the Trichur Bazaar. Special requests for prayer.

Thursday morning: Subject—"Feeding the lambs."

Lyric 201. Prayer. Read 1 Tim. i. 1—9, and 2 Tim. iii. 14—17. Exposition by Chairman. "How to teach the children of our Mission school to know and love the Lord Jesus Christ." Paper by Thoma Ashan of Paranyi. Testimony to the value of Scripture teaching of heathen children: open to the meeting. Schoolmasters kindly to relate their experience to the Conference.

Lyric 216. Prayer for all the Mission schools by David, inspector. Prayer that if it be the Lord's will, the proposed C.M.S. High School may soon be started in Trichur, and that the right men may be found for this most important work. Special requests for prayer.

Thursday afternoon: Subject—"Sowing the seed."

Lyric 50. Read St. John xv. 1. Exposition and prayer by the Rev. J. Chandy. Paper by Joseph, colporteur, on "The proposed new plans for disseminating the Holy Scriptures." Short addresses by Rev. J. Chandy and Satyadasen, evangelist.

Lyric 96. "How can the need of Christian vernacular literature be best supplied?" Paper by P. O. Matthan. Address by Chairman. Prayer for the Malayalam R.T.S. Sub-Committee. Special requests for prayer.

Without attempting even an epitome of all the papers and addresses, a few stray notes may not be uninteresting. Practical suggestions were especially valuable. Such, for example, as the starting of a Native Church Temperance Association, with a ring as a badge of membership. It was considered necessary in a town like Trichur, where the number of arrack shops is so large, and intoxicating liquors and substances so cheap, that some special effort should be made to guard our people against the tremendous temptation to drink. The paper on "Thrift" was also able and practical, showing how easy and wise it would be for the people to put by a few cash every week, and to give a portion of the interest of the money invested for the Lord's service. In the address on "The Prayer Meetings," special stress was laid on the weekly mothers' meetings as an excellent plan for getting the women together (who do not attend the weekly or monthly prayer-meetings which are held late in the evening), and teaching them out of the Word of God and praying with them. Parents were also exhorted to take their children apart and teach them how to pray extempore, in addition to the regular family prayers. In the paper on preaching to the heathen, Satyadasen, evangelist, dwelt on the immense importance of exhibiting the

spirit of love. It was the love of Christ on Calvary, and nothing else, that would conciliate and win over the Hindu, by caste, race, and custom, so violently opposed to the truth as it is in Jesus. Philo, reader, urged that portions of both the Old and New Testament should be read, and the preachers should agree beforehand on the subject and line of argument they would severally take up. He also spoke of the importance of united prayer before and after the preaching. The paper on "Women's Work" showed, in an exhaustive manner, both from the Old and New Testament, that it was the Lord's will that women should be employed in His service. The address on "The little captive maid," showing how, through the testimony of a little girl, a whole kingdom was brought to know and to honour the one true God, was listened to with marked attention.

After the meeting was over we all adjourned to the site of the new Zenana Mission bungalow, and a service of praise was held in the workmen's shed, the school-children singing with great glee. Prayer was offered by Philo, reader, a few words were spoken by the missionary, and a most suitable address to the heathen workmen and others employed was given by the Rev. P. M. Varugisa, and I then laid the stone, "To the glory of God and for the increase of the kingdom of Christ, in the name of the Father and of the Son and of the Holy Ghost." The heathen workmen were much impressed. Some are reading the Gospel and making inquiries. The head mason came to me and bought a lyric book. The head carpenter is going to send his children to the Mission school. Every Saturday a short service will (p.v.) be held for them, and also, if possible, a Sunday-school.

Through the kindness of the Misses Coleman, the company present on Wednesday evening at the Zenana Mission building were regaled with coffee, cakes, and plantains, which all seemed heartily to enjoy.

On Thursday morning, an admirable paper, thoroughly practical, was read by Thoma, schoolmaster at Paranyi, near Kunnankulam, relating his own experience at another place, Paratty, and showing how by tact and perseverance the natural repugnance of the children, especially heathen or Roman Catholic, to instruction in Holy Scripture can be overcome. Then followed some most interesting cases of blessing, entirely resulting, under God, from the Scripture teaching of the young, related by several of the agents present. For example, there had been this year three baptisms of heathen youths at Kunnankulam, the fruits of the Chowanore Mission school. Then, at Paranyi, a very respectable Chogan youth had just publicly decided for Christ, his heathen marks were removed, a new name was temporarily given him, and he was placed under instruction; but as he had learnt in the Mission school, little or no instruction would be needed. At the parish school in Trichur, two heathen youths had attained a remarkable knowledge of the truth, and it is hoped they will be baptized soon. At Chiyaram, a Chogan youth was *facile princeps* in the last annual Scripture examination, and obtained a New Testament as a prize. He and others do not wear heathen marks or pray to idols. A little girl learning in the caste girls' school told her mother it was wrong to repeat "Rama, Rama, Rama," but that she ought to pray to the true God through Jesus Christ. The mother complained to the schoolmaster. Still the girl was not removed from the school.

On Thursday afternoon a carefully prepared and able paper was read by P. O. Matthan, who was trained in the Cambridge Nicholson Institution, Cottayam, and has but recently left that Institution, on "Christian Vernacular Literature." In regard to aggressive and apologetic Christian

literature, special tracts must be prepared to meet the new arguments now taken up by the Hindus against Christianity and in favour of Hinduism. Their all-absorbing religion can easily expand and adapt itself to meet the requirements of the age. He was of opinion that Dr. Murray Mitchell's *Letters to Indian Youth*, if translated into Malayalam, would prove a valuable addition to this kind of vernacular literature.

On Thursday evening, from four to six, there was a social gathering and tea in the mission-house, where all the agents with their families assembled—about eighty. It was a very pleasant termination to the Conference. Hymns were sung, a few speeches made, and prayer, mingled with praise, was again offered.

The final Thanksgiving Service took place on Friday morning at eight, in the church. I preached on 2 Chron. xx. 26 ("The valley of blessing"), and forty-two partook of the Holy Communion. Immediately after the service, a letter was put into my hand from the schoolmaster's brother at Paranyi, conveying the intelligence that the young Chogan convert above referred to had been compelled by some Namburi Brahmans and Nairs to renounce Christ, and that they had threatened all sorts of terrible things against the small Christian community there. So we had a prayer-meeting in the vestry, and I have since heard that the young man is still eager to be baptized, and as soon as he can escape from his persecutors we shall baptize him without further delay.

J. H. BISHOP.

THE LATE REV. DAUD SINGH.

[THE Rev. R. Clark writes as follows in a letter dated Amritsar, 8th January:—]



OUR dear old friend, the Rev. Daud Singh, has just been called to his heavenly rest.

He was with us at our Annual Meeting of the Punjab Church Council at Jhandiala only a little more than a week ago, and took a part both in our deliberations and our services. The Bishop was with us, and preached and administered the Holy Communion. No less than ten of his clergy were with him, of whom *seven* who stood around him in surplices were Native clergymen. When we came to the Nicene Creed, the Bishop put his own Prayer-book into Daud Singh's hands, asking him to read the Nicene Creed. Daud had before expressed the wish that some younger man would take the part in the service that had been assigned to him; but the Bishop still wished him to take some part, when all the members of the Church Council were assembled together in our little chapel. We all repeated the Nicene Creed after him. It was his last service in the Church of Christ on earth: his last public declaration and confession of the faith which he had so

long held. He spoke at our meeting afterwards, telling us of the state of the Church at Clarkabad. On the Saturday afternoon he returned to Amritsar, with fever on him. On the Sunday he was very ill and weak. I saw him twice when lying on his bed in our Native Christian serai, just opposite to the parsonage which had been built for him in the city of Amritsar, where he had so long lived. He was tended carefully by two of his own people, and by his son-in-law, the Rev. Imam Shah, of Peshawar, who had come down to attend our Church Council meeting. He spoke of his great weakness and his inability to take food; and said that he was ready to depart; and that he had nothing left to do on earth. This is what he had said to Mr. Bateman some years ago when Mr. Bateman had gone over to Clarkabad to see him during a former illness. When he entered his room he said at once, "I am ready, sabib; quite ready to go." For many years he had been ready, humbly trusting in Jesus, and manifesting his faith by his Christian character. On the Monday morning his friends con-

veyed him to Clarkabad, and on the Saturday morning he died.

Our dear friend Daud Singh was the first Sikh who was ever baptized into the Christian faith. He had formerly been a fakir, and had travelled down from the Punjab to see different parts of India in company with a brother fakir, and had met with the Rev. W. H. Perkins, who was then a missionary of the S.P.G. at Cawnpore. The result of his intercourse with Mr. Perkins, and of the teaching which he then received, was that both he and his friend were baptized by Mr. Perkins, in Cawnpore, by the names of David and Jonathan. When Mr. Perkins retired to England in 1851, Daud joined the Punjab C.M.S. Mission, which was then being established in Amritsar by Mr. Fitzpatrick and myself. A few years afterwards he was ordained, as the first Native clergyman of the Church of England in the Punjab. He has been connected with the Church Missionary Society ever since. His friend Jonathan was of too restless a disposition to remain long with Europeans. He soon retired to the jungles, and again became a fakir, and a great teacher of morality, but of morality without Christ, which soon manifested itself, as it always does, in immorality. From time to time he came to see his friend Daud, to try and persuade him to leave the foreigners, and return to the free life of a fakir. On one occasion he travelled with Daud and myself, in 1853, on a missionary itineration journey from Amritsar to Rawal Pindi. He had brought with him one of his disciples, by name Budh Sindh; and on our return to Amritsar, and when his visit was finished, he told his disciple to prepare to leave, for Daud refused to go back with him. The disciple replied that until he had seen Daud he had thought that Jonathan was the best of teachers in India; but that since he had heard about Christianity from Daud, he had found that Christianity was far better than any form of Hindu philosophy. He declined to go with Jonathan, and remained with Daud; and was soon afterwards baptized by the name of Elias, and he is still living as a Christian catechist in the Amritsar Mission.

Our dear friend Daud will always be

remembered in the Punjab. He was known to every one who is interested in Missions, whether European or Native. His characteristic was his quiet, gentle disposition. I never heard of his having had an enemy, and never knew of his speaking ill of any one. A fine, handsome Jat Sikh—courteous, brave, truthful, and loving—he was loved and respected by every one. He lately had troubles in connexion with some of his children—even as formerly he had had troubles in connexion with himself—for none are perfect; but we loved and honoured him, and we *trusted* him.

For several years he had been the pastor of Clarkabad, where he settled the disputes of the Christian cultivators, and by his example and by his words he taught them the way to heaven. He was Mr. Bateman's trusted friend and colleague there; and Mr. Bateman has often in his reports testified to his worth and usefulness. He died an old man, I believe about seventy-four years old. His widow, to whom he was married by Mr. Perkins in Cawnpore, still lives at Clarkabad.

His dear old face will never be seen amongst his parishioners and friends again on earth. The day before he died he had sent for me, longing to see me once more. But I could not go to him, although Mr. Beutel himself was the messenger asking me to go. But important duties prevented me. A few weeks ago, he and his wife had expressed the same wish to see Mr. Perkins, the Commissioner (now) of Rawal Pindi, and the son of his former friend, Mr. Perkins, who had baptized him in Cawnpore; and they went to the station to shake hands with him once more, as he passed near to Clarkabad from Multan to Lahore.

Mr. Beutel will now need another pastor for the church at Clarkabad. May the good Lord send there a faithful and true shepherd to teach and to feed His flock, which is now a large one at that place! There are now 230 Christian people there, viz., 60 men, 50 women, and 120 children, where before there was not one. In the schools there are 50 boys and 20 girls, in this Christian settlement. We ask for the prayers of friends on their behalf.

THE MONTH.

THE C.M.S. Committee has lost one of its most valued members by the death, on Jan. 28th, of Mr. Arthur Lang, of Harrow. When a Government civil servant in India, first in Lower Bengal, and afterwards at Allahabad (where he was judge for thirteen years), he was a hearty friend of the missionary cause; and from 1858 to within a week or two of his death he was a constant attendant at the C.M. House, serving on almost every sub-committee, and sometimes spending the greater part of the week in Salisbury Square. He was a whole-hearted, loving, and thoroughly happy Christian man, and devoted to the interests of the C.M.S. and the Bible Society. One of his sons is a Clerical Secretary of the C.M.S., and another, the Vicar of St. Benedict's, Cambridge, and Assistant Tutor at Corpus, is one of the Secretaries of the Cambridge C.M. Association.

Two venerable clerical friends of the Society have also been called away, viz., the Rev. Prebendary Charles Marshall, Rector of St. Bride's, whose face and voice were familiar to all who have attended the C.M.S. Annual Sermon at that church; and the Rev. Josiah Pratt, formerly Vicar of St. Stephen's, Coleman Street, and son of the Josiah Pratt who was one of the founders of the Society and Secretary for twenty-two years. Mr. Marshall was Tutor in the Church Missionary College under its first Principal, Mr. Pearson, half a century ago. Mr. Pratt's church, St. Stephen's, under his son and successor, the Rev. J. H. Pratt, stands first of all the City churches in its contributions to the C.M.S.

We ought before to have noticed the death of the Right Hon. Sir Joseph Napier, formerly Lord Chancellor of Ireland, and for twenty-eight years a Vice-President of the Society. He was a most hearty friend of the missionary cause, and was especially identified with the Hibernian Auxiliary of the C.M.S. At the annual meeting of the Parent Society, in 1861, he delivered a very able speech on the subject of Education in India, pleading for the recognition of the Bible in Government schools. For the last few years, owing to feeble health, he lived in retirement, and he entered into rest at St. Leonard's-on-Sea, December 9th, 1882.

We regret also to have to report the death, on January 20th, of the venerable Rev. C. A. L. Reichardt, Tutor at Fourah Bay College, Sierra Leone, and latterly Acting Principal. He was a student of the Basle Seminary, and afterwards of the C.M. College, and having been ordained in 1849-50 by Bishop Blomfield, he went out to Fourah Bay; and there, with intervals in England, he laboured for thirty years. He was a faithful and laborious missionary, and rendered essential service by his linguistic researches, especially by preparing a grammar and other works in the Foulah language.

ONE of the oldest C.M.S. Native clergy in India, the Rev. Daud Singh, has gone to his rest. He was the first Sikh ever received into the Church of Christ. He was baptized about thirty-five years ago by the Rev. W. H. Perkins, then S.P.G. missionary at Cawnpore. When the C.M.S. Punjab Mission was begun in 1851, he joined it as a lay agent. In 1854, he was ordained by Bishop Wilson. He was for many years pastor of the Native

congregation at Amritsar, and latterly of the Christian village of Clarkabad, where he died on January 6th. An account of him, by the Rev. R. Clark, will be found in another part of the *Intelligencer*.

THE new Bishop of Sierra Leone, Dr. E. G. Ingham, will (D.V.) have been consecrated before this number appears, the day fixed being St. Matthias' Day, February 24th. We bespeak on his behalf the special intercessions of all our readers.

ON December 24th, at Christ Church, Faji, Lagos, Bishop Crowther admitted to deacons' orders two African lay agents of the C.M.S., Mr. Samuel Doherty, of Abeokuta, and Mr. Edward Buko, of Otta. At the same time the Rev. E. S. Willoughby (also an African), curate of Breadfruit, received priest's orders. The Rev. James Johnson presented the candidates, and the Bishop preached on Acts xiii. 1—3. Lagos is in the Diocese of Sierra Leone, and not in that of the Niger; but the former see being vacant, the late Archbishop of Canterbury gave a commission to Bishop Crowther to perform these ordinations.

WE are glad to say that the new Nyanza party, the Revs. J. Hannington, R. P. Ashe, and C. E. Gordon, and Mr. C. Wise, with Mr. Stokes as conductor of the caravan, reached the south end of the Victoria Nyanza in October. Mr. Hannington's health had somewhat improved, though he was still very weak. They went by a new route through Mirambo's country, and reached the Lake at a point some distance west of Kagei and Jordan's Nullah. Mr. Stokes has since returned to Zanzibar, accompanied by Mr. Copplestone, of Uyui, the latter being now relieved by the Revs. W. J. Edmonds and J. Blackburn.

THE Decennial General Conference of Protestant Missionaries in India was held at Calcutta from December 28th to January 3rd. The first of the kind was held at Allahabad at the end of 1872, and was attended by 136 missionaries, representing nineteen societies. Its proceedings excited much attention, and the volume in which they were recorded has been a standard book of reference ever since. The Calcutta Conference just held was attended by nearly 500 missionaries, and the debates, condensed reports of which have now reached this country, seem to have been very important. The subjects discussed were, Preaching to the Heathen, Sunday-schools, Native Agency, Promotion of Spiritual Life, Higher and Elementary Education, Work amongst English-speaking Hindus, Work among Mohammedans, Woman's Work in India, Self-support and Self-propagation of Native Churches, Work amongst Aboriginal Tribes, the Press as a Mission Agency, and Medical Missions. The C.M.S. men who contributed papers were the Revs. W. Hooper, A. Clifford, M. G. Goldsmith, T. P. Hughes, J. Caley, J. Cain, and W. T. Sathianadhan, and Dr. E. Downes; but several others took an active share in the debates, including the Revs. Dr. Weitbrecht, W. R. Blackett, H. C. Squires, H. Stern, T. R. Wade, A. Stark, W. A. Roberts, Piari Mohan Rudra, &c. The Hon. Sir H. Ramsay, K.C.S.I., C.B., acted as chairman. We shall give some account of the proceedings in a future number. The full Report, when it appears, will be a volume of great value.

THE past month has been one of much trial in the case of the Rev. Walter

Dening. We hope it may not be necessary in these pages to perpetuate the controversies which have occupied some of the newspapers. The position of the Society with regard to the Mission at Hakodate and Mr. Denning's claim to treat it as his own will be gathered from the Minutes on the subject in the Selections from the Proceedings of the Committee. Mr. J. Batchelor, who has laboured for the last few years in the Island of Yezo, especially among the Ainos, and who knows all the Japanese Christians of Hakodate well, has gone out—sacrificing for the time his studies with a view to ordination—to strengthen the hands of the Rev. W. Andrews, the missionary in charge. Mr. Denning also left for Japan on Feb. 17th.

It is some time since we reported on the position of affairs at Metlakahla. The Committee have been most anxious to refrain from public comment upon events which have given them the deepest pain; and we are thankful to observe that no *ex parte* statements reflecting on the Society have found their way into English newspapers, so that vindication of its action is not necessary. But our friends will be glad to know that, while the majority of the Metlakahla Indians adhere to Mr. Duncan, about one hundred of them, comprising most of the chiefs and the most intelligent Christians of the community, still cleave to the Society as represented by Bishop Ridley and Mr. Collison. The seceders have found an ally in Bishop Cridge, of the "Reformed Episcopal Church," who has been to the settlement to support Mr. Duncan, and has baptized a large number of his unbaptized adherents. It will be remembered that Mr. Cridge was formerly chaplain at Victoria, and in the early days of the Mission its great friend and counsellor. When the Bishopric of Columbia was founded, in 1859, he became Dean of Victoria; but he subsequently left the Church of England in consequence of the ritualistic views that found entrance into the Colony. We cannot but regret to see an old and esteemed friend of the Society thus identifying himself with the seceding faction.

We had hoped that although the division at Metlakahla is now (for the time) irreparable, the two Christian communities might live side by side in peace and mutual respect. But this hope unhappily has not so far been realized. Disputes arose regarding certain buildings, particularly the schoolroom, which is the Society's property, but built on the Indian "reserve," and other buildings standing on the Society's land but claimed (we believe wrongly) by Mr. Duncan's party. The Government at Victoria were appealed to, and the Marquis of Lorne himself, while on his recent visit to the Pacific coast, went into the matter. The result was that Bishop Ridley was authorized to use the schoolroom for services as he desired (the church has all along been retained by Mr. Duncan, and the missionaries excluded from it). Apparently the attempt thus to use the school led to very violent and unwarrantable acts by Mr. Duncan's party. A few weeks ago telegrams appeared in the newspapers that the Colonial authorities had asked the United States Government for the loan of a cutter to go up to Metlakahla and put down an outbreak of the Indians; but the alarm excited by this news was allayed some days after by another telegram to the effect that the cutter had returned, finding its presence unnecessary. We now hear that Mr. Duncan's Indians did pull down by force the buildings claimed by them on the Society's land; but they seem to have shrunk from carrying out their expressed intention of destroying the school also. For some days the settlement was in a very serious state; but Bishop Ridley and Mr. Collison succeeded in preventing the loyal Christians from

forcibly resisting these riotous proceedings, and by God's mercy the dreaded conflict was averted. We are extremely anxious to form no harsh judgment, and to hear all sides of the question; but we fear there can be no doubt that the spirit manifested by Mr. Duncan has been one which can only be mourned over, while as far as can be made out, both the Bishop and Mr. Collison and the Indians with them have acted with patience and forbearance.

The North Pacific Mission generally has been strengthened during the past few months by the appointment to it of the Rev. C. Harrison, and the engagement locally of a schoolmaster, Mr. Chantrell, and an industrial agent for the Interior Mission, Mr. Woods. The Rev. W. G. Faulconer has been in charge at Hazelton (Skeena Forks), and the Rev. T. Dunn at Kincolith. The Rev. A. J. Hall continues his faithful labours among the Kwag-gutl tribe at Alert Bay; but the Hydahs of Queen Charlotte's Island have been without a resident missionary, because Mr. Collison could not be spared from Metlakahla.

THE Rev. F. A. Klein's first letters from Egypt will be read with very special interest and satisfaction:—

December 19th, 1882.

Here we are at last in Cairo—our new home and field of labour—the city of luxurious eastern palaces and miserable Egyptian hovels. It has made remarkable progress in Western civilization since I saw it last, perhaps ten years ago. It is indeed the Paris of the East. But how much there is of hollowness and vice below this brilliant exterior!

On our arrival we were very glad to be welcomed at the station by Miss Whately and the doctor of her dispensary. We have only had time hastily to look into part of Miss Whately's schools; but even this was quite sufficient to convince us that she is doing a good work here, and that her efforts are blessed by the Lord, and appreciated by the people. I shall, as soon as I am somewhat settled and have had opportunity to revive my stock of colloquial Arabic, which I have not had an opportunity of making use of for five years, begin an Arabic service, for which the little congregation are anxiously awaiting. Most of my time is now constantly taken up by going about and looking at houses, and discussing this great question of the day; and here I again painfully feel that I am in the *East* and require a tenfold measure of *patience*; after half an hour here may mean after three or four hours; the morning extends to the evening; *el yom* (to-day) often means to-morrow; and *bokra* (to-morrow) in Arab parlance may mean any time in the future.

January 22nd, 1883.

On the 3rd of January we were at last able to remove from the expensive hotel where we had been obliged to stay from the 16th of December, 1882, to our own house in the Abbasiyye Road. The difficulty of finding suitable quarters in a healthy part of the city at a somewhat reasonable rent, and of getting our most necessary pieces of furniture from Alexandria, was the cause of this disagreeable and expensive delay. One of the rules on which the people of this country, as those of Syria, seem to act is, "Never do to-day what you can do to-morrow." So we are now, thanks be to God, in our own home, camping somewhat like Bedouins till we get from Alexandria or procure from here the necessary furniture; but still we feel at home.

I had opportunities of attending an Arabic service at the American Mission Church, a very fine building, where I heard a good Arabic sermon preached to a pretty numerous congregation, by Mr. Watson, one of the American missionaries of this city. Both he and Dr. Lansing, on whom I called very soon after our arrival here, seem to be good and zealous men, and I am sure they must have been convinced that it is not our object in coming here to set up a Mission in opposition to theirs, but that we are anxious, as Christian brethren serving one Master, to live and work in brotherly love and harmony with them in this extensive mission-field. The American Mission possesses in this city

a large fine building, in a very convenient quarter, in which they have their chapel, their schools, their Bible and book depôt, and sufficient house-room for the several missionary families engaged in missionary and educational work here. Years ago the Viceroy had made a present, probably on the recommendation of the American and English consuls, to the American Mission of a spacious old palace; but this having some years ago been required for building purposes, the Khedive gave them in exchange fine premises in one of the most eligible quarters of the city, and 5000*l.* towards building expenses.

Very soon after my arrival here I received various letters from Native friends at Alexandria and other places, expressing their pleasure on the circumstance of our Society being about to begin a Mission in Egypt, and congratulating me on having come to this country in order to labour in this new field. Some of my former friends of Palestine, Arabs and proselytes, also an English soldier, who had been educated at the Jerusalem school, I occasionally met in the street; they all seem to do well and to remember their benefactors with gratitude. Some Syrian friends also called on me, and I trust I may be able to look after our Protestants of Palestine, who have come or may yet come to Egypt, in order to find their livelihood here, and make them feel that here also they have friends who take an interest in their welfare, and are ready to advise and assist them.

On Sunday, the 14th, I held my first Arabic service in the large hall of Miss Whately's school-house, where I addressed the little audience on Rom. i. 16, on the Gospel of Christ, as being not a mere code of doctrines, but a power, the power of God, alone able to renew and sanctify the hearts and lives of individuals, and to regenerate nations. Miss Whately had the week before gone on a tour up the Nile, with several of her chief assistants, and thus due notice of the service had not been given, or, I am told, a larger congregation would have attended. Last Sunday (21st) I had a large congregation of adults and children, most attentively listening to my address on the Parable of the Grain of Mustard Seed; the small beginning of the Christian religion in the world, and its mighty and yet

daily growing development; and the beginning of the Kingdom of God in the heart of individuals by repentance and faith, and its gradual growth inwardly and outwardly in a holy life and good works. The hall was full, and behind the curtain, which divides it into two parts, there were a number of Native ladies and girls.

Miss Whately and the medical missionary, a Syrian gentleman who accompanied her, are quite delighted with the opportunities they have found in some larger places up the Nile, of distributing copies of the Scriptures and tracts, and of preaching the Word of God to Copts and Moslems, and greatly encouraged me occasionally to go and see these people, who are most anxious to have schools opened for their children, and be themselves instructed in the Word of God. For the present, however, I think it will be better for me to become more acquainted with Cairo and its population, and the opportunities offered here for preaching the Gospel, and to improve the opportunities for doing so in my immediate neighbourhood. There is, however, one place, I am told, which I may easily from time to time visit, by going there in the steamer in the morning and returning in the evening. When the appeal for funds for our Egyptian Mission meets with due response, which I have no doubt will be the case now there is such a general interest taken in Egypt by our Christian friends in England, I daresay the Committee will be ready to extend the cords of the tent, and open schools in some of the larger neighbouring villages, as centres of evangelization among the fellah population; but for the present I am sure they will be desirous to restrict their efforts to this city. I suppose a Bible and book depôt in one of the most frequented quarters of the city will be the best thing to bring us into close and frequent contact with the people, Christians as well as Moslems, and I think the sooner we open such a depôt the better it will be for our work. Such a place is of great importance, not only with regard to the sale and free circulation of the Holy Scriptures, tracts, and useful religious books, but it is besides a place where religious subjects can be freely discussed, where people can sit down and quietly read our books, and it is a kind of chapel

where quiet and unostentatious "street preaching" can be engaged in.

I am sorry not to send you a report which might encourage our friends at home; but the very fact that there is an

open door for preaching the Gospel of Christ, the power of God, is, I am sure, cheerful news, especially as we have the sure promise that the Lord's Word will not return unto Him void.

THE late Mrs. Stanton, of Halesworth, was a warm friend of the C.M.S. and an untiring worker in its cause. Her annual missionary sale was begun when the Rev. V. J. Stanton first went to that town in 1863, when it produced 7*l*. In October last it produced 144*l*., and the total amount thus raised for the Society by her personal efforts during the twenty years was 2108*l*. 10*s*. 11*d*. Her husband has himself given much larger sums than that; but valuable as these gifts have been, there is always a peculiar blessing attaching to an aggregate of small contributions collected by the influence of an earnest and loving heart. Friends like these, "whose hearts God has touched," are the strength of the Society.

IN the *C.M. Gleaner* of last May, the Rev. A. H. Arden, writing about the Cambridge Missionary Exhibition which had been held in March, asked the question, "What town will take the Exhibition next year?" The challenge was taken up by Norwich, and the result was a really magnificent spectacle, in St. Andrew's Hall in that ancient city, on January 23—27. The task was undertaken by the local branch of the Church of England Young Men's Society, aided by many of the numerous C.M.S. friends in Norfolk; and their efforts have, through God's good blessing, been crowned with success even in a money point of view, a total sum of 800*l*. having been realized, which will leave about 300*l*. clear profit for the Society's funds (besides about 150*l*. for the Church of England Zenana Society and the Missionary Leaves Association). But still more important is the deepening of interest in missionary work which must have resulted from the visits of people of all classes from all parts of the county.

The fine old hall, with its noble Gothic arches, has been the scene of many interesting gatherings, both in olden times and in our own day; but probably it never looked so bright as it did under the tasteful decorations and varied attractions of the Missionary Exhibition. The bays of the aisles were arranged as separate courts, one or more for each of the countries illustrated. There was a large Africa court; a court for Syria, Palestine, and Persia; two or three India courts; one for Ceylon and Burmah; a China court; a Japan court; a New Zealand and Madagascar court; a court for North-West America; and a special court arranged by the Church of England Zenana Society. To mention a few of the principal exhibits would quite mislead our readers. There were 3000 in all, lent by friends in all parts of the country. No one could form the least idea of their interest and variety without a careful inspection of each separate court. The central floor of the hall was occupied by the stalls containing articles for sale, which included many works of Eastern art specially imported, as well as the usual miscellaneous assortment of a fancy bazaar. In this department the many active and influential lady friends of the missionary cause in Norfolk were engaged. During the week about twenty lectures were given, on the orchestra, by missionaries and other friends, upon the various C.M.S. Missions. These were largely attended, and much added to the interest and practical usefulness of the Exhibition.

We have now only to repeat again Mr. Arden's question of last year,

"What town will take the Exhibition next year?" and to hope that it will meet with a speedy and hearty response.

WE are pleased also to report that a similar exhibition, on a much smaller scale, has been held in connexion with Holy Trinity, Penge (one of the parishes in which the *C.M. Gleaner* is successfully localized). The Rev. T. S. Scott, Vicar, planned the exhibition, and it was carried out under the supervision of Mr. H. G. Malaher, the Secretary of the Missionary Leaves Association (who rendered great help also at Cambridge and Norwich). The sale produced 96*l.* for the C.M.S., and 13*l.* for the Missionary Leaves Association.

THE REV. A. J. P. Shepherd, Director of the C.M. Children's Home, writes:—"In the magazines for June and October, 1882, an appeal was made for two pianos and books for the library of the Children's Home. With hardly any exception the former had been in known use for upwards of thirty years, but it was thought fit to ask for only two. A most liberal response was made in the shape of eight offers, of which five were accepted to replace the worthless instruments. At the time there was no need for the other three, and it would not have been kind to the donors to accept them, and leave them unused. Since that time, however, the Home has been enlarged to accommodate more children, and at the very time of furnishing, another piano, almost new, was sent and placed in the new house. About 140 books and magazines, 7*l.* 12*s.* in money for binding, &c., besides one or two games, were kindly presented.

"The Director thinks it would interest the supporters of the Society to know that so many 'holiday homes' were offered to the children at the last Midsummer holidays that the seaside establishment for August was dispensed with, and over 100*l.* saved to the general fund of the Society. A similar welcome was offered by some kind friend or another to every child in the Home at the Christmas holidays."

With regard to the Children's Home, we wish also to call attention to the appeal on a separate paper inside the wrapper of the *Intelligencer*.

IN *Mission Life* for February there is a very interesting article on the Church Missionary College at Islington. This excellent and well-edited magazine is unconnected with any Society, but describes the Foreign Missions of the Church of England in all parts of the world; and we are glad to see in its independent pages so good an account of the Islington Institution. The writer is well acquainted with the College, and his information, although unofficial, is thoroughly trustworthy.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for several of God's servants "departed this life in His faith and fear"—friends of the Society whose deaths are recorded this month. Prayer that their vacant places may be filled by others as richly endowed with Divine grace as they were (P. 177).

Thanksgiving for the commencement of the Egypt Mission (p. 180). Prayer for much blessing on all the work that shall be done there.

Prayer for Metlakahla, and for all, Europeans and Indians, concerned in the difficulties there. (P. 179.)

Prayer for the Hakodate Mission; and that the difficulties there may be overruled to the furtherance of the Gospel. (P. 188.)

Prayer for Athabasca (p. 164), the Mohammedan Mission at Madras (p. 166), Jaffa, and Palestine generally (p. 170), Trichur (p. 172).

HOME WORK OF THE SOCIETY.

Bournemouth.—On Sunday, January 14th, special sermons in connexion with this Branch Association were preached in Holy Trinity and St. Paul's Churches, by the Rev. E. H. Bickersteth (Hampstead) and Rev. W. J. Richards (Travancore).—On Monday afternoon and evening, meetings were held in the Town Hall. Earl Cairns presided at the former, and stated that, as Chairman,—

He might be permitted to ask them what they considered was the object which had brought them to that meeting. Was it this,—that they were in the habit once a year of attending a missionary meeting and renewing their subscription of ten shillings, a guinea, or two guineas, or five guineas, and settling that just in the same way as they settled a Christmas bill, and then putting the whole matter aside for another year as something they had done with and had nothing more to do with for the intermediate time? If that were their object in coming there he should greatly despair, either of any advantage to themselves or any profit to the Church Missionary Society. He would ask them to contrast with that what appeared to him to be three of the great objects which, at all events, they ought to have in view in attending these meetings. In the first place, he thought they desired to make it known that they considered that the command of Christ to go “into all the world and preach the Gospel to every creature,” was in full vigour and obligation upon us, and just as binding upon us as any other commandment of Christ. What they could not do themselves they could do by deputy, and the obligation upon them was to see that those deputies were provided, and that, so far as their support could enable them to do it, they were put in a position to fulfil the command. What was the command? It was to carry the Gospel of Christ to every creature,—not a plan of Church government; not a system of dogmatic and theoretic theology, however sound, not an arrangement of ritual, however attractive, but the Gospel—the personal knowledge of a personal Saviour; the knowledge of Him who was born for us, who lived for us, who died for us, and who ascended for us; who was making intercession for us, who sympathized with us, who knew our sorrows, and who bore them; who watched over us, and who was coming again to take us to Himself. This was the only knowledge which could change the heart, which could civilize the mind, which could fulfil the commandment to carry the Gospel of Christ to every creature. The next object was, he thought, to hear for themselves from those who could tell them what was being done at the present time in the way of fulfilling this commandment. That was a very unreal sort of missionary feeling which gave a subscription and then never asked what was being done with the money; that was a very unreal sort of prayer which prayed for the success of Missions, and then never tried to find out whether the prayer had been answered.

Carlisle.—On Wednesday, January 31st, at eleven a.m., the Hon. Dist. Secs. met at Rickerby Hall, Carlisle, the residence of Miles MacInnes, Esq. Almost all the Secretaries were present, with reports of their respective rural deaneries. The majority of these reports were read and considered. After some practical business the Secretaries partook of lunch, which was generously provided by Mr. MacInnes. At three o'clock the members of the C.M.S. Union for the Diocese of Carlisle met at St. Paul's Mission-room, Carlisle. The meeting, though not large, was influential. After a short and pointed speech from Mr. MacInnes, who presided, the Rev. H. S. Cullendar, Vicar of Brathay and Hon. Sec. to the Union, briefly and clearly explained the object of the Union. The Rev. H. Sutton then gave an interesting and helpful address on the “Triumphs and Trials of Missionary Toil.” The Revs. T. Philip, N. Vickers (Assoc. Sec.), and F. Richardson also spoke.

Exeter.—The Annual Tea and Meeting of this branch association took place at the Royal Public Rooms on Thursday evening, January 11th, a very large number of the members and supporters of the Society being present. Sir J. H. Kennaway, the President of the Association, presided at the meeting, and alluded to the signs of the times; also that England was virtually in occupation of Egypt, and thought that the Society had rightly taken advantage of the present opportunity to send missionaries there; and in referring to the slave traffic in Egypt, thought all would recognize that it was their duty to give their earnest support to the Government in its attempt to deal with this difficulty. The Bishop of Exeter, after stating that he had never failed to attend these meetings when possible, spoke from the text, “Ye shall be witnesses unto Me”:—

He wanted them to notice two things about it which would bear very much on the work of the

Church Missionary Society. Any one who looked carefully into the Scriptures would see that our Lord spoke these words to the whole body of His disciples, and it was quite plain that when the Holy Ghost descended, He descended not on Apostles only, but on the whole assemblage. The charge was to the Church as a body, and although the Apostles had the main burden and guidance of the work, yet it was never our Lord's intention that they should be the only missionaries. The whole Church was to take part in the work. The Church Missionary Society endeavoured to put the work on the whole body of Christians, and asked all to take their part both by their contributions and their prayers, and was ready to welcome the aid each one could give. It could not be too often reiterated that this work, although necessarily done under the guidance of individuals selected for the purpose, nevertheless did not depend on the individuals themselves; and unless those who were leading and guiding the whole movement had Christians generally going with them and taking an interest in their work it must be imperfectly done. And the Society not only asked for their money but for a great deal more. It asked for that kindly interest which would make people read and think about the work and constantly remember it in their prayers. The other point was that our Lord, just before His crucifixion, warned His disciples that there was going to be a great change in the divine method. Instead of anything miraculous, they were to depend on ordinary human means, and work in the ordinary human way. They saw how the history of the Church had illustrated this warning. The old methods that came from God were gradually but finally stopped. There was very soon a complete cessation of revelation. With this change, how were men to prepare for the work? By careful study, by reading and praying over their Bible until the power of it had sunk into their hearts. They were to use ordinary means, and were not to expect miracles or inspiration all of a sudden if they went forth to teach. Now the missionary had to convince people by the ordinary methods of human argument, by exhortation, and above all by his example and life among the people, thus showing the depth and earnestness of his own convictions. It had also pleased God that there should be no longer a particular family chosen as His ministers, and that they should be selected as best fitted for the work, just as men for any other work. He would remind them that all this work was to depend upon human instrumentality, and that it was to rest upon the faith and zeal and energy of the whole body of Christians. Those who went forth were the instruments who did the work which God required from the whole of them. No one had a right to hold back, and every Christian was bound, either in that or some other Society, to bear witness to the Lord.

Oxford.—The C.M.S. week commenced as usual by a breakfast given by the Rev. A. M. W. Christopher on Saturday morning, February 3rd, at the Clarendon Hotel, to above 200 members of the University. Several Seniors were present, amongst the number being the Regius Professor of Divinity, the Provost of Queen's College, and Professor Wordsworth. After the breakfast a plain, straightforward, and unadorned address was given by the Rev. F. A. P. Shirreff, Principal of the Lahore Divinity School, which was a weighty and convincing statement of the present condition of the Punjab mission-field, illustrated by instances of one or two cases of conversion, to which special interest attached. In the evening the Rev. W. J. Richards (Travancore) addressed about 100 undergraduates in the large room of St. Aldate's Rectory.

On the Sunday, sermons were preached at St. Aldate's, St. Clement's, St. Ebbe's, St. Martin's, St. Peter-le-Bailey's, and Holy Trinity.

The Anniversary Meeting was held at the Town Hall on Monday evening. The Duke of Buckingham and Chandos, ex-Governor of Madras, presided, and in a very able and interesting speech gave an account of what he had witnessed of the work of Missions in South India:—

He left India with the impression that missionary work was to be done to the greatest advantage in connexion with the large societies like the Church Missionary Society, rather than by the spontaneous, but to a certain extent, flickering efforts of individual energy or devotion. They had all heard how that, within no long period, a large number of Native clergy had been ordained in South India—how that churches were rising in the villages of the south. It had been with satisfaction and pleasure that he had sat in a church in India, and had heard from Native lips as good an address as he would wish or expect to hear in an English church. There was one reason which made him anxious to see that the efforts which had been made should not lessen, but should rather increase, and that was the progress of what was called knowledge which had lately taken place in India, and which had shaken the belief of many, especially of the young, in their ancestral creeds. Without advocating any attempt to force belief upon them, he was firmly impressed with the idea that the putting of the Holy Scriptures before the Native mind in their own languages, allowing them to read or to study

them, and placing among them men able to explain them in their own language, and in their own accustomed phraseology, was the surest way of replacing the belief in their ancient mystic creeds, and giving them the foundation of a better creed for the future. Nor must he refrain from saying that, so far as he could judge amongst the large number of Christian villages in the Tinnevely district, the tendency of the change had been decidedly for good. It had also been his lot while he was in Madras, to see not only Bishops of the Missionary Church appointed to look after the increasing Native Church of Tinnevely, but also to see a Bishop appointed with the consent of the ruler of Travancore to look after the interests of the Church within his territory. When they saw Native rulers, themselves of the Hindu religion, allowing such steps to be taken, they might feel sure that there was some change passing over the mind, not of individual members of the Hindu community, but over the minds of masses of that community. It was with satisfaction that he saw the Church Missionary Society and other English societies holding the lead in the course which had been set out for them. First and foremost in the work which had been done stood the two great English associations, and notably the Church Missionary Society.

Shortlands.—A meeting was held in the parish room in January, at which the vicar, the Rev. H. F. Wolley presided; the speakers being Rev. Jani Alli and Sir Bartle Frere. The latter stated that it was nearly half a century since he first went out to India: he contrasted the difficulties of carrying on Mission work at that time with the facilities now enjoyed. He knew that the missionaries were doing an immense work, and that a degree of success was attending their efforts such as could hardly be looked for by those who knew the innumerable difficulties they had to encounter in pursuing their labours. Therefore, whoever doubted the reality of the work done by those devoted servants of Christ, must have arrived at a conclusion without ascertaining the truth of the matter. Sir Bartle Frere also stated that he could personally testify that the work which was being carried on in India and in Africa was of immense extent, and that it was progressing with a rapidity and a thoroughness which was altogether unparalleled in the history of the Christian Church.

MISCELLANEOUS.

Lancashire.—From December 12th, 1882, to January 8th, 1883, meetings at Bretherton and neighbourhood and Hoole; sermons and meetings at Todmorden and Bardley; and sermons at Colne, Salford (Christ Church), Burscough Bridge and Waterhead. Deputation, Revs. J. D. Thomas (Madras), W. Clifford, S. Coles, (Ceylon), W. Clayton (Telugu), and N. Vickers (Assoc. Sec.). From January 14th to February 12th, sermons and meetings at Glodwick, Stackstead, Whalley, Bolton (Walmsley), and Rawtenstall; sermons at Bootle, Deane, Denton, Haslingden, Bolton (St. John's), and Great Lever; meetings at Silverdale, Bolton (Parish Church), Liverpool (St. Andrew's), the neighbourhood of Blackburn, and Ince. Deputation, the Revs. R. T. Dowbiggin (Ceylon), S. Bates, A. H. Lash (Tinnevely), W. Champneys, J. G. Haworth, and N. Vickers (Assoc. Sec.).

Leicestershire.—During December, sermons and meetings at Kegworth, Hungarton (new parish), and Twyford (new parish); sermons at Isley Walton, Hugglescote, Bardon Hill, Ashby Folville, and Thorpe Satchville (new parish); and meetings at Blaby, Stony Stanton, Higham-on-the-Hill, Great Sheepy, and Fenny Drayton. The deputation being Revs. J. Clarke, H. W. Southey (H.D.S.), H. Fuller, R. C. Macdonald (Madras), G. F. Smith (Assoc. Sec.), and Admiral Prevost. During January (1883), sermons at Pickwell ("Half as much again"), Packington, and Snibston; meetings at Thorpe, Satchville, Twyford, and Galby; and sermons and meetings at Frolesworth, also at Almshouse Chapel. The deputation at Packington the Rev. P. E. Wilson (Birmingham); all the other taken by the Rev. G. F. Smith (Assoc. Sec.).

Warwickshire.—During December, sermons at Ullenhall, Preston Bagot, Lonesome Ford, Harborne, Baddersley-Clinton, and Claverdon; and meetings at All Saints', Birmingham, St. Mary's, Leamington (prayer, &c.), St. John's, Sparkhill, and Long Compton. Preachers and speakers, Revs. M. R. West (H.D.S.), W. Clayton (South India), E. Roberts, R. L. G. Pidcock, Prebendary E. R. Mason, E. A. Kempson (H.D.S.), and G. F. Smith (Assoc. Sec.). In January (1883), missionary tree and meeting at Christ Church, Birmingham; meetings at Aston, Dunchurch, and Harborne; and sermons at Baddeley Ensor, Bentley, Hartshill, Wolston, and Willey. Speakers, the Revs. E. A. Kempson (H.D.S.), R. C. Macdonald (South India), and G. F. Smith (Assoc. Sec.). Preachers, the Revs. J. E. Fell (H.D.S.), G. F. Matthews, C. W. Goodman, and G. F. Smith.

(Many other reports of meetings are omitted for lack of space.)

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, January 23rd, 1883.—The Committee received with much regret the news of the death on the 16th inst. of Mrs. Squires, wife of the Rev. R. A. Squires, of the Western India Mission, and daughter of C. B. Ker, Esq., a member of the Committee. They directed that the assurance of their affectionate sympathy be conveyed to her bereaved husband and parents.

Dr. Percy Brown, M.B., having offered himself to the Society for work in any part of the world as a Medical Missionary, and testimony having been produced to his Christian character and missionary qualifications, and also to his professional acquirements, the Committee thankfully accepted his offer, and appointed him to the Niger Mission, subject to the opinion of the Medical Board.

The Bishop of Nelson, who was to sail the next day on his return to New Zealand, attended to take leave of the Committee, and assured the Committee of his sympathy and readiness to be of service to the Society in its work in New Zealand. The Bishop was addressed by the Chairman (Alex. Beattie, Esq.) and the Honorary Secretary, and commended in prayer by the Rev. Canon Patteson.

The Secretaries drew attention to the very important work which had been carried on by Mrs. Stewart at Foo-Chow in training and superintending the Native Bible-women, and to the marked success vouchsafed to the labours of these women. They pointed out that the Rev. and Mrs. R. W. Stewart would probably ere long be returning home on furlough, and that it did not appear that there was any lady at Foo-Chow at liberty to take up this branch of work. They further drew attention to the openings for visiting amongst the Chinese ladies of Foo-Chow, and to very encouraging results already produced in one family. Reference was also made to the fact that the Church of England Zenana Missionary Society could by its constitution extend its work beyond the limits of India, and that its Committee had on November 1st, 1882, resolved that in the event of special funds being given for the purpose, they would be prepared to carry out such extension. The Secretaries were instructed to request the Committee of the Church of England Zenana Missionary Society to consider the present urgent need for a competent lady at Foo-Chow, and if possible to extent to that place the co-operation which they generously afford to this Society in its India Missions, by appointing a lady to assist Mrs. Stewart in her work.

Letters were read from Mrs. Smith, of the British Syrian Schools, Beyrout, urgently pressing on the Society the claims of Damascus for a C.M.S. Mission. It was explained, that though Damascus was not excluded from the Society by the concordat informally agreed to between Bishop Gobat, on the part of the Society, and the American Presbyterian Board at Beyrout, the occupation of Damascus by the Society would still meet with the disapproval of the American Mission. Under the circumstances the Committee, considering further the financial pressure on the Society and the many claims of Palestine and the Hauran, were unable at present to entertain the proposal to occupy Damascus as a C.M.S. station.

The Sub-Committee in charge of the India Missions reported an interview they had had with Dr. B. Brown, Principal of the Government Medical College at Lahore, who had laid before them a proposal for the medical education of a few Native Christians of approved qualifications, with a view to their employment afterwards as medical catechists, stating that the Punjab Government had sanctioned the education of a few such

men at the Government Medical College, and that the only expense to the Society would be for their maintenance during the course. The Committee expressed their cordial thanks to Dr. Brown for his important and interesting proposal, and sanctioned the expenditure of a sum not exceeding 60*l.* per annum to carry it out, if the Corresponding Committee should approve.

General Committee (Special), January 30th.—The Committee took into consideration certain letters received from the Rev. W. Denning, recently disconnected from the Society, with reference to the Society's Mission at Hakodate. After full discussion the following Minute was adopted:—

The Rev. Walter Denning having intimated to the Committee that he intends to return to Japan, and to resume on his own responsibility the work previously carried on by him as a Missionary of this Society at Hakodate, in the belief that the Native Christians there, congregation and agents, will attach themselves to him, and having asked whether the Society is prepared to retire from that station and arrange for the transfer of its property to him on behalf of the Native Church,—

Resolved—1. That the Society having in 1873 determined to occupy Hakodate as a base for work in the Island of Yezo, among both the Japanese and the Ainos, and having sent Mr. Denning there as its Missionary for that purpose, and the Mission having been carried on in its name for nine years—mainly by Mr. Denning himself, but also in part and for some portions of the time by the Rev. J. Williams, Mr. J. Batchelor, and the Rev. W. Andrews—and considerable interest having been excited among the Society's friends in this country, whose prayers and gifts have been blessed of God to the conversion of souls both at Hakodate and at the out-stations, the Committee feel unable to divest themselves of their responsibilities to the Church at large for the Yezo Mission, and to the converts whom God has given to the labours of their Missionaries. They therefore cannot undertake to retire from the Hakodate work in Mr. Denning's favour. Without discussing the correctness of Mr. Denning's expectation as to all the converts joining him (which however they have reason to doubt), they cannot accept it, even if well-founded, as any reason for departing from what they consider their plain duty.

In the meantime, Mr. Denning having asked what arrangements can be made with regard to the Society's mission-house, mission church, and the catechists in the Society's pay, &c.—

Resolved—2. That the Committee, having no intention of withdrawing from Hakodate, are unable to entertain the thought of giving up the church, or the house, or any of their property there.

3. That in consequence of Mr. Denning's disconnexion, the Rev. W. Andrews, who was appointed to Hakodate before the present difficulties arose, and who took temporary charge of the Yezo Mission when Mr. Denning left for England, is now the Society's Missionary and representative at the station; and they are unable to accede to Mr. Denning's suggestion and instruct Mr. Andrews to withdraw temporarily. He must therefore continue to reside in the Society's house, and as regards such furniture as is Mr. Denning's property, the Committee must leave it to him and Mr. Andrews to make such mutual and friendly arrangements as may be convenient to enable Mr. Denning temporarily to take up his residence as Mr. Andrews' guest in order to remove or dispose of his furniture.

4. That with regard to the claim which Mr. Denning has put forward to the land on which the church is built, the Committee cannot possibly admit it, and they trust that upon reconsideration and consultation with his friends he will abandon it.

5. That with regard to the Society's catechists, they will continue to receive pay so long as the Missionary in charge under the direction of the Conference shall see fit to employ them, or until they should on their part see fit to withdraw from the Society's service, as intimated in their address to the Committee brought to England by Mr. Denning.

The Secretaries reported that Mr. J. Batchelor, of the Hakodate and Aino Mission, now studying at the Church Missionary College, had expressed his

readiness to return forthwith to Hakodate, believing that his presence there would strengthen the hands of the Rev. W. Andrews, and further the Society's interests, as he was well acquainted with the Christians and enjoyed their confidence. Mr. Batchelor's offer was cordially accepted, and the Secretaries were authorized to arrange for his immediate departure.

General Committee, February 12th.—The Secretaries reported the deaths of the Rev. Josiah Pratt, M.A., formerly Vicar of St. Stephen's, Coleman Street, and the Rev. Prebendary Charles Marshall, M.A., Rector of St. Bride's, Fleet Street, both of them Honorary Governors for Life of the Society. Mr. Pratt was a son of the Rev. Josiah Pratt, one of the founders and early Secretaries of the Society. Mr. Marshall was formerly Tutor at the Islington Institution, and at his church the Annual Sermon before the Society had been preached for fifty years. The Committee received the news of the departure of these revered friends with deep regret, and directed the Secretaries to convey their sympathy to the bereaved families.

The Secretaries also reported the death of Arthur Lang, Esq., V.P. The following Minute was adopted:—

The Committee record with affectionate regret the loss they have sustained by the death of one who has been their colleague for the last twenty-five years, Arthur Lang, Esq. Those who knew Mr. Lang during his life in India testify to his high Christian character there. Brought to a knowledge of his "dear Saviour," as he delighted to call Him, in early manhood, for half a century he threw all his natural energy into his work for the Lord, and exhibited a striking example of a happy Christian. As Judge at Allahabad he gained the name amongst the Natives of *Isafki Sahib*, or "the Just One;" and they, as did all who knew him, respected and loved him.

In this Committee his zealous love and high standard of holiness were conspicuous in his utterances, and there was no man who laboured more earnestly at all times to uphold the spiritual principles of the Society. His expression of opinion, marked by strong common-sense, was always received with respectful attention. At the Church Missionary College, at the Children's Home, on Committees and Sub-Committees, he was always ready with his counsel, warning, or encouragement. His keen interest in all connected with the Society was very marked in the joy with which he saw his son join the Secretariat.

The Committee thank God that their friend was spared to a good old age, in the full enjoyment of his faculties, and that he has left behind him a bright example of consistent Christian energy. They desire that a copy of the foregoing Resolution, with an expression of their sincere sympathy, be sent to his family.

The Committee also received with much regret the intelligence of the deaths of the Rev. C. A. L. Reichardt, Tutor in the Fourth Bay College, Sierra Leone, and Mrs. Gollmer, wife of the Rev. C. A. Gollmer, formerly of the Yoruba Mission.

The Secretaries reported that the Rev. J. B. Wood had been forbidden by the Medical Board to return to the Yoruba Mission this spring, and that the Rev. J. A. Lamb was willing to proceed thither and relieve the Rev. V. Faulkner, at Abeokuta for the present. The Committee gladly sanctioned this arrangement.

REPORTS, &c., RECEIVED FROM THE MISSIONS,

From January 18th to February 17th, 1883.

West Africa.—Rev. Messrs. J. B. Bowen and C. A. L. Reichardt (Annual Letters).

Yoruba.—Rev. A. Mann (Annual Letter).

Nyanza.—Rev. J. C. Price and Mr. J. T. Last (Annual Letters).

Palestine.—Rev. Messrs. Naser Odeh, J. Huber, T. F. Wolters, and F. Bellamy (Annual Letters).

North India.—Rev. Messrs. J. W. Hall, J. Treusch, A. Stark, R. C. Dass, and T. R. Hodgson (Annual Letters).

Panjab.—Rev. Messrs. T. R. Wade, A. T. Fisher, and T. Bomford, and Dr. A. Jukes (Annual Letters).

Western India.—Rev. Messrs. W. A. Roberts, H. A. Bren, and R. Nowroji (Annual Letters).

South India.—Rev. Messrs. T. Kember, F. N. Alexander, P. Suriveshamuttu, and J. Selvanayagam (Annual Letters).

Travancore and Cochin.—Rev. Messrs. A. F. Painter, Oomen Mamen, F. Bower, and J. H. Bishop (Annual Letters).

Ceylon.—Rev. P. Peter (Annual Letter).

Mauritius.—Rev. F. Schurr (Annual Letter).

China.—Rev. J. H. Sedgwick, Dr. D. D. Main, Messrs. J. W. Strickson and G. Lanning (Annual Letters).

Japan.—Rev. H. Maundrell (Annual Letter).

New Zealand.—Rev. Messrs. J. Matthews, F. T. Baker, B. Y. Ashwell, and R. Paerata (Annual Letters).

N.-W. America.—Rev. Messrs. J. A. Mackay, T. Clarke, J. Settee (Annual Letters).

NOTES OF THE MONTH.

DEPARTURE OF MISSIONARIES.

China.—The Right Rev. Bishop of Victoria and Mrs. Burdon left London on January 31 for Hong-Kong.

Japan.—Mr. J. Batchelor left London on January 30 for Yokohama.

RETURN HOME OF MISSIONARIES.

Ceylon.—The Rev. H. and Mrs. Newton left Colombo on December 19 last, and arrived in England on January 18.

DECEASE OF MISSIONARIES.

Sierra Leone.—The Rev. C. A. L. Reichardt died at Freetown on January 20.

Punjab.—The Rev. Daud Singh, Native Pastor, died at Clarkabad on January 6.

Contribution List.

In the following list of receipts from Jan. 11th to Feb. 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Pertenball.....	15	15	0
Steppingley.....	13	0	0
Westoning.....	7	1	1
Berkshire: Chilton.....	2	6	2
Cookham.....	15	1	4
Letcombe Regis.....	7	5	6
Wargrave.....	11	13	1
Bristol.....	1000	0	0
Buckinghamshire: Aston Abbotts.....	8	1	0
Aylesbury.....	3	7	3
Buckingham, &c.....	47	8	7
Drayton Beauchamp.....	5	2	8
High Wycombe.....	10	2	0
Iver.....	53	1	5
Olney.....	20	19	1
Upton-cum-Chalvey.....	40	11	8
Cambridgeshire: Coates.....	2	13	2
Chehire: Altrincham: St George's.....	44	4	7
Chester: St. Oswald's.....	10	0	0
Claughton: Christ Church.....	89	17	0
Crewe Green.....	4	5	1
Davenham.....	18	8	9
Dunham Massey: St. Margaret's.....	23	5	6
Frankby.....	5	0	0
Haslington.....	3	8	8
Lymm.....	8	7	9
Oughtrington.....	1	3	1
St. Chad's.....	23	1	10
Stockport.....	10	0	0
Weaverham.....	5	14	0
Wrenbury.....	10	15	7
Cornwall: Altarnun.....	19	13	3
Cubert.....	6	5	6
Grampond Road: St. Stephen's.....	4	2	6
Iales of Scilly.....	10	16	1
Ludgvan.....	10	6	
St. Anstell.....	46	14	3
Stoke Climaland.....	3	5	8
Cumberland: Buttermere.....	4	17	3
Morland.....	5	5	0
Wigton.....	2	0	4
Derbyshire: Brailsford.....	29	7	6
Derby and South Derbyshire.....	200	0	0
Glossop: St. James's, Whitfield.....	36	0	0
North-West Derbyshire.....	30	0	0
Stapenhill.....	18	0	
Devonshire: Ashburton.....	4	16	11
Broadwood-Widger.....	16	0	
Devon and Exeter.....	300	0	0
Gittisham.....	1	13	
Plymouth, &c.....	103	9	11
Shillingford.....	10	0	0
Silverton.....	1	11	2
Dorsetshire: Bishop's Caundle.....	4	4	0
Crichel.....	6	12	6
Gussage St. Michael.....	1	17	11
Liton Cheney.....	3	1	6
Poole: St. Paul's.....	10	11	8
Weymouth.....	160	0	0
Durham: Heighington.....	3	15	0

Essex: Grays.....	5 19 0	Southgate: St. Michael's-at-Bowes.....	30 0 0
Greenstead.....	1 7 3	South Kensington: St. Paul's.....	31 16 5
Takeley.....	4 6 3	Stepney: Christ Church.....	5 17 6
Gloucestershire: Cheltenham.....	1000 0 0	Turnham Green.....	2 17 8
Longborough.....	10 0 0	Westminster: St. Margaret's.....	27 7 1
Stroud, Borough of.....	250 0 0	Whitechapel: St. Paul's, London Docks.....	2 11 8
Hampshire: Bournemouth: Holy Trinity.....	512 8 2	Monmouthshire: Dingestow, &c.....	13 19 0
St. Michael's.....	4 1 0	Norfolk: Hackford and Whitwell.....	7 5 0
Ensworth.....	106 5 0	Northamptonshire: Easton Neston.....	5 14 0
Fareham.....	97 13 11	Harlestone.....	2 8 10
Fawley.....	1 4 0	Northumberland:	
Hatherden.....	8 17 1	North Northumberland.....	52 3 3
Odiham.....	6 5 0	Ford.....	3 10 0
Portsea: St. Mary's.....	15 17 10	Newcastle and South Northumberland.....	110 0 0
Portsmouth.....	2 6 9	Nottinghamshire: Everton.....	12 0 0
Ringwood.....	17 4 8	Laxton.....	2 4 2
Shedfield.....	8 2 2	Mansfield Woodhouse.....	4 15 6
Southampton, &c.....	100 0 0	Oxfordshire:	
Wellow.....	3 8 9	Banbury and North Oxfordshire.....	29 0 0
Winchester, &c.....	200 0 0	Great Rollright.....	5 12 10
Isle of Wight: Chale.....	5 0 3	Shropshire: Kinnersley.....	30 2 8
Cowes, West: Holy Trinity.....	11 3 0	Llanyblodwell.....	11 3 8
Channel Islands: Guernsey.....	65 8 9	Madeley.....	98 2 0
Herefordshire:		Market Drayton.....	3 1 3
Hereford: St. James's.....	3 8 6	Pontesbury Deanery I.....	48 11 3
Hertfordshire: Chipperfield.....	5 9 6	Whitchurch.....	52 17 8
Datchworth: Burnham Green.....	1 11 6	Somersetshire: Bath, &c.....	300 0 0
Elstree.....	10 5 6	Compton Bishop.....	15 2 9
Serratt.....	15 12 6	Frome.....	39 0 0
Huntingdonshire.....	400 0 0	Horsington.....	1 0 0
Kent: Blackheath.....	7 9 2	Langport, &c.....	98 16 9
Deptford: St. John's.....	22 14 4	Somerton, &c.....	25 3 4
Greenwich: St. Paul's.....	57 8 5	Weston-super-Mare.....	192 0 0
Kippington.....	116 17 4	Staffordshire:	
Plaxtol.....	7 4 0	Bilston: St. Martin's, Bradley.....	2 0 2
Sidcup.....	50 0 0	Brierley Hill.....	20 0 0
Snargate and Snaive.....	3 0 0	Great Haywood.....	10 6 0
Stoke: All Hallows'.....	2 8 5	Himley.....	7 9 0
Tydenham: Holy Trinity.....	120 0 0	Leek Ladies' Association.....	51 5 9
Tunbridge Wells, &c.....	400 0 0	Leigh.....	2 2 0
Woolwich: Ladies' Association.....	46 9 3	Newcastle-under-Lyme: Parish Church.....	27 5 11
Lancashire: Burnley.....	8 0 3	Thorp.....	4 4 3
Deane.....	10 0 0	Tipton: St. Matthew's.....	4 19 10
Hey: St. John's.....	45 19 1	Uttoxeter.....	44 1 5
Lancaster.....	35 0 0	Wigginton.....	20 10 4
Leyland.....	31 3 0	Wolverhampton.....	1 1 0
Liverpool, &c.....	600 0 0	St. Paul's.....	57 16 3
Manchester, &c.....	500 12 10	Suffolk: Aldringham.....	58 16 4
Whalley.....	22 3 6	Benhall.....	32 5 6
Wiswell.....	1 12 0	Bungay.....	30 9 10
Leicestershire: Bottesford.....	23 19 2	Kenton.....	1 1 6
Castle Donington.....	24 8 1	Orford.....	22 3 0
Hallaton.....	4 18 0	Sudbury.....	40 0 0
Knpton.....	1 10 0	Surrey: Byfleet.....	19 5 3
Stoughton.....	3 2 1	Camberwell and Peckham: Ladies' Association.....	104 3 0
Thurcaston.....	1 9 9	Clapham Park: All Saints'.....	24 10 2
Lincolnshire: Boston.....	80 0 0	Croydon.....	57 12 7
Gainsborough.....	12 1 4	Ewell.....	22 16 0
Grantham.....	10 0 0	Farncombe.....	7 0 0
Linwood.....	5 8 3	Gipsy Hill: Christ Church and Mission Church.....	76 5 4
Spilsby.....	5 0 0	Hersham.....	14 19 6
Middlesex: City of London:		Kennington: St. Mark's.....	1 9 0
Holy Trinity: Gough Square.....	1 1 0	Kew.....	8 17 2
St. Mary-le-Bow.....	4 4 0	Lambeth: St. Mary's.....	2 14 0
Acton: St. Mary's.....	10 0 0	Merton.....	9 2 9
Chelsea: Park Chapel.....	12 18 6	Mitcham.....	51 1 11
St. John's.....	4 12 10	Christ Church.....	15 0 0
St. Simon's.....	21 18 0	Mortlake.....	74 5 1
Clerkenwell: Martyrs' Memorial.....	7 11 0	Newington: St. Andrew's.....	4 16 9
Ealing.....	32 18 6	Penge: St. John's.....	52 11 6
Fulham: St. Andrew's.....	4 9 0	Richmond.....	84 12 0
Hampstead.....	750 0 0	Streatham: Christ Church.....	7 4 0
Hoxton: St. John's.....	10 0 0	Immanuel Church.....	14 10 10
Islington.....	400 0 0	Tulse Hill.....	9 17 7
Kenington: St. Mary Abbots.....	56 15 10	Wandsworth.....	50 1 4
New Southgate.....	32 15 4	Waringham.....	1 18 6
Norlands: St. James's.....	1 5 0	Sussex: East Sussex.....	300 0 0
North Bow: St. Stephen's.....	28 4 3	Lower Beeding.....	13 0 1
Oakley Square: St. Matthew's: Juvenile Association.....	9 10 1	Northiam.....	26 4 9
Poplar: St. Matthias'.....	8 13 10	Warwickshire: Alveston.....	10 8 9
Potter's Bar.....	83 0 8	Dunchurch.....	16 12 4
St. Marylebone: Brunswick Chapel.....	77 18 0	Westmoreland: Appleby: St. Lawrence.....	20 5 2
Trinity.....	131 17 9	Wiltshire: Aldbourne.....	13 12 6
St. Mary-le-Strand.....	7 8 8		

Bishopstone.....	6	18	0
Potterne.....	7	2	3
Salisbury: St Thomas's.....	3	7	3
Swindon.....	23	16	11
Wootton Bassett.....	4	2	0
Worcestershire: Akeley Kings.....	15	2	4
Hagley.....	6	18	6
Kidderminster and Trimpley.....	8	15	8
Saintbury.....	1	11	3
Stockton-on-Teme.....	13	5	0
Worcester: Ladies' Association.....	29	0	0
Yorkshire: Arthington.....	17	0	0
Beverley.....	210	0	0
Chapelton.....	4	2	3
Cottingham.....	67	19	9
Coxwold.....	2	2	6
Goole.....	6	1	0
Killinghall.....	1	14	11
Maltby.....	27	14	9
Marton.....	10	4	6
Middleham.....	3	10	6
North Cave, &c.....	34	0	0
Settle.....	10	18	9
Wales.....	60	0	0
Welton.....	34	10	8
York.....	400	0	0

ASSOCIATIONS IN WALES.

Anglesey: Beaumaris.....	10	2	0
Llanvaelog.....	5	2	6
Brecknockshire: Glasbury.....	3	2	11
Cardiganshire: Aberystwith.....	5	3	0
Carmarthenshire: Carmarthen.....	21	9	0
Kiffing and Marros.....	2	0	11
Denbighshire: Gresford.....	17	12	0
Gwersyllt.....	18	16	9
Llanrwst.....	14	6	6
Rosset.....	2	14	0
Flintshire: Overton.....	16	14	0
Glamorgan: Penmark.....	1	1	6
Merionethshire: Festiniog.....	1	14	8
Pembrokeshire: Lawrenny.....	13	1	6

IRELAND.

Hibernian Auxiliary.....	3732	11	6
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BENEFACTIONS.

A Friend at Bath.....	10	0	0
A Lady at Milverton.....	5	0	0
Anonymous.....	5	0	0
Anonymous Donor in Jersey.....	50	0	0
Arbuthnot, Mr. and Mrs. Herbert.....	15	0	0
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Brooke, Sir Wm. de Capell, Bart.....	10	0	0
C. A. G.....	25	0	0
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Moorsom, Wm. F., Esq., Clifton.....	10	0	0
Norman, R. M., Esq., Jermyn Street, S.W. Orton, J. S., Esq., St. Leonard's ("Half as Much again").....	15	0	0
P. A. S.....	5	5	0
Paton, Miss, Clapham.....	100	0	0
Porter, Wm., Esq., Hambury Fort.....	20	0	0
Price, Mrs., Bulth.....	5	0	0

Rodney, Miss Sarah A., by Messrs. Drummond (for India).....	100	0	0
Rogers, Rev. W. R., Coxwell.....	9	7	6
Sandlands, W. S. P., Esq.....	10	0	0
T. L. C.....	5	0	0
Tompson, Mrs. E. A. A., Uxbridge.....	300	0	0
Two daughters, "In Memoriam".....	10	0	0
Ditto (for Foo chow).....	25	0	0
Whidborne, Rev. G. F., Torquay.....	100	0	0

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E. H.....	1	7
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Gadd, R., Esq.....	2	14
Green, Mrs. C. F., Rathgar.....	1	9
Humphreys, Miss, Chirbury (<i>Miss. Box</i>).....	18	14
Jourdan, Miss, Westbourne Park Villas.....	8	0
Letchford, St. James's Sunday-school Class, by Miss Lythgoe.....	3	3
Maingay, Miss A. A.....	2	5
Marshall, Mrs. W. E., Chipstead (<i>Miss. Box</i>).....	18	1
McDougall, Miss, Braco (<i>Miss. Box</i>).....	15	0
Ritchie, Mrs. (<i>Miss. Box</i>).....	1	0
St. Peter's Mission Church Young Men's Bible-class, Heeley, by H. Bellamy, Esq. St. Silas' Sunday-schools, Penton Street, Islington, by Mr. W. Stanley.....	3	10
Turner, Miss L. T. (<i>Miss. Box</i>).....	2	18
Tipton Parish Church Sunday-schools, by J. W. Waring, Esq.....	3	0
Tucker, Miss, Carlton Hill (including 11. 14s., "Half as Much again").....	3	8

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Gray, late Mrs. Amelia: Exors., Mr. C. O. Druce and Captain S. Tuke, R.N.....	30	0	0
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Tollet, late Miss P. M.: Exor., Mr. G. E. Wickstead.....	900	0	0

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Daves, Miss, Brighton.....	10	0	0
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James, Mrs., Cheltenham.....	40	0	0
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ALEXANDRA GIRLS' SCHOOL.

Catsfield.....	10	0	0
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THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

APRIL, 1883.

THE SECRET OF VICTORY.

A Sermon preached at the Chapel Royal, Whitehall, on St. Matthias' Day, February 24th, 1883, at the Consecration of the Rev. E. G. Ingham, D.D., to the Bishopric of Sierra Leone,

BY THE REV. CANON HOARE, M.A.

"They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."—*Rev. xii. 11.*



It is often said that we live in days of conflict, and so we do. But it must be remembered that all days are days of conflict to the soldiers of the Lord; that ever since the Fall there has been conflict; and that, according to the prophetic word, there will be conflict until the Lord comes to take the kingdom. Now according to the words of this remarkable vision there was war once even in heaven, and if heaven be understood as representing the heavenly home before the throne of God, the vision may teach us that we must not be surprised if there is conflict in the Church below. But I greatly doubt whether that is the meaning of the passage. The visions in this book are all symbolical, and symbolical visions can never be understood as literal prophecies. Thus I believe that in this passage the heaven as seen in the vision is symbolic of the high places of the earth, and the victory gained is the overthrow of Pagan power from the throne of the Roman Empire.

If this be the case, the great lessons taught by the vision may be applied to all those great conflicts in which the Church of God has ever been engaged with the great Enemy of souls, "that old serpent called the Devil, and Satan." And I shall not be straining the passage if I apply it to a victory which in its own sphere, and in its local and limited interest, was even more remarkable than the fall of Paganism through the conversion of Constantine. I allude to the wonderful changes which God has wrought through the Mission over which He is this day setting apart His servant to preside, the Mission of the Church Missionary Society at Sierra Leone, in West Africa. I verily believe that the battle fought there was one of the hardest battles ever fought, or ever won, in Christendom, and that the result, as far as it goes, is quite as conspicuous as that symbolized in the text.

Let us consider then, first the victory, and then the principles involved in the struggle; and may God so bless His word that all hearts may be warmed in deep interest in the noble, arduous, and most important work to which He is this day setting apart His servant!

I. THE VICTORY. Let us for a few moments consider the severity of the struggle, and in order to do so look back on the state of West Africa as it was eighty years ago. It is scarcely possible to imagine anything more horrible. Not only was it wholly given up to the debasing, degrading, defiling, and abominable rites of devil-worship; but, besides that, it was abandoned to the ravages of the slave trade, the most accursed trade that ever existed in the world unless we except that most vile and loathsome traffic in English girls which we are told has of late years been opened with the Continent. In the creeks and rivers all along the coast were to be seen the slave ships from Spain, Portugal, France, America, and, alas! I must add, England. On all the routes down to the coast might be seen gangs of poor wretches, torn from their homes and all they loved on earth; and those routes might be traced by the bleached bones of the miserable creatures who had fallen on their terrible march; while the interior was desolated by intestine war. The one object of the chiefs appeared to be to catch men for the slave-market, and the result was that war was incited, towns destroyed, villages burnt, homes desolated, and the whole country left, full of "wounds, and bruises, and putrefying sores."

Such was the state of things when the Church Missionary Society commenced its work; and such was the foe with which the little body of devoted men who then formed the Committee undertook to grapple. But here again there was a difficulty. Eighty years ago they could not find one man to go. They did all they could to seek for men, but there was not one ready to say, "Here am I; send me." The whole Church at home was sunk in apathy, and, to the shame of England be it spoken! not one individual, either ordained or unordained, could be found for the work. During the year 1803 there was little they could do but pray; till at length God answered those prayers, but not from England. Two young men were found at Berlin, one from Prussia and one from Wurtemberg, and on the 2nd of January, 1804, these two young men, these heroes for Christ, with the young bride of one of them, a true heroine, went forth in the Lord's name to preach the unsearchable riches of Christ, and to war a holy warfare against the idolatry, the lust, the avarice, the cruelty, the injustice, the wickedness, and the devil-worship which was desolating that fever-stricken coast. They were a noble band, and God was with them.

And now look at the victory. It has been just such a victory as I believe to be symbolized in the text. As Paganism was dethroned in the Roman Empire, so the powers of darkness have been dethroned from their supremacy in Sierra Leone, and other parts of West Africa. On that coast the slave trade is no more, and that was brought about through the prayers and labours of those same men who sent out the Mission. But more than that. The Mission at Sierra Leone is now given up by the Society. And why? Not because it has failed, but because its work is done, and there is now a self-supporting Negro Church with its parishes, schools, and churches, all under the care of negro clergymen. In fact, Christianity has become the national religion of Sierra Leone, as it became the national religion of Rome

under Constantine. There are now not less than 5000 communicants in that place; I believe a larger number in proportion to the population than would be found in any town of England. And more than that, they are pushing on in missionary work, and maintaining their own Missions in the neighbouring districts, viz., Bullom, Quiah, and Tasso Island. Our own Missions at Abeokuta and Lagos are supplied with men from Sierra Leone. The Niger Mission has its Negro Bishop, and its two Negro Archdeacons. Of the ordained Native clergymen on the coast, there are actually more employed in missionary service than are employed in the work at home. As far as I can gather from the last report, there are eighteen employed in Sierra Leone, and twenty-eight in Missions.

Now just compare the scene on the 2nd of January, 1804, in the rectory of St. Ann's, Blackfriars, when Scott and Simeon and Goode and others met together to commend those three young pioneers to the Lord, with the scene in which we are this day taking a part, when the sixth Bishop is solemnly set apart to preside with episcopal authority over a well-organized and widely-spread Negro Church, and may we not truly say, "What hath God wrought"? The Mission of those two men was like the stone from David's sling. The Lord Himself directed it, and the result has been victory. And thus, when we look around on the vast work still to be done, on the countless millions in Africa still untouched, on the efforts of Mohammedanism, and on the slavery and slave trade still rife in the interior; when we think of all that, and the heart is ready to sink within us at the appalling magnitude of the enormous undertaking, we may remember those two men setting sail eighty years ago, and step on into the future with a joyful persuasion that He who has conquered will conquer, and that "the God of peace will bruise Satan under our feet shortly." If God so blessed those two pioneers, may we not be confident that He will equally bless His servant whom He is now sending forth to enter on their labours, and put, as it were, the headstone on their work?

II. But if we thus pass in hope from the past to the future, there must be no change of principle. The principles of the future must be the same as the principles of the past. And what were those principles? And what the weapons by which God won the victory? I do not hesitate for one moment to affirm that they were precisely the same as those described in the text. In this respect all divine victories are alike. God may make use of varied agencies, but He always uses the same principles. What then are those principles? In this passage there are three powers described, the power of the cross, the power of the word, and the power of a deep self-devotion to the Lord.

1. *The Power of the Cross.* Now, by the power of the cross I do not mean the power to produce a sentimental emotion by the representation of the physical sufferings of our blessed Saviour; for I believe it to be a very possible thing to delude the soul by such attempts to excite emotions. Still less do I mean the power of the mass; for I believe that to be logically in direct opposition to the real power of the complete and perfect Atonement. But what I do mean

is the marvellous power by which God accompanies the fact that a satisfaction for sin, full, sufficient, complete, and final, has been made for the guilt of every man through the one sacrifice once offered for all men on the cross. It is this, and this alone, that can satisfy the awakened conscience. When once the conscience is aroused by the Holy Spirit, this, and this alone, can bring rest. And let us never forget that there is a conscience in every man. It may be deadened, seared, obscured, perverted, and darkened; but there it is. It is the power of conscience that makes poor idolaters fall down even before an idol in the hope of finding rest, as it is the power of conscience that makes people at home seek forgiveness in the absolution of a priest. But it will not do. There is but one thing that can bring rest to the conscience, and that is the satisfaction for sin by the vicarious death of the Son of God. The world is brimful of human contrivances, but they all fail. Men will do anything, or bear anything, if only they can satisfy conscience. But it all fails. They may go through everything prescribed with the utmost rigour; but the poor aching heart is left aching still. There is sin discovered even in their best efforts to get rid of sin, and hope seems to go farther and farther from them the more they strive to reach it. Who then can describe the blessing of the blood of the Lamb, God's own remedy for the broken heart? and who can wonder that it is found to be what it is declared to be, "the power of God unto salvation"? It is this that breaks down the awful barrier of a broken law that hangs over the conscience even when the law written is unknown; and it is this which enables the sinner to come face to face with God Himself; and this which speaks to the heart with the mighty power of a perfect reconciliation through the complete removal of the curse through the blood of Him who in boundless mercy was made a curse for us.

2. *The Power of the Word.* In heaven the victory was won "by the word of their testimony." They were witnesses for Christ, and the weapon which God employed for the fall of Satan was their faithful and unflinching testimony to Him. Now let us mark well that this testimony was given through their *word*. The appeal was not made to the eye, but to the understanding; and through the understanding to the heart. A great deal is said in these days about what are called "æsthetic" services. It was not by anything æsthetic that the victory described in this text was won, but it was by that which God has revealed as the sword of the Spirit, viz. the Word of God—the preaching of the cross.

And so it has been in Africa. It is a simple tale that has been told there. The victory there has not been won by altars, or incense, or candles, or chasubles, or any such mischievous accessories of the mass; but by the testimony of a holy line of devoted men, who have experienced in their own souls the peace of the great propitiation; who have lived and died in the enjoyment of the great reconciliation; who have found Christ to be to their own souls both light and life, and who, in simplicity of faith and obedience, have preached, as St. Peter


did, "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins."

3. *The Power of Self-sacrifice.* "They loved not their lives unto the death." These words confirm the idea that the conflict was not amongst the spirits in heaven, but amongst living men, for it was a conflict that in some cases ended in martyrdom. The passage shows that amongst these soldiers for Christ there was such a deep devotion to their Blessed Saviour, that they were ready to die in His service. So it is that all Christian victories have been won by men who have themselves been crucified with Christ. There can be no question that this has been the case in Africa. When I read the records of those devoted men and women it is impossible not to be profoundly humbled at our own comfortable and self-indulgent Christianity. I believe that in the whole history of the army and navy of England, or in the whole history of Christendom, there were never known nobler instances of true Christian heroism, than are to be found in the annals of the Church Missionary Society's work in West Africa. Our early missionaries went out one after another with a holy martyrdom full in view. In the year 1768, a party of nine men had been sent out by the Moravians to the coast of Guinea, but within two years they all died, and the Mission was abandoned. In 1798 there had been six sent by other societies to the neighbourhood of Sierra Leone; but within two years three had died, one had been murdered, and the Mission had been given up. During the first twenty years of our own Mission, no less than fifty-three missionaries or missionaries' wives died at their post, and that, for the first twelve years of that time, without the encouragement of a single baptism. In 1823 five went out, of whom, within six months, four died. In 1825 six went out, and within four months two died, and one was hurried home; and in 1826 three went out, of whom in six months two died. So that out of fourteen sent out in these three years no less than eight had actually died within six months of their arrival. And yet, blessed be God! with all these facts fully before us, so loud has been the call of God, and so mighty His grace, that although the place has been called "the white man's grave," and though the world has heaped on the Society a load of reproach for its perseverance in the Mission, there has never been wanting a supply of men to volunteer for the work, of men who have received salvation through the cross, who believed in the word, and who, according to this passage, "loved not their lives unto the death."

And now our beloved brother is going forth to the same sacred service. It is a cause of much thanksgiving that the danger is certainly diminished, and that the climate is less fatal than it used to be. Nor is the work exactly the same, for he is not going out as the leader of the forlorn hope, like Hartwig and Renner, but is going out to avail himself of the results of their heroism, and push on the struggle through the vast continent of unevangelized Africa. He is going out to lead on a band of faithful men already prepared to his hand, and to carry right into the interior, along the old tracks of the slave gangs, the blessed message of life and

liberty, till he meets in the centre of the continent with those brave men who are gallantly advancing from the east; when west and east shall unite together in a glorious hymn of thankful praise to the Lord of Hosts, who alone can give the victory! But though there is a certain difference in the work, there is not the slightest difference in principle, and, whoever be the agent, whether the irregular Lutheran from Wurtemberg or the lawfully consecrated Bishop from England, the testimony must be the same, for the Saviour is the same, the accompanying power of the Holy Ghost is the same, and the victory, when God grants it, will be the same; exactly that described in this passage, "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

THE CALCUTTA MISSIONARY CONFERENCE.

N our last number we furnished some account of what has been occurring in India with regard to Government education. The subject was somewhat out of our usual track, as the relations of secular education to the progress of the Gospel have only an imperfect connexion with it. It is a misfortune when the two are divorced; but the one is peculiarly the province of the State, while the other is the imperative duty of the Church of Christ. Our chief anxiety was and is that there should, in the department of education, be a fair field without favour to so much of Christian effort as can be legitimately directed towards it. Therefore we noticed the subject. Now, however, we turn with pleasure to the more congenial subject of chronicling the progress of direct Christian work in India, and of setting before our readers the views and opinions of Christian workers collected once again for the purpose of taking counsel together, and of communicating to each other the best methods, according to their judgment, of promulgating Christianity. The last general Conference, as some well remember, was held in Allahabad in 1873. The recent Conference has been the second, although there have been similar gatherings from time to time in the Madras Presidency. It was held in the spacious Methodist Episcopal Church in Dhurrumtollah Street, of which Dr. Thoburn is the minister. A courteous invitation had been sent to the Bishop of Calcutta, who, in a most courteous and friendly reply, expressed his regret at his inability to be present. The Venerable Society for the Propagation of the Gospel was only represented by a Native missionary; but several belonging to the Church Missionary Society attended, prompted no doubt by their own personal feelings, and also in accordance with the fundamental rule of the Society that requires that "a friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ." In connexion with these preliminary points, we notice with much satisfaction the distinct part taken by Christian laymen of rank and position, both civilians and military men, in these Christian

assemblies. There is in India, as there at all periods has been, too much licentiousness and infidelity among Europeans, by which Christ has been sorely dishonoured in the sight of the heathen; but, on the other hand, there ever has been and still is "a holy seed," the substance of the Church of God, in India, who are concerned not only for the salvation of their own souls, but also for those of the heathen. It proved to be so at this Conference.

During the proceedings there was a daily prayer-meeting, the first of which was presided over by Colonel Wroughton. The first session of the Conference was presided over by the Hon. Sir H. Ramsay, K.C.S.I., C.B. It began on Thursday, December 28th, of last year. In his opening address, the Chairman dwelt with feeling upon some serious losses which the missionary cause had sustained by the deaths of Dr. Wilson of Bombay, Dr. Mather of Mirzapore, and Dr. Morison of Umballa. The general tone of his remarks was hopeful and encouraging. In his opinion, during the last decade, there had even been a considerable change in the moral character of the people.*

The first paper was by the Rev. Dr. Forman, of the American Presbyterian Church, Lahore, and was read for him in his absence by the Rev. Dr. Newton. It was on "Preaching to the Heathen," the first subject handled at the Conference. In the writer's judgment direct preaching is most in accordance with the method used by Christ and His immediate followers. Only extraordinary circumstances could justify any young missionary engaging in any other work, however useful in itself. Some valuable hints were given as to the personal qualifications of preachers; as to why success is limited, "sin and holiness being terms little understood" by Hindus and Mohammedans. The importance of sowing good seed and "rightly dividing the word of truth" were expatiated upon. The mode of preaching at Lahore, too, was described. The missionaries preach on their own ground in front of their own chapels; this seemed better than street-preaching. A bell or big drum was useful. The remark was added, "Much as Europeans may object to the methods of the Salvation Army, I have never found a Native condemn them." The Rev. W. N. Bose, Independent Missionary at Gopaulpur, followed. While earnestly upholding street-preaching, he would combine with it singing and praying, with subsequent house-to-house visitation; to quiet conversations he attributed the conversions at Gopalgunge. While wishing and praying that the European brethren might increase a thousandfold, he held that the conversion of the millions must be by Native agents. To raise up these agents he proposed that there should be boarding-schools in Calcutta. The Rev. J. Smith, Baptist Missionary of Delhi, then addressed the meeting. He dwelt upon the importance of new converts, not carefully trained, abstaining from abusing their former creeds. He advocated bustie or mohullah preaching as the best. The preacher goes among the people's dwellings, and standing in the centre of a square or yard begins a bhajan, accompanied if possible with

* We would at the outset acknowledge, once for all, our indebtedness to the *Indian Witness* for its copious account of the Conference.

instrumental music: if a lady is present the females of the family will attend. He urged the importance of itinerating; the preachers, being without any semblance of state or style, lodging in *serais*; three or four going together, and the preaching being always preceded with music. The Rev. E. Lewis, of the London Missionary Society, Bellary, was the next speaker. He held that preaching had been attended with beneficial results. In the subsequent discussion the Rev. T. Hughes dwelt upon his favourite topic that street-preaching in order to be effective must be conducted by thoroughly efficient and experienced agents. The Rev. G. C. Dutt, of the Baptist Missionary Society, Calcutta, deprecated virulent attacks on Hinduism in lieu of simple declaration of the Gospel message. He maintained that the religious enthusiasm of the Natives is kept alive and stimulated chiefly by *melas*. The Rev. M. Phillips, of the London Missionary Society, Salem, held that the great want of India was preaching. The Rev. W. Hooper, of the C.M.S., Benares, hoped no one would be discouraged by Mr. Hughes' remarks. Young missionaries should go out with old ones. Dr. Murray Mitchell, on behalf of the missionaries of Western India, urged that there ought to be less controversy and more direct preaching of the Gospel. He dwelt too upon the importance of song. Dr. Thoburn advocated the necessity of even young men preaching: children must not be forbidden to creep, or how will they walk?

We have dwelt at some length upon this introductory subject because we deem it of supreme importance, and one to which the attention of all interested in Missions, whether at home or abroad, should be especially directed. We are neither unconscious of the value of other missionary agencies, nor do we underrate the devotion of those who are absorbed in them, but we confess to some jealousy of various substitutions which are held to be preaching, and which are after all not preaching in the proper sense of the term. The question is well worthy of consideration, when the spiritual condition of the masses at home and the spiritual condition of the heathen abroad is stated to be deplorable, and that the efforts to spread the Gospel are inadequate, whether the power and value of preaching have sufficient stress laid upon them, and whether there really is in either case a sufficient number of competent Mission preachers or evangelists, as contradistinguished from those who are competent to discharge ordinary ministerial functions. St. Paul's emphatic declaration will not be forgotten, that he was not sent to baptize, but to preach the Gospel. Very recently we have been startled by the statement of Mr. Aitken, with reference to the contemplated Mission in London—and probably there is hardly any one who, on this particular point, has more experience—that out of the whole mass of the English clergy of all schools of thought, as the phrase goes, High, Low, and Broad, he only knows of about two hundred and fifty capable of co-operating effectively in this evangelistic work. We will for the convenience of argument's sake double the number, and we will suppose that Dissent could supply another five hundred. A body of a thousand evangelists of all denominations would seem to be a liberal estimate of what England can supply for her own needs. The ratio is

small compared with those engaged in ordinary ministerial work. But are all missionaries in India competent evangelists? The tone of the Conference would not lead to this conclusion, although it might admit that they ought to be. We have ourselves a lively recollection to the present day of a worthy missionary (we will not say to what society or what denomination he belonged) sitting in the early morning on the pial of a house in a Native village composedly reading a manuscript to a scanty auditory, *tant bien que mal*, we suspect the latter; he might as well have been in a village church or chapel at home. We knew him to be a worthy good man doing the best he could, honestly and faithfully, but it was only by a stretch of imagination that he could be considered an evangelist. If results were small, the cause, humanly speaking, was not far to seek. It could not be maintained that the Gospel remedy was presented in an adequate manner. It is therefore essential that a missionary should have not only a vocation, but also capacity for his peculiar work, which is neither more nor less than that of the Apostles and the immediate followers of our blessed Lord. In this, preaching cannot be conceived as holding a subordinate place. Till India has a sufficient supply of missionaries capable of preaching with power and unction (we are not speaking of willingness), Mission work must languish, and the results must be disappointing. It is important to remember that with the best efforts Societies and Churches cannot remedy this defect by their own efforts or organization. Much and earnest and continuous prayer ought to be made to the Lord of the harvest that "great may be the company of the preachers."

The next discussion was upon "Sunday-school Work among Heathen and Mohammedan Children." Why not? was the key-note of the first paper. There seemed a general consensus of opinion that the work was profitable, and attended with satisfactory results. It is a mode of Mission work much in vogue among the various American Missions with which North India is so largely studded.

The next day (December 30th) was devoted to "Native Agency: its selection, training, and development." We confess to some disappointment as to this discussion, especially on the point of development. Some more clear information as to the development of Native agency than was furnished would have been valuable. One very sensible remark we noticed: it was that every missionary should be a training school in himself. Mr. Weitbrecht, of the C.M.S., considered that there was not sufficient care exercised as to those sent to training institutions. Mr. Fox, of the Methodist Episcopal Church, stated that "Christian missionaries throughout India deplored the lack of power accompanying Native workers." Altogether, so far as we can discover, the feeling on this important subject, after the discussion of various theories, was not of an encouraging character. The afternoon subject was somewhat akin to that of the morning. It dealt with the "Promotion of Spiritual Life and Enthusiasm in the Churches of India." Many useful and sensible remarks were made, but not exclusively peculiar to the meridian of India. Without repetition here, especially as the subject is just now engaging much attention at home, our readers will readily conceive the

general purport of what was said. It may be, perhaps, only necessary to notice the views of Mr. Clifford of the C.M.S., that enthusiasm in the Native Church is hardly to be looked for while it continues under the government of English bishops, English societies, and English missionaries. In his judgment, "Just in proportion as a Church is independent, self-governed and self-supported, may we expect to see the development of spiritual life and energy among its members." In this there is truth: we are conscious with satisfaction of the unceasing efforts made by the C.M.S. tending in this direction. For many years past it has been the unceasing aim and effort of the Society. We noticed too, with interest, a remark of Mr. Scott, of the Wesleyan Mission in Ceylon, that he considered the standard of real Christians in that island as high as that of any Christians anywhere in the world. Several speakers dwelt on the depressing influences of the heathen surroundings of Christianity, not without reason.

The morning of the third day was devoted to the consideration of higher education. The subject was opened by Mr. Miller, Principal of the Christian College at Madras. He maintained that no difficulty was experienced in securing efficient Scripture teachers in the Madras Christian College. Mr. Blackett, of the C.M.S., dwelt upon the importance of improving Mission schools. The general impression seemed to be the importance of maintaining higher Christian education. The subject of lower or mass education was then taken up by Dr. Murray Mitchell. He stated that in Bengal the number of pupils in all primary schools of Government and Missions was one million of pupils; it ought to be eight millions. Mr. Smith, of the Baptist Missionary Society, stated that "the aborigines and Sudras in the Punjab and the North-West Provinces are not permitted to attend Government schools:" he pleaded in behalf of those millions. In the afternoon session, "Work among English-speaking Hindus" was taken up. Mr. Alexander, of the Free Church of Scotland, spoke of the readiness with which imperfectly educated Hindus take up with the notions of Mr. Bradlaugh as objections to Christianity. Mr. Ram Chander Bose, of the Methodist Episcopal Church, testified to the valuable results of hearty revival preaching among educated Hindus. Both he and Professor Banerjee, who followed him, testified that apologies and logic are not what influence English-speaking Hindus, but fervent addresses appealing to the heart and conscience. Dr. Murray Mitchell had faith to believe that Christianity is making progress every year. By comparison with apostolic times he considered the progress cheering, and the obstacles and heresies not more excessive. Mr. Phillips, of the American Baptist Mission, testified to the willingness of educated Hindus in purchasing reference Bibles.

On the Saturday evening an enthusiastic missionary meeting was held, presided over by the Lieutenant-Governor of Bengal, the Hon. Rivers Thompson, but the speeches have not been given in the *Indian Witness*.

Tuesday, January 2nd, was devoted to "Woman's Work in the Indian Mission-field." The first paper was read by Miss S. S.

Hewlett, of the Church of England Zenana Missionary Society, Amritsar. Her department is hospital and dispensary work. She mentioned that some daughters of good families attend her institution to learn medicine, and show much aptitude. They are most needful in order that an efficient staff may be raised up. Miss Thoburn spoke of schools and zenana work in Calcutta. Almost daily invitations to enter new houses are refused because of insufficient workers. She spoke of the value of workers going in procession and separating in lanes and alleys, speaking to all the women met with. Early marriages were deplored, and the narrowness of the minds of the "working women" beyond the power of the imagination to conceive, was feelingly dwelt upon. Mrs. Etherington, in her subsequent address, mentioned the telling fact that there are twenty-one millions of widows in India who have never been wives. Miss Greenfield, of the American Presbyterian Mission, Lahore, in an eloquent address, testified that the millions of India are in darkness still. She maintains that the heart of Hinduism is not in the Vedas or the Shastras, nor in fine-spun philosophy, nor in the bigoted devotion of religious leaders, but in the home, in the family life and hereditary customs of the people—fed, preserved, and perpetuated by the wives and mothers of India. *Rem acu tetigit.* We wish we could find space for even a compressed account of the interesting comments of other lady speakers. In the afternoon "Mission Work among Mohammedans" was discussed. As might be anticipated, the difficulties of the work and the imperfect attempts made to cope with it were much dwelt upon. There are said to be forty-one millions of Mohammedans in India, of whom no less than ten millions are closely packed along the banks of the lower Brahmaputra. In the North-West Provinces, the ancient seat of Mohammedan power and influence, only from twelve to fourteen per cent. of the population are Mohammedans, while in East Bengal they number seventy to eighty per cent. "Of the despised, down-trodden, poor and illiterate portion of the population of nine million Mussulman females in Bengal only 9000 can read and write; of boys, only 360,000 can read and write." In the opinion of Mr. Smith, of the Baptist Mission in Delhi, who has spent many years there, the "Mohammedans are the most dangerous class of her Majesty's subjects in India." No satisfactory answer could be given as to why Mohammedanism had spread so rapidly in Bengal. An able authority had told Dr. Murray Mitchell that there are no historical records. Notice was taken of the progress of scepticism among educated Mohammedans. The great leader of this is the Hon. Syad Ali Khan, the founder of the Aligarh College.

On the fifth day (January 5th) the question of "Self-support and Self-propagation of Native Churches" was handled. This system, so far as we can gather, had made distinctly more progress in Ceylon than in India. The afternoon session was occupied with work among the aboriginal tribes and lower classes. The chief point of interest was the remarkable success of the American Baptist Mission in Ongole among the Telugu people. The missionaries there began with evangelization first and education afterwards. They have now 20,000 com-

municants scattered in 600 villages about Ongole. In 1878, 9000 persons were baptized. The missionaries have always itinerated, but the great success has been the work of Native preachers. These preachers are not educated, but they know the Bible and the way of salvation. They have a four years' course of Bible study. Only one out of the 120 knows a little English. They have been so transformed by the Spirit of God that the missionaries listen to their words with amazement and pleasure, eat in their houses, enjoy their company, and love them as much as their other friends. The converts are simple, sincere, and steadfast. They gain nothing by becoming Christians, but are often annoyed and made to suffer loss by the village authorities. Many interesting details were supplied by other speakers of the work among the Santals and the tribes in the Assam Valley. It was stated also that in 1850 the first four converts were baptized among the Kôls : there are now 32,000 Christians, besides those belonging to the S.P.G. Mission.

The sixth day (January 4th) was in the morning session devoted to questions relating to the "Press as a Missionary Agency." It was interesting in its statistics and its description of works in circulation, but it would be difficult to produce the details in a manner sufficiently interesting. General testimony was borne to the value of tracts and Christian literature. In the afternoon the question of Medical Missions was discussed. Dr. Scudder dwelt on the importance of every missionary having some slight medical knowledge. In one village, which he had visited for years in succession and was not received, he opened an abscess on a boy's head with a penknife, and has ever since been well received. He had preached for ten years in a village near Vellore without success. His brother was asked to visit a sick woman, and relieved her. There is now there a church with more than a hundred members.

At the closing prayer-meeting, thanks were voted to the chairman, General Ramsay, who had been the recipient of many worldly distinctions. In his reply he stated that he counted the honour of presiding at the Conference the greatest.

Such is the outcome of the recent Conference ; we hope sufficient to give our readers a fair conception of it. It will, we think, be manifest that although there are many adversaries, and much need for more self-devotion and much fresh exertion, a great and blessed work is being carried on throughout the length and breadth of our great dependency. A chief value in these meetings is that they help to correct despondency. All work, although it may be equally honest, is not always equally blessed. It is consolatory for those who might be faint-hearted over their own labours to feel that nevertheless God's Word is not returning to Him void, but that it is prospering in that whereunto He sends it. We trust that at the end of another decade, still more glorious results may be achieved and more triumphant hallelujahs raised for what God may have wrought by the instrumentality of His servants in the intervening period of time !

K.

THE HOK-CHIANG MISSION, PROVINCE OF FUH-KIEN.



READERS of the *Intelligencer* of some years' standing will scarcely have forgotten the remarkable journals of missionary travel which used to appear in its pages from the pen of the Rev. J. R. Wolfe, of Fuh-Chow. Nearly ten years have elapsed since the last contribution of the kind was printed, in 1873. The annual reports of the Fuh-Kien Mission, sometimes from him, and sometimes from the Revs. R. W. Stewart and L. Lloyd, have been published year by year, and never fail to excite deep and wide-spread interest; but a journal of travel from station to station brings the details of the work before us in a way that no necessarily condensed report can do. We are therefore especially pleased to have once again one of Mr. Wolfe's graphic contributions; and all the more because it introduces us to a part of the Fuh-Kien field of which comparatively little has been heard. While Lo-Nguong and Ning-Taik and Ku-Cheng are household words to many of our readers, Hok-Chiang has no such familiar sound. Yet those who have marked the reports respecting it in the last two or three years cannot but have been struck with their peculiar interest. The journal we now present affords illustrations as notable as ever of the miseries of heathenism, the power of divine grace, and the trials and triumphs of missionary work.

Mr. Wolfe begins with a lengthened and very graphic account of the city of Hok-Chiang itself and the district bearing the same name. Almost all the stations we know so well are in the country north of the Min; but Hok-Chiang lies to the south of that river. These first paragraphs contain some curious illustrations of *Fung-chui* and other superstitions, and some examples of virtue and goodness among the Chinese:—

The city of Hok Chiang, which gives its name to one of the ten districts or Governmental departments called Hien, into which the Foo or Prefecture of Foo-chow is subdivided (of which latter there are ten in the entire province), is 135 *li* (45 English miles) south of the provincial city of Foo-chow. It is situated at the north-westerly point of the district which it governs, and stands in the middle of a long narrow but well-cultivated valley, which is surrounded by high and picturesque mountains on every side. An insignificant stream, which, however, in rainy weather is swollen into the dimensions of a noble river, and which rushes down from the mountains of Ing-Hok on the west, meanders through the very heart of the valley, winding round the city wall on the south, and then flowing noiselessly away to the east, till it loses itself in one of the many long narrow bays of the Chinese Sea, which abound on this coast. It becomes a tidal stream not very far from the city, and is honoured with the name of Lung Keng, or "Dragon River." Near the south gate of the city this stream is spanned by a

respectable bridge called the "Dragon head bridge," and is closely connected in the minds of the inhabitants with a certain occult influence called *Fung Chui*, which is supposed to affect the fate of the city either for good or evil, according to certain circumstances, to be determined from time to time by the crafty geomancers, called *te li*, who do not scruple to take advantage of the dark minds and superstitious belief of their deluded countrymen.

The evil effects of this peculiar superstition of the Chinese meet one at every turn, and hinder progress of every kind. It enters into the very closest relations of the social life of the people, and they are under its pernicious influence from the day of their birth to the day of their death; yea, it affects them before they are born, and follows them even into the nether world in the land of shades. The bones and dust of the departed are disturbed and shaken by the winds and vapours, and other untoward circumstances of an unpropitious burial-place. The soul or spirit is supposed, in consequence, to have no rest in the land of shades, and poverty, sickness, and all sorts of calamities, are

the penalties inflicted upon the living on account of their carelessness, or want of success, in selecting a position of good *Fung Chui*. This is one reason why a Chinaman, wherever he dies, wishes to be buried in the land of Fung Chui, as China may very properly be called. This country can never advance in civilization, or make any progress in true science, or liberty of thought, as long as this deadly nightmare of Fung Chui broods over the nation, and until the people's minds are set free from its enthralling and degrading power. It is this more than anything else which keeps the Chinese behind the world in all material improvements. It renders impossible the introduction of railways, it stops the flight of the electric telegraph, it hinders the construction of roads through the empire, it retards all improvement in architecture, and deadens even the very desire for any such improvement. Art and science alike are chased from the land under its all-pervading but pernicious sway. The points of the geometer's compass have more potency in the minds of the ordinary Chinese, than all the "resources of civilization," whether they come from the east or from the west. The only thing, which experience shows, that can break its influence and destroy its power, is faith in Jesus Christ. And when this takes possession of a Chinaman's heart, the strong man armed is expelled from his castle, and the evil spirit of Fung Chui, with all its accompanying follies, is thrust out and destroyed.

The situation of the city of Hok Chiang is supposed to be peculiarly favoured by the dragon, which influences the formation of the land, and the configuration of the mountains, and the course of the waters, and the more serpentine the course of a river is, the more it has of the nature of the crooked dragon. The Fung Chui of Hok Chiang, therefore, is supposed to be unexceptionably good; hence the many famous scholars and virtuous men and women that have been born and flourished here. The inhabitants are proud of the long list of names preserved in the records of the city of Hok Chiang, men who have risen to the highest official rank in the empire, and who distinguished themselves by their great abilities and integrity of

conduct. For instance, *Tang Heik*, a poor lad, by diligence and study, obtained the literary degrees and official rank. His great abilities attracted the attention of the Emperor Ning Chung, of the Song dynasty, who invited him to the capital and raised him to the highest official rank. It was a time of great distress and suffering, for the emperor was a tyrant, and the laws most oppressive. Tang Heik set himself to remedy this evil, and advised the emperor to abrogate the oppressive laws. His Majesty would not listen to the advice of his faithful minister, and the empire was on the very verge of ruin. Tang, being an artist as well as an able statesman, painted a large picture, and depicted on it the sufferings of the people, some lying dead on the roadside and the dogs devouring the bodies, and all the other terrible and hideous scenes attendant on a frightful famine. He hung up this picture in the great hall of the palace, in front of the emperor's seat, where he might have a view of it. It had the desired effect. His Majesty was so horrified with the terrible sights of the sufferings of his people, so skillfully portrayed by Tang, that, like Ahasuerus of old, sleep departed from him, and he called for Tang, and others of his ministers of state, and at once had the oppressive laws abrogated, and peace and plenty were the result. Tang is called the Saviour of the Empire, and he died in his native place, full of years and honours. This is a specimen out of hundreds of cases, which might be produced, in which citizens of Hok Chiang have distinguished themselves. *Yiek*, when a child, was very precocious, and when grown to the age of manhood, was well proportioned and dignified in his bearing, had a fine beard, and a sonorous voice. When his father died, he (Yiek) divided his property into three unequal parts. The best part he gave to his deceased brother's eldest son, the second part to his brother's youngest son, and the third and worst part, to his own son. His benevolence to the poor was great. He lent his money to others, and when their poverty prevented them from repaying him, he forgave them the debt, and burned the evidence of it in the fire. This unbounded generosity reduced him to extreme poverty, but he did not alter his course, for he said,

"Wealth is not to be compared to righteousness; wealth is unstable; it flies away. Righteousness abideth for ever. I could not sacrifice righteousness to riches." He built a "cloud-loft," and spent his closing days in contemplating righteousness and goodness, and died at a good old age. Over 1000 people attended his funeral. His sons and posterity, to the tenth generation, attained the highest rank in the state. This is the reward of righteousness and goodness.

But the long list of virtuous and noble-minded women is still more remarkable, especially among a people who have no very high regard for women, and too often pay them no consideration at all. I am afraid, however, that many of the actions for which they are extolled would be considered by Christians the very reverse of virtuous. Love and devotion to the husbands are virtues for which hundreds of women in these records are justly extolled, but when they are praised for self-immolation and suicide on the death of their husbands, praise becomes immoral, and the example bad. Love to mothers-in-law is perhaps a rare virtue; but these women of Hok Chiang have overcome the difficulty, and the most remarkable acts of devotedness on the part of women towards their mothers-in-law are recorded. One or two examples will suffice. Mrs. Tang's mother-in-law was very ill, and not expected to live; nothing could save her apparently but the broth of human flesh. Her heroic daughter-in-law at once cut off a large piece of her breast, and soon made of it the necessary broth. The mother-in-law speedily recovered. Mrs. Wong is reported to have taken out part of her liver for the benefit of her sick mother-in-law, and after this I presume no one will doubt that even in China a mother-in-law is capable of inspiring devotion and love on the part of her daughter-in-law. In olden times it used to be common, and at the present day it is not quite out of date, for widows to commit suicide either by hanging, or stabbing, or starving themselves to death on the demise of their husbands, and these acts of barbarity were held up as virtues for the admiration of posterity. At present when a widow determines to be her husband's attendant into the

land of shadows, her intentions are sometimes publicly announced, and large crowds come to witness and applaud. The officers of the district usually attend on these occasions, and by their presence throw the sanction of law and authority around these barbarous acts of self-murder; and the very source of law and authority, the emperor, is sometimes moved to signify his approbation by giving his special order for the erection of a monument to the memory of such heroic and virtuous widows. In olden times the attending officers publicly worshipped the devoted widow before the act of self-immolation, but now they are content with being present to record the act and the name of the poor deluded woman.

The mountains which surround the city, and those which rise all over the district, are well calculated, by their wild and oftentimes grotesque appearance, to excite the superstitious imaginations of this people. They see a spiritual power in almost every peculiar formation of mountain, hill, and dale. Every high spur or peak, or mountain top, is the abode of some efficacious divinity, and every large boulder of rock or stone, having an unusual shape or figure, is invested with some supernatural quality in the perverted fancies of these poor ignorant Chinese. One large rock, not very far from the city, on the mountain-side, and which has the appearance of a hog, is supposed to have been, at one time, inhabited by a spirit, and the people confidently believe that this stone prowled about at night, and did a good deal of injury to the rice fields and gardens in the neighbourhood. *Siah Tek Sang*, or Stone Bamboo Mountain, so called from the tall slender peaks which rise on its summit, and which are seen from long distances on all sides, is revered by the people of this district. The divinity that resides in this mountain is supposed to communicate his will to the worshippers through mysterious visions of the night. It is visited by thousands of men and women from all parts of the surrounding country, to invoke blessings, and to sleep there a night, in the hope of receiving an answer through a dream. If a dream is vouchsafed, it will then need an interpreter. The favoured

devotee takes his departure at early dawn, and tells his dream to the first person he happens to meet with after he has left the mountain. This man is considered the proper interpreter. The interpretation given by him is taken as the answer of the god. The genius that presides over Paik-Sang-Tang mountain has left the print of his foot on a ledge of one of the rocks, and a large Chinese character or word, signifying "a pair," has miraculously grown upon the same rock. This word indicates that "a pair" of gods inhabit the recesses of this famous mountain. In others of the mountains in this neighbourhood the gods sometimes show themselves, and in one, not very far from the city, two shadows of spiritual beings are always visible. All these spirits, or gods, or genii, have power to bring rain and wind, and in seasons of drought most of these mountains are visited by the people, and sometimes by the officials, for the purpose of praying for rain. Of one of these divinities it is said that he has power to stop excessive rain as well as the power to bring it when wanted, and his answer is given in an audible voice, perhaps the echo of the voice of the suppliant! On "Dragon Hall" mount, in the same neighbourhood, it is supposed that five dragons, which have power over the elements, reside in a cave in the mountain. At the entrance of this cave some doggerel, said to have been inscribed on the rock by some Native troubadour centuries ago, is written in legible characters, which are thus translated:—

"The fame of the dragons that flew to this hill,

I have heard and believe it with all my good will;

They are friends of the gods that control the wide seas,

They have power to bring rain and send the south breeze."

In travelling through these mountains and listening to the folklore of the country people, one is almost carried away till he fancies himself surrounded by the spiritual and the supernatural, and he almost expects a fairy or ghost or spirit to appear at every point. The spirits or *manes* of the dead fill the land, they are in the wind and in the storm, and their influence is felt everywhere among a people generally, but, as

I think, erroneously supposed to be the most materialistic and unspiritual people in the world. The Chinese people, those of them at least with whom I have had intimate relationship during the last twenty years, are by no means incapable of being affected by spiritual influences. On the contrary, the people of this province are very deeply influenced by a belief in the spirit world, as well as by their false religions, and at certain seasons, with the hope of gaining some spiritual or material blessing, spend immense sums of money in the exercise of their various superstitions, and go mad upon their idols. If they show indifference to certain idols in their temples, and often treat them with ridicule and contempt, it is because long experience of the inability of those gods to do them any good has convinced them of their uselessness. They are weary of their idols. This is seen in the eagerness with which they flock to every new invention of superstition, and the facility with which they pass from one form of idolatry to another, doubtful of all, yet hoping that some one of them may be true. This is especially the case in the district of Hok Chiang. The people are grossly superstitious, and in their way very religious. Buddhism at one time flourished here, and the people were devoted to it; they built temples, endowed monasteries, and revered the monks. Many of them sacrificed their fortunes, and the worldly comfort of their posterity, to the interests of this form of idolatry, but now other forms of superstition, for the most part recent and local, have supplanted Buddhism, and Sikia* is entirely eclipsed by the name and fame of some local divinity, who in the days of his flesh might have been a highwayman or a pirate chief, who grew rich on his robberies and flourished on his crimes. A very favourite divinity now worshipped all over this district is the Tang-ek-ne-sang, or the three brothers Tang. Two of these committed suicide, the other was a thief, and such is the folly and gross blindness of this poor people that they now imagine that this thief and these suicides can protect them from sickness and death, and make them prosperous and wealthy

* Sakya-muni.

in worldly affairs. It would be impossible to describe here fully all the various forms of idolatry and the many objects of worship which the vain imaginations and the foolish hearts of this poor people have invented for themselves from time to time. It really seems as if they had exhausted all the resources of superstition in their vain endeavours to find peace for the soul or happiness for the body. The more earnest they seem to be, the more foolish and reckless they become, and the lower they sink in the objects of their worship. Many of them worship trees and animals, and even peculiar-looking pieces of stone, which they happen to meet with or pick up in their

walks abroad. Darkness, gross darkness, even darkness that may be felt, shrouds the moral and spiritual condition of the district, and the people's minds seem as if they were impervious to any rays of light. The god of this world has truly and sadly blinded their minds; but thanks be to God, who caused light to shine out of darkness, He has shined into the once darkened hearts of many of this people, and has caused the light of the Gospel of the glory of Christ to dawn upon them. Therefore we faint not, though the darkness is still deep and great, and the light seems dim as yet, and very, very slow in its progress.

Next we have some historical notices of Hok-Chiang:—

The city of Hok Chiang was founded in the third century of our era with the name Nguong Hung, and flourished throughout the various dynasties under different names, till about the year 1000 it received the pretentious title of "Blessedness and Purity," which it has borne down to the present time. About 700 years ago it was raised to the position of *Chin*, or city of the second rank, by the Emperor Yien Ting; but it was reduced back to its original rank of *Hien* by the first emperor of the Ming dynasty, about 500 years ago. During its best and palmy days it flourished without the protection of moats or ramparts. The present wall by which the city is surrounded was built towards the close of the third dynasty, in consequence of a petition to the throne by the governor of the Fuh-kien province. In this petition he represented in vivid language the sad condition of the city, and the dreadful sufferings and misery inflicted from time to time upon the citizens by the marauding bands of pirates, who issued from their junks and lorchas in the neighbouring creeks and bays, and prayed that a wall might be erected, at the expense of the Government, for the protection of the inhabitants. The prayer was granted, and the wall was built, only ten feet high at first, afterwards it was raised to eighteen feet. It is almost certain that these plundering freebooters of whom the governor complains in his petition to the emperor, were the Japanese, who, about this time (1566) infested the coasts of Fuh-kien with their piratical cruisers, to the great

distress and suffering of the people of Hok Chiang. Native pirates also, who abounded here in large numbers, took advantage of the general confusion and disorder, and committed the most frightful depredations on the towns and villages along the coast. It was a terrible time of suffering for the poor people of Hok Chiang. The Government of the fast-decaying dynasty of the Ming was unable to take any effectual means for the protection of its subjects from the harassing raids of these sea-rovers. The people had to take the best steps they could for their own protection. They erected large granite enclosures on the summits of the surrounding hills, into which they conveyed their goods and chattels on the approach of the enemy. These enclosures enabled them to defend themselves with some advantage against the pirates, but the expense of erecting them must have been great. The ruins of these mountain forts still remain to bear witness to many a hard-fought struggle with sea-robbers, and remind the passer-by of the terrible times that are gone. The presence of English ships in these Chinese waters has given the death-blow to these plundering raiders, and not a pirate now dares to show himself on these once terror-stricken and blood-stained coasts. The Chinese, however, are most slow to own that they owe this immunity from these terrible horrors and sufferings to the presence and power of the outside barbarian. The wall of Hok Chiang, which was originally built to keep off the pirates, is now kept in good repair

at the expense of the Government. It is about thirty feet high, and is faced with solid slabs of granite, and is between fifteen and twenty feet broad in some parts, and between two and three English miles in circumference. The population within the city wall is probably not less than 50,000; the population is estimated by others at a much larger number.

But whatever the amount of its inhabitants, this city presents a wide and important field for missionary enterprise. At present, I regret to say that not one in a thousand of the vast mass of its citizens have embraced the Christian faith. The Church Missionary Society has one preaching chapel in the city, and has been working there for the last two or three years. The American Methodists have been labouring there over fifteen years, and have only one preaching chapel in the city, and there is ample room for half a dozen more. Even if both these Missions could supply tenfold the number of labourers that they have at present in this city, there would be more than sufficient for their zeal and their energies to operate

upon. The C.M.S. has only one catechist at work here, the American Methodists have another, and surely no one will contend that the city is overstocked with Christian teachers, or that two native catechists are sufficient for the evangelization of 50,000 heathen.

The present appearance of the city of "Blessedness and Purity," with its half-ruined and broken-down houses, its deserted squares and unoccupied spaces, most certainly give one the impression that it has seen happier and more prosperous days, and a much larger population than it can boast of at the present time. The Chinese mind loves to live in the past. It ever and anon recurs to the real or supposed glories of the buried past; and hope seems to have no stage for its exercise. The Christian, on the contrary, lives rather in the future, and the Christian missionary can look forward to the time, and earnestly pray and joyfully labour for it, when this city of Hok Chiang shall indeed become what its name implies, a city of blessedness and purity: a city which the Lord Himself will have blessed.

Then Mr. Wolfe describes the district or *hien*. With his account should be compared the map in the last edition of *The Story of the Fuh-Kien Mission*, which is the map in the *C.M. Atlas* with some corrections:—

The *district of Hok Chiang* has long been considered as the most important, the largest, and the most thickly populated of the ten *Hiens* into which the Prefecture of Foo-chow is divided. In the Song dynasty, it was said to contain 700,000 inhabitants. At the present time the population is supposed to be much larger, and the district is clearly overstocked with human beings. Numbers of them emigrate every year to the Straits Settlements and other places, and many of our church members from this district have settled in foreign lands. I wish the C.M.S. could see its way to establish a strong Mission somewhere in the Straits, say at Singapore, for the benefit of the Chinese who flock thither in thousands every year. The area of the district extends 150 li = 50 English miles, from north to south; and 115 li = 38 English miles, from east to west. It is subdivided into seven *Hiongs*, or townships, and thirty-five "*Tus*" and *Lis*. These latter correspond to our parishes as nearly as possible, though they contain a much larger population than most of

our English parishes. It contains six market-towns, where the production of the entire district may be produced at all times. Besides the thirty-six li, or parishes, there are thirty-six islands, large and small, connected with the district, and forming part of it. Some of these islands are very large, and all of them densely inhabited. The island of Hai-Tang, the largest of the group, is 800 Chinese li, or 266 English miles in circumference. It is about twelve English miles broad, and runs in the shape of a semicircle along the north and north-east coast, forming the Hai-Tang Straits, which afford such welcome protection in stormy weather to the many ships and steamers which trade along the coast. This island in former days was a place for breeding horses, and its breed of fine ponies was famous throughout the empire. At the present day its rich plains and valleys are carefully tilled by an overcrowded population, and produce good crops of wheat, barley, rice, and sweet potatoes. It contains large tracts of arable land. In the Ming dynasty there were 707,500

Chinese acres (= 116,250 English acres) under cultivation in the island. As the population increased the amount of cultivated land would necessarily increase also, and at the present time every acre capable of being used is brought into requisition. By far the greater part of the surface of this part of the country is mountainous and barren, and in this particular district a large portion of the level land is sandy and arid. The country has never been properly and scientifically surveyed, and it is therefore impossible to give the exact measurement and extent of any particular Hiong, Li, or Tu. There are thirty-four *lis* and two *tus* in the Hok Chiang district, besides the thirty-six islands above mentioned. The two *tus* are situated on the south and south-easterly coast, and are now constituted each into a C.M.S. pastorate. *Lek-ek Tu* is, roughly speaking, eleven miles long and four miles broad, and contains 108 villages, inhabited by 3000 families, and 12,000 or 15,000 souls. The *Lek-sek Tu* has a more extensive area, but a smaller population, owing to the mountainous and more barren character of the country. There is only one catechist in each of these large parishes, and these belong to the C.M.S. Of the thirty-four *lis* I shall have more to say hereafter, and will only remark now, that they are of unequal size, some of them much smaller than either of the *tus* just mentioned, but each of them generally containing a much larger population than *Lek-ek*, or *Lek-sek*. The large island of Hai-Tang was the principal stronghold of the Japanese marauders at the close of the Ming dynasty. The island of Nang-Nik lies on the south-western border of the Hok Chiang district. It is about the same circumference as the island of Hong Kong; but is much richer in arable land, and more fertile than this latter. Only one half of this island belongs to the jurisdiction of the Hok Chiang Hien, the other half is under the Hing Hua Foo Government, and the islanders for the most part speak the dialect of the latter city. The remainder of this group of thirty-six islands is connected with Hok Chiang Hien, and speak the Hok Chiang dialect, and access to them in a missionary point of view is easy, and certainly most desirable. The American Methodists have chapels in two or three of these islands.

All this group of islands were once, and at no very remote date, the abode of pirates, who held independent sway, not only over the islands themselves, but over many of the towns and villages on the mainland; and though the system of piracy is now extirpated, the dwellers on these places are still wild and uncultivated, and would no doubt, if they had the opportunity, be prepared at any moment to return to the freebooting life of their piratical ancestors. The people on the mainland are very different in their inclinations and habits from the wild islanders. They are quieter and more kindly disposed, more courteous to strangers and civil to each other. They have an ancient reputation for learning, though at present I fear this quality is at the very lowest ebb. They have been praised for the simplicity of their tastes and the frugality of their mode of living; but necessity at the present time, at all events, compels both the one and the other. Their women have been, and are still, celebrated throughout the empire for their beauty and virtuous lives. This may be true from a Chinese point of view, as to his idea of beauty. And no doubt there are some beautiful women in Hok Chiang; but as beauty is a relative quality, I am not qualified to give an opinion on this particular subject affecting the ladies of Hok Chiang. The entire population have been praised for their filial piety, and distinguished for a love of music! And such was the admiration of the old chronicler who has recorded their many virtues that, in contemplating the greatness of their many qualities, he exclaims of the people of Hok Chiang, "They are equal to the people of the state of Lu, they excel the virtues of the descendants of Confucius." This indeed is a very high encomium passed upon the people of Hok Chiang, for the state of Lu and the descendants of the great sage are held up in Chinese history as a model to be followed by the entire empire. I cannot say that my own observations altogether coincide with this estimate of their character, which has been handed down to us by one of their own countrymen; but one can have no experience of what their virtues may have been one thousand years ago. I can agree, however, with a great deal of what the old historian says about

them. They are certainly most industrious, simple in their tastes, frugal in their mode of living, and courteous to strangers, but if we expect to find them all that has been said of them above, we will be sadly and fearfully disappointed. They are heathen, dark and ignorant, with all the attendant vices of dark heathenism and gross ignorance, and a vile superstitious vice, which may not be mentioned by Christian lips, is practised among these poor people as commonplace, and with no sense of shame. There are no doubt good qualities among them, testifying to the original nobility of the race, and what it once was when fresh from the hand of God. Oh! but how ruined! But a ruin, thanks be to God, not incapable of being restored to its original, and more than its original, beauty and glory. They have good qualities, but they want the blessed Gospel of Jesus to quicken these qualities and strengthen and develop them into virtues, and raise them into Christian graces!

The people of the entire district are very poor for the most part. This arises partly from the poverty of the land, which is sandy and bare; also from the excess of population, and the general corruption of a bad and impecunious Government. The greater part of the district is destitute of trees, and there is a good deal of suffering for want of fuel. The land is incapable of bearing a good crop of rice, and very little

comparatively is grown, but large quantities of a very inferior sort of wheat are produced, and good crops of sweet potatoes and ground-nut are cultivated all over this region. Vegetables of all sorts are abundant. There is scarcely any fruit grown here; the sharp and biting winds from the sea are hostile to the growth of fruit trees. The majority of the inhabitants live upon the sweet potato, boiled and mixed with the unbroken grains of wheat. This, though it does not look very tempting to the eye, or relishable to the potato, is nevertheless wholesome, nourishing food, and sustains a stalwart and healthy race of men. Fish is plentiful on this coast, and large numbers of the population are engaged in fishing. Considerable quantities of good salt are manufactured by the people from the sea-water, and exported to the district and prefectural cities of the southern part of this province. Though the people generally are very poor, they build capital houses for themselves, and I have not seen anywhere in this province such substantial and well-made houses as they erect in this district. This arises no doubt from the necessity of the case. Storms and typhoons are more frequent and violent here than in the more inland districts, where the people are satisfied with the very frailest of structures, which would not stand one hour against the violence of a Hok Chiang storm.

Here follow some allusions to the Roman Catholic Missions in the district:—

There are hundreds of large villages all over this district and its islands, which have never heard the Message of Salvation. The American Methodist Mission has been labouring for more than fifteen years, and with considerable success. The C.M.S. has been working here for the last three or four years. It occupied three or four stations in the district for a term of two years, about ten years ago, and afterwards retired. Over eighteen years ago Mr. Wong (now Rev. Wong), and another C.M.S. catechist and myself, made a preaching and reconnoitring tour through this district, and had many deeply interesting audiences in the towns and villages through which we passed. The Roman Catholic Mission has been working here for over two centuries, and at one

time the converts to Romanism were very numerous. They have also a strong Mission in the neighbouring Foo of Hing Hna; but the number of their followers is now very much reduced, and their influence is scarcely felt in the prefecture. Of late years they have ceased to be aggressive; certainly their existence has not helped forward the cause of Christ, nor has their teaching extended a knowledge of Christianity, not even of Romanism, amongst the people. The Romish missionaries never preach in public, and, as far as I can learn, the Native priests confine themselves altogether to the care of their much-reduced number of converts within the precincts of their chapels, saying Latin masses, hearing confessions, blessing and distributing rosaries and charms,

and baptizing all the little heathen babies they can get access to. This latter they do by means of men and women who profess to be skilled in the diseases of children, and who, when they have the opportunity, sprinkle the heads of the innocents with the holy water, as a preliminary to, or part of the treatment of the infantile disease. Such a burlesque of the Christian religion could not be expected to enlighten the poor ignorant masses as to the true nature of the holy religion of Jesus. And consequently, when the Protestant missionaries came into this district, they had to begin their teaching as among a people who had never heard a word of God, or of the Lord Jesus Christ. The little that the Romanists did know of Jesus they never seemed to consider either interesting enough or sufficiently important to communicate to their neighbours. The devil seemed to have been as much satisfied with this sort of Christianity as he was with Taoism or Buddhism. Each

answered his purpose equally well. Each kept his people in the thickest darkness and spiritual gloom. They each equally dealt in charms of superstition, and practised and trusted in external and lifeless forms and ceremonies, and with shame and horror, let it be confessed, that the professed followers of Christ, and the one true God, indulged in, and taught, an idolatrous worship as gross and as God-dishonouring as either of the other two! It is sad to contemplate the follies of Romanism as practised here; and it is painful, on the part of a Christian missionary, to write them down; but the truth must be told. In other parts of the empire the Romish missionaries, it is said, preached and taught a purer faith, and one rejoices to think that some of the priests—the foreign priests—were men of exalted piety, and taught Jesus rather than Mary. But here certainly Romanism is unadulterated Maryolatry, angelolatry, and saint and image worship.

Mr. Wolfe next recounts the history of the Church Missionary Society's work in Hok-Chiang, and the reasons for undertaking it in a district originally worked by the American Episcopal Methodists:—

The Church Missionary Society commenced work in the district of Hok Chiang in 1879. The following memorandum, from the Mission archives will set forth the reason why the C.M.S. missionaries occupied this field, and sent some Native catechists thither:—

"At a meeting held at Foo-chow in the city, December 10th, 1878, at which were present all the C.M.S. missionaries at Foo-chow, the Native clergy, and the leading catechists connected with the Mission, and many of the Church members, the continually-recurring difficulty in connexion with a large number of persons in the Hok Chiang district, in reference to their refusal to connect themselves with the American Methodist Mission, and their determined perseverance now for many years in desiring to join themselves to the communion of the Church of England, was fully and finally discussed. It was pointed out to the meeting by the Rev. J. R. Wolfe, that for the last ten years, or longer, these people have been constantly making appeals to the C.M.S. missionaries to come and instruct them, and receive them into connexion with this Mission; that the members of this

Mission have repeatedly refused to do so, and have strongly and constantly advised them to place themselves under the care of the Methodist Mission which was working in that district; that in the year 1870 the late Rev. J. Mahood, in consequence of the continued appeals of these people, listened to their representations, and sent two teachers amongst them, and visited them occasionally himself, and about sixty of them were baptized by him; that Mr. Wolfe, on his return to China in 1872, finding that the step taken by Mr. Mahood had caused considerable dissatisfaction to the members of the Methodist Mission, and wishing to remove all cause of unfriendliness between the two Missions, and hoping also that these people would join themselves to the Methodist Mission, withdrew the catechists whom Mr. Mahood had sent to Hok Chiang, and earnestly exhorted the people who wished to connect themselves with us, to accept the ministrations of the Methodist Church; that, notwithstanding these efforts on the part of the C.M.S. Mission, and its repeated refusal to send them teachers, they still persist in their refusal to

place themselves under the Methodist Mission, and continue to make earnest appeals to this Mission to come and teach them; that in consequence of this state of things Messrs. Wolfe and Lloyd were requested by the C.M.S. Conference of 1877 to visit Hok Chiang, on their way to the Taik Hwa districts, and ascertain, if possible, the real meaning of the difficulty; that they had done so, and had met large numbers of these people in their villages, and had found much apparent zeal and earnestness amongst them; that they (Messrs. Wolfe and Lloyd) could not discover any reason why they refused to accept the teachers of the Methodist Mission, except their preference for the communion of the English Church, the name of which they had placed prominently over the doors of all their places of worship; that both Mr. Wolfe and Mr. Lloyd earnestly advised them to join the Methodist Mission, but that they expressed a strong determination not to do so. It was further pointed out to the meeting by Messrs. Wolfe and Lloyd that the Rev. Mr. Plumb, of the Methodist Mission, had, during the last two years, expressed to them his willingness that this Mission should take charge of these people, and, if possible, save them from ruin; that on a recent occasion Mr. Plumb again informed Mr. Wolfe that he himself, as well as the Native elders and catechists of the Hok Chiang district, had come to the conclusion of inviting the C.M.S. to take charge of these people, as the Methodist Church had given up all hope of inducing them to join its communion, or accept its ministrations; that Mr. Wolfe replied that, although this Mission had more work in hand than it could well get through, yet, considering the peculiar circumstances of the case, he was willing to recommend the Church Mission to undertake the increased responsibility. It was then pointed out to the meeting by the Rev. Ting and the Rev. Tang that some of the Native elders and presiding elders of the Methodist Church had called on them, and had represented the necessity of the English Mission at once attending to the wants of these people, with the hope of saving them from heathenism, as they had given up all

expectation of conciliating them, and that it was their earnest hope that, under the circumstances, we would no longer refuse the appeals of these people to send them teachers. After some further conversation and discussion on the subject, it was unanimously resolved,—

“1. That in consequence of the peculiar circumstances of the case, and the danger likely to arise of this large body of people, if left any longer to themselves without some supervision and teaching, becoming either altogether lost to Christianity, or else adopting the most crude and erroneous notions of the Christian faith, this Mission accept the responsibility of taking charge of them, and supplying them with a few well-qualified teachers, at least for the present.

“2. That it is no spirit of interference with our brethren of the Methodist Mission, but only, as it seems to us, the necessity of the case that induces this Mission to take up work among these people in the Hok Chiang district.

“3. That the members of this Mission wish to place on record and express their appreciation of the earnest labours of their brethren of the A.E.M. Mission, and earnestly desire that the spirit of cordiality and true Christian friendship which has hitherto prevailed between the two Missions in their work throughout the province, often in the same towns and villages, may still prevail, and that these two Missions, which have been so much blessed by the same Lord, may continue to share together, in a tenfold degree, His gracious favour, until there shall be no need in this province for either of them to say, ‘Know the Lord,’ for all shall know Him, from the least to the greatest.

“4. That a copy of this preamble, and of these resolutions, be forwarded to the brethren of the Methodist Mission.”

These are the reasons which led this Mission to take up the work in the Hok Chiang district. Under the circumstances I consider it was perfectly justified in doing so. There is abundance of room for both Missions in the city and district, and I trust that both may have the continued blessing of God, in their efforts for the spread of the Gospel of peace.

(To be continued.)

THE PULAYAS OF TRAVANCORE.



AMONG the races and castes to be found in Travancore, perhaps none are more interesting to the ethnologist and philanthropist than the Pulayas of Travancore. They are the lowest class of labourers, and by them almost entirely the lands are ploughed, sown, and reaped; thus curiously enough the staple article of food for men, and of offerings for the temples, passes through the hands of those whose very shadow, nay, presence, is deemed polluting.

Their origin is very difficult to trace; some regarding them as descendants of the Dravidian immigrants, others of still older inhabitants of India; thus the Rev. R. Collins, formerly Principal of the Cottayam College, in *Missionary Enterprise in the East*, writes of them:—

They no doubt belong by almost pure descent to the Turanian race that peopled India before the Aryan invasion. I have observed that some casts of races of the Himalaya tribes, which are in the Madras Museum, exhibit exactly similar features to those of many of the Travancore slaves.

On the other hand, Professor Monier Williams says:—

If the term Turanian is to embrace races so widely separated by custom and language as the Dravidians and various hill tribes of India, the sooner it is expelled from the vocabulary of philologists and ethnologists the better. (*Indian Wisdom*, p. 312.)

Bishop Caldwell writes:—

I consider the black low caste races of Southern India not Turanians, or immigrants of any sort, but aborigines, like the Negroid aborigines of the Eastern Islands and Australia.

Their physique supports the latter or older view. In stature they are, as a rule, short, the forehead is low, the cheek-bones high, the mouth large, the nose rather broad, the lips thick, and the hair in some cases woolly. There is, however, much difference between them in these particulars, and some have really well-formed features, doubtless through an admixture with other classes. That they are entirely distinct from the Pariahs, their language, traditions, and customs testify; e. g. the Pariahs eat carrion, wear a kudumi, speak a language which is not Malayalam, though it has many words introduced from that language, and their tradition is that they are the descendants of Brahmins, who were deceived into eating flesh by their enemies, and thus rendered out-castes. On the other hand, the Pulayas rarely if ever eat carrion, the kudumi is never worn by them, the language used by them is decidedly Malayalam (though barbarously mispronounced), and their oldest traditions speak of them as slaves.

They are divided into four or five classes, the chief being the two great divisions of Eastern and Western Pulayas. The former, who till a few years ago used to wear leaves strung together for clothing, and still do in some parts, are considered much lower than the latter, who will not, we understand, eat with them. According to old traditions among them these two divisions were the slaves of the rival parties during the great war of the Mahabharatha. The Easterns were the slaves of Suyodhanah, the Westerns of the Pandus; and the defeat of the Suyodhanah is alleged to be the cause of the greater degradation of the former. There is also another division, known as the Thunda Pulayas, though much fewer in number than either of the former. For clothes, the women of this class use only a string of long grass tied round the loins.

Polygamy, though the exception, is frequently practised by Pulayas; but polyandry, though said to be found among Pariahs, is unknown among them. As might be supposed from the state of degradation in which they have been kept for so long, their habits are filthy and their ignorance extreme. It is a very difficult matter to persuade them to learn, and, as is natural, their abilities are of a low order.

Their objects of worship are the spirits of their ancestors, of whom they have little images made of metal, and demons or devils. The former, they believe to wander about, watching over the interests of their descendants if propitiated with offerings of rice, arrack, &c., or, if neglected, haunting and troubling them. They make offerings to the latter in order to escape their persecutions. The existence of a Supreme Being is acknowledged by them, but they have been taught to believe that they are too degraded to approach Him. They have no temples or places set apart for worship, save in a few instances where they have roughly put together a few stones as a kind of altar, and placed in a niche in it a little image of a distinguished ancestor.

From this somewhat imperfect account of their history and habits, we pass on to consider their condition past and present. An account of them published in 1850 speaks of their then state as follows:—

The condition of these unhappy beings is pitiable in the extreme. They are regarded as so unclean that they are thought to convey pollution to their fellow-creatures by contact and even by approach.

Their persons are entirely at the disposal of their masters, by whom they are bought and sold like cattle, and are often worse treated. Their owners had formerly power to flog them and enchain them, and in some cases to maim them, and even to deprive them of their lives. Though these cruelties are not now sanctioned by law, their condition does not, in a practical view, appear to be improved, as they have no means to get legal redress against their cruel tyrants. They are everywhere paid for labour at the lowest possible rate consistent with keeping life. In places where the spontaneous produce of the earth is abundant, and where they have work every day, the rate of their daily wages is so low as a pie and half;* while the highest rate does not exceed seven pice. The common coolies are paid at the rate of somewhat more than an anna per diem, while carpenters and other artisans are paid at double the above rate, their usual daily wages in the interior being exactly two annas and three pice for each man. The slaves are, of course, paid in kind. They are also entitled to a certain portion of the produce of their labour, which in a great measure makes up for the low rate of their wages. They are valued differently in different places. The price of an able-bodied slave in the low country, where their wages are comparatively high, is not more than Rs. 6. In Mallapalli it comes to nearly Rs. 18, and in places nearer the hills it rises considerably higher, even to double the above amount. The children of slaves do not belong to the father's master; but are the property of the mother's owner. In some places, however, the father is allowed a right to one child, which of course is the property of his master. This succession by the female line is in accordance with the custom of the Nairs, the principal slaveholders of the country; for in their own internal affairs, the sons, and not the nephews, are considered the proper heirs of a person.

But in the year 1854, or, according to the Malayalam mode of reckoning, 12th Mithunam, 1030, by the influence of the Madras Government, the following Royal Proclamation† was issued:—

Whereas we are desirous of ameliorating the condition of slaves in our state, and extending to them the advantages possessed by the slaves in the vast territories under the Honourable Company, and whereas the Proclamation No. 32, dated

* I.e. about three-fourths of a farthing.

† This and the following proclamations are translations from the Malayalam documents.

30th Kunni, 1029, has not fully effected this purpose, we deem it proper to annul that proclamation and publish the following:—

1. That all the Sircar slaves and their descendants are hereby set free from slavery from the date of the publishing this proclamation, and the tax received from such persons is also hereby stopped.

2. That the Sircar officials shall not sell, or allow the selling of, any slaves, or the rights over them for forced labour, in executing the order or decisions of courts, or in collecting the Sircar tax or dues.

3. That none of the officials in the civil or criminal courts of this State shall receive any suits of possession over the person or price of a slave.

4. That no one shall take away the property, or hinder the possession thereof, acquired by a person's own labour, profession, family right, will of a dying man, or by way of present from another, simply because he (the possessor) or the giver is a slave. That the crimes punishable when committed against a free man shall be equally punishable when committed against a slave.

This was followed by another Royal Proclamation, No. 94, 32nd Karkadagam, 1034 (British year, 1858):—

To all police officers. Whereas in some districts the low caste people are put to great inconvenience because they cannot approach the places where the Tahsildars sit, to represent their grievances, the Tahsildars shall therefore hear their complaints every day in such places as the low castes also can approach to prefer their petitions, and shall decide such petitions without delay.

This again was followed by a Circular Order, No. 10, 19th Chingam, 1034 M.E.:—

To all police officers. Whereas it is reported that since slavery has been abolished by Royal Proclamation, some persons do not allow those who were formerly slaves to work for whom they choose, and also that these persons, with the view of bringing back those who have gone to work under others, use intimidations, and prefer false accusations of theft, &c., against them, and thereby trouble and oppress them; and whereas it is also reported that such persons are helped by Sircar officials—the samprathies are hereby ordered to inform the police gumasthas, tanah naikans, provarthicars, and others that the Royal Proclamation must be strictly carried out, and that those who in opposition to it persecute these people with false charges shall be duly punished, and all Sircar officers who are abettors to such complainants shall be at once dismissed the service. The Tahsildars also shall give the matter special attention, and for the future inquiries shall be made without unnecessary delay into the truth of charges brought against the low castes, such as Pulayas, Pariahs, and Coravars, &c.; inquiries shall also be made to ascertain in whose employ they are, and should it be found that the charge is true and should be accepted, or on the other hand that it is false, they shall file, investigate, and decide according to law, and in obedience to this circular order.

These proclamations and advancing civilization doubtless have made a marked improvement in their favour, and yet one has only to make a slight inquiry to find that, even in the present day, their condition is most wretched and pitiable, and that in some important points these edicts are a dead letter. We are assured that in many parts in the eastern districts of Travancore, slavery practically exists, and that many are not aware of their emancipation. However this may be, and we are not disposed to doubt the testimony given on this point, the condition of those in the large western villages or towns in North Travancore is bad enough.

In some places they are not allowed on the public roads, in others they are driven from them to seek shelter in the jungle on the approach of a high caste man; hence it is most difficult for them to travel from place to place. Should they be engaged in work in or near the roads, they are compelled to

place leaves, as a mark to warn the high caste of their presence, who, on seeing it, shout for them to retire while they pass. They may not approach within sixty-four feet of a high caste man.

They are not allowed to enter any public markets, and hence stand at great disadvantage in selling any little produce they may happen to possess, and consequently are kept in a state of poverty. They are not permitted to build their houses near the public roads; nor are they, as a rule, allowed to avail themselves of the Sircar ferry-boats to cross swollen rivers.

They are not allowed to enter a shop, but should they wish to purchase articles they must lay down their money some distance from the shop, shout out their wants, and retire while the owner comes forth, takes up the money, and places instead the articles required. In ordinary cases they are not allowed nearer to the cutcherry than from 40 to 100 yards. But in many cases the cutcherries stand near to Hindu temples, and they are then compelled to stand at a greater distance; thus, for example, the Changanachery cutcherry stands close to a temple, and they are not allowed to approach within about 200 yards; at Cottayam, the distance is about 60 yards. With all the caste prejudice arrayed against them in addition to these disabilities, we may well ask, "How are they to obtain justice in any matter, unless powerful friends take up their case?"

As a rule, though nominally allowed to possess property, they possess none. Should they clear a little land belonging to the Government, their rich masters generally get the land registered in their own names, and thus they are deprived of the fruit of their industry.

It will be noticed that we have used the phrase "*not allowed*" throughout. For we can find no laws by which such privileges are forbidden them. But this state of things arises from the fact, not that the Government makes decrees for their oppression, but that it does not adequately protect them, or, as is stated in the last proclamation, that its officers and servants in very many cases do not interfere to protect them, and even connive at their oppression. Can any one suppose for instance, that if Government officials set their faces against Pulayas being driven from the public roads, or protected them in their endeavours to enter the public markets, or allowed them to approach close to the law courts, that this state of things would continue? Would it not soon cease under British rule?

The official Report of the Census published by the Travancore Government, 1875, bears testimony to their good character. It says:—

They are an extremely useful and hard-working race, and are sometimes distinguished by a rare character for truth and honour, which their superiors in the caste scale might well emulate.

Though missionary efforts had been made with some success at and around Trichur in 1850, yet it was not till the year 1851 that the work among the Pulayas was systematically commenced at the suggestion of the Rev. T. G. Ragland, then Secretary of the C.M.S. in Madras. Ragland was one of those in whom the Gospel of Christ shines most brightly; of good family, a fellow and tutor of his college at Cambridge, and of polished manners, he gave himself with all his heart to the work of Missions, and in that cause laid down his life. During his journey through Travancore he was much struck with the large number and wretched state of the Pulayas, and he at once suggested that something should be done. One might have thought that one of his culture and position would have been repelled rather than attracted by such deep degradation; but the Gospel had taught

him that in God's sight the souls of the most degraded men are as precious as the souls of the most learned, and he ever sought the opportunity of doing good to all. The suggestion was warmly taken up by the late Rev. J. Hawsworth, missionary first at Tiruwella and afterwards at the Cambridge Nicholson Institution, and by the late Rev. G. Matthan, the first and one of the ablest of the Native clergy. They commenced the work among the slaves living round Mallapalli. It was not suffered to proceed without great opposition on the part of the owners, not only Hindu, but alas! also Syrian; the slaves who came to learn were oppressed, and those who ventured to teach them were treated as utterly polluted, and expelled from society. Twice the Mallapalli School was burnt down, and slaves present were beaten for attending. A report of the work published in the *Madras Record* of 1852 says:—

A slave who attended it was caught by two slaveowners one Sunday. They beat him cruelly and left him lying senseless. His own master, not content thus to be deprived of his services, and expecting that the outrage would be repeated unless something was done to prevent it, sent him a day or two afterwards to prefer a complaint at the police office. The slave called to see me on his way, and inquired how he could get within shouting distance of the police office. In Travancore the public roads are not open to the public. Multitudes of freemen are shut out of them. Slaves, of course, are kept out, and are obliged to keep to what the Dewan in his order about Christian (Protestant) converts designates the "field way," which signifies the road the jackals go. I sent a slave acquainted with the neighbourhood to accompany the complainant. They had to pass through rice fields, jungles, and gardens, keeping out of the reach of the owners. In this they failed; a man caught them, and gave one of them a thrashing, while the other escaped. The attempt to reach the police office was abandoned for the day; a second attempt was subsequently made, and resulted in a second thrashing. However the complaint was ultimately lodged; the slave's deposition was taken at the top of his voice; and all attempts to get the case beyond that stage have proved abortive. He has since died.

The late Rev. Henry Baker, whose wonderful work among the Arrians is well known, also threw himself heartily into the work. He had many opportunities of seeing slavery in all its horrors. He wrote in a book published in 1862:—

There are four slave families here (i. e. at Mundakayam) who have lived here for three years; one of the men had been hung up over a smoky fire by a chain fastened round the ankles, the other extremity being fastened round another man's wrists. A woman had had nettles tied over her face and bosom; while her brother was beaten till he died under the blows. Hundreds of such as these are hiding from their masters in the jungles.

And in another place:—

A new village, intermediate between Mundakayam and Melkavu, in the Poniatu Rajah's country, has sent some of the people to be instructed. They have in consequence been beaten by some of the Rajah's servants, made to stand in water up to their very necks in order to wash Christianity out of them, kept in stocks for days, chillies rubbed in their eyes, their heads tied up in bags and loosened head cloths, filled with the large black ground ants and red wood ants,—and yet when let loose learned again with their teachers, one a young Nair and the other a Syrian, both converts, who have often been threatened, but not hurt.

But in spite of all opposition the work progressed. New schools were opened at and near Tiruwella, Mundakayam, and Cottayam. On account of our work among the slaves and low caste, the Dewan of Travancore in 1852-3 (alluded to in the report quoted above) decided that our converts

should not be allowed to walk along the public roads as Syrians and Mohammedans were permitted to do. After much delay this decision was overruled by the Governor of Madras in Council ("Ecclesiastical Department, No. 9 of 1855"), who ordered the decision to be made known to the missionaries and Travancore Government.

In 1854 the slaves were set free by Royal Proclamation, as already noticed, and this afforded much relief to our converts, as the masters were unable to exercise the *legal* right over their persons before enjoyed. They were however still subjected to many persecutions and trials; and it is wonderful, when one thinks of this, to remember how firmly they stood by their faith, and how the numbers of believers increased daily. Surely it was the power of Christ manifested in their weakness, and thus, as has so often happened, persecution but strengthened their faith and increased their numbers.

The Rev. R. H. Maddox, then missionary at Mavelicara, wrote in 1870 concerning their condition:—

During the past year several very important regulations have been put in force by the Sircar affecting the hitherto degraded condition of the slaves. The law of Travancore now permits slaves, as any other subject of the Maharajah, to use the high roads; and the practice of ordering low caste persons to move out of the way of the higher castes has been declared unlawful. The slaves also are to be allowed free access to the courts of law. Wherever such courts are situated near a temple, another site is to be chosen, and the courts removed forthwith. A barbarous custom has prevailed in this country from time immemorial, of compelling the lowest castes to employ the most servile (indeed, one might call it bestial) language with reference to themselves, either in speaking to a higher caste man, or in presenting their petitions to the Tahsildars and others in the courts. The Sircar has issued a humane and humanizing order to the effect that no such language is to be required in future by any official in taking the depositions of such classes, or in relation to any official matter. So that the long down-trodden slave may truly say he is free, since these shackles which enclosed his mind are removed, without which his position could never have been better than one of servitude and shame. He may now walk as a man along the high roads, and not, as I have so often witnessed, have to dodge in and out of hedges, ditches, and walls in a manner more like a hunted jackal than a human being. He may now learn his first lesson of self-respect, since he is allowed to call himself something better than every man's "slave," and may set some value on his household and his house, since he will not have continually to speak of the one as his "calves" and the other as his "dung-heap."

An indirect means for bringing all this about has undoubtedly been our care for this poor and despised class of people, the missionaries being the first to bring to light the great fact that a great body of men existed in the country unrecognized as a people, so far as privileges are concerned, by the State, capable of intellectual training to a high degree, and capable of being raised to an equality with others,—altogether a body of men well worthy the interest of an enlightened Government to look well after, as likely to form hereafter an important and influential section of the community. As may be supposed, such a work as this has not been carried on without violent opposition, and in some cases persecution, from those who cling to old prejudices, and fancy they see the downfall of the higher castes as the lower rise in importance.

These happy expectations of Mr. Maddox in 1870 are still unfulfilled in the year 1882.

In 1871 Mr. Maddox established an institution at Kannit for training the most promising of the boys of this class in his schools to become themselves schoolmasters. He, however, soon after left for England on furlough; the "six years'" troubles broke out in the district, and called for all the

care and energy of the superintending missionary, and the Institution was eventually transferred to Tiruwella, where it is still carried on under the Rev. F. Bower. It has turned out a few promising men. There are some who question whether the time has even yet come for such an Institution; for it takes time, even under favourable circumstances, for people kept for centuries in ignorance and degradation to become capable of receiving much mental training.

The following table gives the numbers in our different pastorates at present, with the numbers who can read, and the schools carried on specially for their benefit:—

Pastorate.	No. of Pulaya Converts.	No. who can read.	No. of Schools.
Trichur	118	12	1
Tiruwella	1599	169	12
Mundakayam	Returns not given		
Alleppie	233	53	3
Cottayam }	886	112	6
Pallam }			
Thalawadi	643	83	5
Mavelicara Mission	517	47	5
Do. Pastorate	216	16	3
Changanachery	892	107	4
Erikatt	1109	77	4
Olesha	1617	148	6
Mallapalli	594	82	2
Koduwalanye	0	0	0
Puthupalli	Returns not given		
Kannit	0	0	0
Total	8424	906	51

When we remember that these were once driven out as out-castes to worship demons, but now are taught to know and worship God as a holy but loving Father; that of those once "afar off, strangers and aliens, without God and without hope," many we trust are now truly "made nigh by the blood of Christ," we may indeed rejoice. Besides these, if we would fully calculate the good that has been done, must be remembered those who have "fallen asleep" in faith and love in Christ. For that many have exhibited striking examples of a humble and holy Christian life, all our pastors and workers who have had to do with them bear witness. There have been cases to mourn over, of lying, pride, and the grosser sins; but taken as a body, and considering what they have been, and their present condition, I have no hesitation in saying that they are most satisfactory converts, and would put many more highly privileged Christians to shame.

The small proportion of them who can read is a matter to be deplored; but it must be remembered that those who cannot are carefully instructed orally, and that the instruction on Sundays is given catechetically. The causes for this small proportion are manifold. Some may be mentioned.

(a) Those who join us when advanced in years are, as a rule, unable to commence then.

(b) They have been held in a state of degradation so long, that their abilities for one or two generations are naturally of the lowest order.

(c) Excessive poverty arising (1) from the low rate at which they are paid, and which obliges them to send their children to work and glean at a very early age; (2) from the disabilities under which they suffer, mentioned above; e. g. the being unable to enter the markets, the difficulty to

have land registered in their own names, &c.; for they, like the heathen Pulayas, are driven from the roads and forbidden to approach near to the courts. A Brahmin who becomes a Christian ceases to be recognized as a Brahmin, but is treated as a Christian by the Government, its officials, and others. This also, by all rules of justice, ought to be the case with the Pulaya who becomes a Christian. We acknowledge the difficulty to Government, arising from the ignorance of a vast mass of the higher castes, who imagine that to allow these poor creatures their common rights would cause serious injury to themselves. Unhappily a range of mountains shuts out from their observation (I speak of North Travancore) the sight of English gentlemen dispensing justice without a thought of caste, and listening as readily to the poorest and meanest as to the highest, and the sight of the well-educated official and clergyman of Pariah origin in Tinnevely, none being a whit the worse, but many being happier. But surely a few firm measures would accomplish the object. Gratefully also should be acknowledged here the names of those officials of the Travancore Government who have striven to and have partly succeeded in bringing about a better state of things (foremost among whom stands the name of Rajah Sir T. Madhava Rao), and also of those at present seeking the same ends.

The great majority of our converts have remained at the work in which they were engaged previously, and it is most desirable that they should do so. It is idleness and pride, not labour, which is dishonouring. Still comes the question, How are they to be taught the rudiments of knowledge, viz., reading, writing, and a little arithmetic? Their poverty stands in the way. Is it wise in such a case to give a little help to enable the children to attend schools, not as a bribe, but as an equivalent to what they would otherwise earn? Some answer, "No; for it teaches them to be dependent and expect help." To our mind the right answer is, "Yes, it is;" for by our boarding-schools and exhibitions and scholarships we help those to learn who are in a far better condition to help themselves; moreover, upon the training and instruction they receive now, depends the future position they will be able to occupy, and the support they will be able to render to the Church. And therefore it is with thankfulness that we see the use that is made of the "Henry Venn Fund," though this is by itself inadequate. The reduction of grants by the Parent Committee has told more heavily on this class than on any other, because, though liberal contributors according to their means, they are poor. Several schools, established specially for them, have been closed lately. We earnestly hope, however, that the Church will not recede or cease from this duty, while at the same time remembering that her work is to the high as well as to the low. Christ our Lord loved the poor and despised; nay, He was Himself poor and despised, and it was pointed out by Him as one of the proofs that He came from God, that "to the poor the Gospel is preached."

May God's Holy Spirit be poured out abundantly upon this and every land, till all shall know the Blessed Redeemer of mankind; till young and old, rich and poor, high and low, be all gathered into that fellowship where "there is neither Greek nor Jew, Barbarian, Scythian, bond nor free: but Christ is all, and in all!"

EXTRACTS FROM THE ANNUAL LETTERS.

PALESTINE.

*From the Rev. A. W. Schapira, Gaza.**Gaza, December 6th, 1882.*

T is with a thankful heart to God that I write the Annual Letter for 1882. He has, indeed, been very gracious to us in all our trials and discouragements with which we had to contend in the past year,—but the Lord prevailed, and the redemption of Christ was preached to many Moslems, both men and women; also to nominal Christians as well as to Jews.

Our work in the Schools.—Our Christian boys' school, on account of the Greek school, is diminished in number. I mentioned this in a former letter, and stated to you how the Greek convent at Jerusalem sent good teachers for their school, and how the priest, with the teachers, went from house to house to collect the children, and thus prevent their attending our school. Yet there are at our school thirty-four boys who attend regularly. The principal reading-book is the Bible. They are taught by heart passages of the Old and New Testament, Psalms as well as hymns in English and Arabic. They do not attend our Sunday-school as they used to do; and I would not press them to come, as I heard from some of their parents that they promised their priest not to let them attend on Sundays.

The girls' school has been well attended during the whole of the year, although the Greeks have also a school for girls; but the priests do not seem to mind so much the girls as they do the boys. Here also the Bible is the principal book taught. Every afternoon they learn needlework. It is very unfortunate, both for the school and the girls, that they are taken so early from school, and given into marriage. Before they can read properly they are taken to church to be married. I know several who were anxious to get dolls from our Christmas-tree Christmas before last, who are now married.

Moslem Schools.—Both boys' and girls' schools were well attended during the whole of last winter, and till the crisis in Egypt commenced to be serious. I soon began to notice the sulky looks of the people when I visited them at

their shops and houses. Soon they began to make impertinent and cruel remarks when I passed in the streets. The schools were almost emptied, and when I asked the reason of this the parents boldly told me that they do not want to send their children to the English infidel schools. We had to close both schools for a time, but felt very thankful that it was in a time when we could say that it was for the vacation. The Egyptian war was felt here more than in any other town in Palestine, being so near the border of Egypt.

Professor Palmer, who stayed here for a few days, on his way to the Bedouins, was present one day when they boasted of killing us that night. He left that day, and advised me to leave Gaza for a time, which I had intended to do. My wife and little ones had left for Jaffa some time before. It was, indeed, a very hard time for us. I objected to a Moslem washing dirty things on our ground: he told me to shut up, or else he would wash them in my blood, as Arabi had already broken the English flag, and I was entirely at their mercy. This was said to me in the presence of a policeman, whom the governor had sent to me for newspapers. He not only did not interfere, but encouraged the man by laughing. Thanks to God our schools are open again, and well attended.

Our work amongst Moslems and Jews.—I also had many opportunities of preaching the Word of life to many Moslems, and also Jews. There is here a very learned Moslem, who comes regularly to my house, and spends hours in reading the Bible. I trust he may prove another Tewfik. Whilst the door was for a time closed to the Moslems, another was opened to the Jews. It is for centuries now that there have been no resident Jews in Gaza. Of late, Russian Jews, who left their country on account of persecution, came to Gaza, either to buy land, or open some business. Not knowing the language, and also finding Turkish officials hostile to them, they came to us for advice. Very soon we gained their confidence, and now we have them almost daily at our

house, where many opportunities present themselves for preaching to them the crucified Jesus, as also their King and Saviour. One of them, a wealthy and highly educated Jew, burst into tears while the 14th chapter of St. John was read to him in German. I feel sure that the Word of life is working in his heart, and that he will yet cling to the Cross of Jesus, whom he was taught to despise.

Work at the Dispensary.—The dispensary is doing a great and good work. As many as 8854 patients* have attended our dispensary, to whom the Word of God has been preached during the year. Every morning our work commences with the reading of a portion of the Holy Scriptures, and an address. We speak to individuals: the doctor then sees them. He also attended poor sick Moslems at their houses, where also he reads and speaks to them.

Work amongst Moslem women.—Since last year regular work amongst the Moslem women has begun. Through the kindness of friends in England my wife has been enabled to open a Bible and sewing-class, and since last April we have engaged a very able Bible-

woman. The class is kept twice a week at our house. On Monday they come here only for Bible-reading, and learning by heart of Bible verses and hymns. On Wednesday again for working. Most of these women, when first they came, did not even know how to hold a needle, and now a great many can show work of which even a European woman, in her class of life, need not be ashamed. Of course, these women have never attended any school. One of them, a *hadji* (a woman who has been to Mecca, and consequently a saint, according to them), who formerly came to disturb the class, and incite them to go away, and not attend it, is now herself a very regular attendant, and it is she who does not allow the others to talk, or make any noise, while the Bible-reading and teaching is carried on. We have heard Greek women quoting what we have been saying in the class, and on asking them how they know it, as there are no Christian women in the class, they said, "Oh, the Moslem women tell everybody what they hear." It has even been taken notice of in the mosque, where the preacher has thought it worth while to warn the men not to let their women come here.

PERSIA.

From the Rev. Dr. E. Hoernle, Julfa.

Julfa, December 11th, 1882.

Last year I reported to you in detail the work of this station, giving full particulars of the manner in which it was carried on. This year my Report will be short; for this year's work has been simply a continuation of last year's. In church and school the same order and method have been observed; nothing new has been attempted, nothing old has been given up. And yet during this year perhaps more has been achieved for our Mission than in most, if not all, previous years. The centre of gravity of our Mission in Persia has not been in Persia at all (paradoxical though it may sound), but at home. The interest in Persia Dr. Bruce's visit at home has awakened, will have a far larger share in the history of our Mission, when it comes to be written, than any work accomplished here. The extension of our Mission, too, has come from home; we have occupied no fresh stations

from here, but you have been enabled to send two missionaries to Bagdad. Again, the lady teacher for the girls' school has been procured by the appeals of Dr. Bruce at home. This is, in its way, an instance of how the Mission work at home and abroad is one; for it has one aim, the extension of Christ's kingdom; one Master, Christ. Some are called to the active battle abroad; others stay behind with the stuff. Both are equally necessary.

And special mention must be made of the great work Dr. Bruce was enabled to carry out at home, viz., the printing of the translation of the New Testament. This alone would mark this year of our Mission as a red-letter one. In the valuable article Dr. Bruce published in the *C.M. Intelligencer*, not the least valuable remark was this—that early Christianity in Persia perished because it did not possess the Bible in a language "un-

* More than double the number of visits.

derstanded of the people;" Persian Christians were practically shut out from the fountain of life. But it is not enough that there be a translation; it must be such that it repel not the reader either by its abstruseness or by its uncountness. It must be at once fluent and perspicuous. Now the translation we have had hitherto errs in both respects. In some places it is altogether unintelligible; over some verses of the Psalms, e.g., my munshi has racked his brain in vain to get at the meaning, or, in fact, any meaning; though I, who had the original before me, not only saw the meaning, but also how it came to be translated as it stood. Again, in the New Testament the translation is often rather a paraphrase than a faithful rendering of the original. The sentences, too, are very often complicated in structure, and have altogether too much verbiage. It seems to me that a wrong idea of the genius of the Persian language has led the translator astray. No doubt the Persian loves abundant verbiage; redundancy—often carried to sickening excess, according to our ideas—a Persian delights in. But it is in the way of heaping epithets, and cumulating synonyms, and parallel phrases; the structure of the sentence is always very simple. Hence, as soon as you have found, with the aid of the lexicon, the meaning of the words, the drift of the sentence is perfectly clear. The Persian loves short, terse sentences; he loves epigrams. Were it not for this transparency of structure, the Persian language could never have been compared to the lucidity of the French. And against this our translation erred grievously; and hence the absolute necessity of a fresh one. I trust these remarks will not be taken as in any way detracting from Henry Martyn's great work. "Curses like chickens come home to roost," says the proverb; and depreciations of the truly great fall on him who utters them, betraying his mental and moral calibre. Henry Martyn's translation is a wonderful work, considering the time he did it in. His translation has kept the torch alive in the otherwise total darkness. It has been the one link by which we can join our labours to those who went before us. It has been the legacy he bequeathed to Christ's Church in Persia;

and has made his work a never-dying one. The object of my remarks has been simply to point out that a new translation was not only a useful, but an absolutely necessary work.

But to return to our work here. I have stated already that everything has been going on its quiet, smooth, and accustomed course. Services and Sunday-school have been carried on with the same average attendance as before; and there is no particular remark to be made about them. But one thing I ought to mention. During my absence in Yezd, a respected member of our congregation died. I, of course, could not bury him; and an Armenian priest *would* not have buried him, even if his relations had consented. He was, therefore, buried by the man who is in charge of our boarding-school, and whom I had left in charge of our services, Minas. It was probably the first lay burial (if I may say so) that has taken place in Julfa. There was a short service in our chapel, preceding the funeral, which was crowded. Many were present, I suppose from sheer curiosity. Minas gave an address in which he alluded to the novel circumstances under which they met, and said: "In the day of judgment the question will not be, 'Were you buried by a priest or a layman?' but, 'Did you accept Christ as your Saviour?'" urging his hearers to do so while it was yet time. The words were appreciated by many, and some were heard to say they had had quite different ideas of Protestant services; they had now seen they were all good and scriptural. We cannot be thankful enough that not only no opposition was roused on the occasion, but that many were favourably impressed.

I made two journeys this year, one to Yezd, and the other to Charmahal.

1. *The Journey to Yezd.*—It was due to the kind invitation of some American guests I had staying with me for some time. I had also a special interest in going there, for Yezd is notorious for its bigotry. English merchants had told me they could not have got water to drink there, had it not been for the protection of the governor. The journey is, in part, a very tedious one. For the first few days you advance in slow marches, and through some places where there is only brackish water to be had; and the last

forty miles you ride through a complete desert of sand. But Yezd itself is, as it were, in a large oasis. There is plenty of corn and opium grown there; fruit abounds, and very good fruit it is. As regards the people, they are, no doubt, a very uncivilized lot, rude, self-conceited. But it is the rudeness of a semi-barbarous state, not of religious bigotry. That we were the governor's guests, of course, accounts that no marked incivility was shown to us; but both mollahs and merchants I found very pleased to receive our visits, and many expressed their regret that not more Europeans came to Yezd. As my visit was a very short one, extending only over four days, I can give only first impressions, and in such a short time it is impossible to see much. But I tried to gauge how far Yezd might be considered an open door. Now (1) I found the mollahs not only ready but anxious to enter into religious conversation. They have been so little accustomed to religious discussions with intelligent Christians, that they will bring forward the crudest arguments; but they never said anything insulting to our holy religion. (2) There is a considerable Babi element (adherents of the Mohammedan sect of Bab, half-religious, half-political, so furiously persecuted about thirty years ago) in Yezd. They dare not openly profess their creed, but to the Europeans they will admit it. The Babi took four Testaments from me for distribution. How far they can be considered inclined to Christianity I cannot say. They have hardly had an opportunity of becoming acquainted with it. On the general rule, however, that all Babi's look with more favour on Christianity than Mohammedans, the presence of a Babi element is a favourable factor. (3) There is a considerable Gebar element in Yezd, the remnant of the old fire-worshippers. They have suffered great persecutions, and up to three years ago could be molested and insulted with impunity in the streets. But owing to the representations of the British minister in Teheran, and the liberality and firmness of the present governor, their condition has very much improved. They welcomed us heartily; were anxious we should come and see their school and place of worship; were willing to explain all about their re-

ligion, and respectfully listened to all I had to say. I could not help thinking that a great work might be done among these descendants of the old religion of Persia. (4) Last, but not least, the present governor is a very liberal and enlightened man, anxious to have a school, for which he begged me to provide teachers, and especially requested that either I myself or Dr. Bruce, with whom he is much befriended, should pay an annual visit to Yezd. And this is my opinion, that since we cannot send a special man there, we ought to provide for an annual (and not hurried) visit there. To gain Yezd would indeed be a great gain to the Mission in Persia.

2. Visit to Charmahal and Faridan.—I had to hurry back to Julfa from Yezd, in order to attend the annual examination of our school before it closed for the summer holidays. During these I paid a visit to Faridan and Charmahal, north-west of Ispahan. They contain only villages, many of which are inhabited by Armenians. The districts are very fertile, and might be called the granaries of Ispahan. They lie also considerably higher than Ispahan, and are in consequence considerably cooler in summer. You might find there a charming summer retreat, if only decent dwelling-houses were there. One great object I had in visiting these districts was that the Bible colporteurs had reported a general demand for schools existed in the Armenian villages. I went to judge for myself, and I fear their report was much exaggerated. In conversing with the elders of the villages I purposely avoided starting the subject. If they had it much at heart they would speak of their own accord about it. They did so only in two places. Once I mentioned the subject, of course they all said schools would be a capital thing, &c.; but when I pointed out that the Society would require some proof of their sincerity; that they would have to contribute something in some shape or other to their maintenance, they almost all drew back, pleaded poverty, &c. Only in two places did they promise a house (or at least rooms) for the school, and also a salary for the teacher. And even here I had my misgivings, how far the promise could be trusted. The condition of the Armenian villages is a very sad

one. The dense ignorance they perhaps share with the Mohammedan villages around. But they are the subject race, and till quite recently have had to suffer many and great hardships. The hand of the conqueror has been so hard upon them that every aspiration for something higher seems to have been crushed. Their religion has become a purely nominal thing; the priests are as ignorant as their congregations. There does not seem to be left even a remnant of those who "spoke often to one another;" who in the grinding oppression and abject poverty would all the more cherish as a rich and enriching treasure their Christian religion. And still one cannot help thinking of the words God spoke to Elijah in his despondency, that there were 7000 left who had never bent their knees to Baal. If we could only find these souls. In one thing my visit has done good, I hope. In some villages our colporteurs had been treated with scant civility; in one place turned out of house and village in deep snow; fortunately they found shelter under the hospitable roof of a Mohammedan. I everywhere spoke to the head-man of the village about it. In some cases he put the blame on the priest; in others he ex-

pressed his regret; and I think they will be left unmolested after this.

But although my visit was somewhat disappointing, it has not been disheartening. At times I felt the heart swell with all the dormant possibilities of the land. But our work must be for a long time yet a work of patience, for our work is to awaken the religious sense of the people. And, therefore, our strength lies in quietness. Our battles must be fought, not in the heated arena of religious discussions, nor yet in the elsewhere so promising field of education, but in the quiet chamber, on our knees. This is, of course, true of every part of the mission-field, but it is doubly true of ours. Our work is also a training for us. Here, perhaps more than elsewhere, we are taught (I trust we are learning the lesson) that we have to expect all and everything from God's bountiful hand. And that Spirit which breatheth where it listeth, and we cannot tell whence—nor yet when—it comes, will also breathe one day into the dry bones of the desert valleys of Persia. "And they who lived and stood upon their feet" shall be "an exceeding great army," for the Lord God has promised it.

NORTH INDIA.

From the Rev. H. Lewis, St. John's College, Agra.

*St. John's College, Agra,
November 25th, 1882.*

You will be glad to hear the number of students in the College has considerably increased. On the first occasion of the roll being called at which I was ever present, there were 391 names, now we muster 510. This surely is a proof that our mode of education is appreciated. For in spite of the superior attractions of the neighbouring Government college, where numerous valuable scholarships and prizes exist, as many boys come to us as go there. And this is done, too, without the patronage of any Rajah, or the smile of any Lieutenant-Governor. It has been accomplished by the blessing of God, and the good, sound work of devoted men. Truly, we have indeed entered into "other men's labours," for it is only the patient labour of faithful men in past years which has secured for St. John's College the esteem and confidence of the

Natives here. This, you remember, they showed in a very remarkable way, when, a few years ago, the inhabitants of Agra petitioned Government to continue to us the monthly grant Rs. 200, which it was about to take away. Thus it is clear that although the people here hesitate to worship the missionary's God, they are not slow to recognize and applaud his motives.

Frequently we are gratified by the spontaneous testimony of old students to the good done by St. John's College in past years. It was only the other day that the private secretary of a Hindu prince called upon us, and expressed his thankfulness for the benefit he had received within our walls. "Believe me," he said, "it has been only the principles of truth inculcated by the Christian teachers of St. John's which have preserved me from being drawn into the whirlpool of intrigue and lies that exists at my master's

court." Many other instances of a similar nature might be mentioned, but the above will suffice.

On August 10th we had an official visit from the members of the Education Commission, which has been creating such a stir in India of late. A large number of boys were present, and as the classes were in capital order I think a good impression was made. At least, Dr. Hunter afterwards informed me that such had been made upon him, and as he is the president I suppose his word is law. Several test questions were put to the various classes, and were satisfactorily answered, though, of course, with some little nervousness, which would have been absent under less trying circumstances. The new boarding-school was inspected too, and the encomiums passed upon its large, airy, well-built rooms, were "beautiful," "capital," "far too good for Native boys!" On taking his leave with the other members of the Commission, Dr. Hunter congratulated me on the promising condition of things, assuring me, as he did so, that we were doing "a great work."

One of our boarders recently did credit to the Bible instruction given at St. John's. He competed in a Scripture examination established by Mr. Budden for youths of all missionary institutions in the North-West Provinces, and succeeded in coming out far ahead of all others. This secured for him a monthly scholarship of Rs. 6. Another of our boarders received a first-class certificate in the same examination. I am deeply thankful for this success, as it shows that our boys are well grounded in Gospel truth. And on such a foundation what good superstructure may not be raised?

I have had several visits from both Hindus and Mohammedans here. And on each occasion an interesting, and, I hope, a profitable discussion was raised. The first was from a Brahmin out of employment, who came to sell a Bible he had. On entering into conversation with him, I found he had read part of the book, and was therefore acquainted with the nature of its contents. I asked him in what god he believed. He said, "The great God, the world's Creator." On questioning him further, I found he was at a loss to describe the character of his god, beyond his being

man's Maker. He could say nothing of the Divine Being as a father, and was surprised to hear me speak of Him as having a parent's concern and pity for His children. I proceeded to show him that the God whose glory consists in being only vague and big is of no use to man, since such a being stretches out no hand to be grasped, and lends no ear to hear. What man wants is not mere vastness, but love, sympathy, and help; and all this I told him the Christian's God abundantly supplied.

Speaking of Christ he said He was a "fakir," that is one who had lived a holy life. This started the subject of our Lord's divinity, which I tried to prove to him as well as I could. I could see, however, that my argument was not convincing, since it was negated by the silence, which his respect for the "bara sahib" maintained. The poor fellow was painfully deficient too in his knowledge of the springs of a virtuous life. He would have it that the source was the mere exercise of the will; not knowing, alas! that the will itself is corrupted and perverse, and that therefore everything proceeding from it must be vitiated also. This gave me an opportunity of speaking of the work of the Holy Spirit in man's heart; so that in the course of the twenty minutes I was with him, I was enabled to tell this Pharisee of the Hindu Pharisees something of each of the three persons in the blessed Trinity. Oh! that the triune blessing of love, grace, and fellowship may become his!

Another visit was from a Mussulman. He had imbibed liberal views, and was eager to do something to unite all men in one world-wide religion. As a small effort towards effecting this great end, he had composed a short pamphlet, which he proposed to print at his own expense, and distribute copies wherever he could. Before doing this, however, he wished to secure the favourable opinions of the representatives of the various religions, and therefore he came to me as a Christian minister to see if I would agree to the principles he had laid down. On examining these, however, I found they were of too decided a Mohammedan cast for me to accept. The chief thing which he insisted upon was the greatness of God. To say, "Allah akbar!" he declared was an act of the highest merit. He then went on

to say that all religions were from God, and that all, if sincerely followed, would lead to God. The great desideratum was tolerance and charity. The bigotry of the Mohammedans he deprecated, and said it was wrong. Holiness, he further added, might be obtained by abstinence from sin, and the practice of good works. Our conference lasted for several days, but no amicable conclusion could be arrived at. The incident, however, is worth mentioning, since it shows how much more open to truth Mussulmans are becoming. Their bigotry as a nation is stubborn, but it cannot resist the onward march of intellectual, moral, and spiritual progress which is going on throughout the whole of this land.

On August 25th, the first of a series of five lectures on Brahmoism was given in St. John's Hall, by Ram Chandra Bose, a convert of the late Dr. Duff. His subject was "The History and Lessons of the Life of Ram M. Roy," who you may remember was the founder of the new religion here, the

Brahmo Somaj. His next lectures were on "The Negations and Affirmations of Brahmoism," "The Aspirations of Youth," and "A Visit to America," the last being given at the request of Native friends in Agra. The meetings drew large audiences, there being from two to three hundred educated Natives on each occasion. I was very thankful to hear the subject so well and faithfully handled. We have a number of Brahmoist youths in the College, and no doubt the babu's exposure of Ram M. Roy's errors, and his exhibition of the real truth, had a healthy effect upon their minds.

I beg an interest in your prayers for St. John's College and the Christian Boys' Boarding-school. Both are powerful instruments for pulling down the strongholds of sin, and building up the kingdom of Christ. May God give us many visible tokens of the good done! And why should He not? Surely the days of conversion are not past.

GOND MISSION.

From the Rev. H. D. Williamson, Mandla.

Mandla, Dec. 12th, 1882.

In thinking of the past year's work, I feel that there has been much, very much, to encourage me, but at the same time it is exceedingly difficult to represent it in a letter, so as to convince you as well as myself that I have reasonable grounds for my encouragement. The fact is, that Annual Returns, with their list of baptisms and catechumens, can necessarily take no account of all those cases so well known and so cheering to the missionary, in which knowledge of the truth is gradually growing stronger and stronger, and worship of Christ as the Saviour, ignorant and partial though it may be, is surely expelling the old idol-worship from the heart. And amongst the Gonds there are many such cases. God alone knows when they will become actual enrolled members of His Church; but of this I am sure, that there are even now many who, in their ignorant way and according to their light, do offer up their daily prayer to our Lord Jesus Christ. And the nature of the people is such, that when once the reaping-time comes the harvest will be no scanty one; they

will come out in whole villages, as has been the case amongst the Kols and other aboriginal races. So that I can look on with faith and hope; hope, increasing every year, that our work will not be in vain in the Lord: may we only learn the lesson well, that "neither is he that planteth anything, neither he that watereth; but God that giveth the increase."

To take the different branches of the work in order.

1. With regard to *Schools*. The difficulties of Gond village schools have proved very many. The teachers want perseverance and energy, and the work is undoubtedly uphill and often discouraging. One of the schools has had to be discontinued, and in the other two the attendance has been small and fitful. Though the children are allowed to go to their homes twice a year, during the two harvests, yet their parents will not see the necessity of keeping them steadily at school during the rest of the year, but continually prevent their coming, sometimes for a couple of weeks at a time. As amongst the English poor, so amongst the Gonds, the children become bread-

winners so soon, that it is hopeless to persuade the parents to give up present gain for such an intangible thing as education; and until the children are paid by us, I am very much afraid that we shall never get them. We shall have, at least, to begin in this way, until the people learn to appreciate our schools, and find how useful it is for their children to be able to read and write.

In Hindu villages everything is very different. Twice have I been begged to send a teacher to live amongst them, and guarantees have been given me of regular attendance on the part of the children. If I had the men and the money I should be only too glad to accede to such requests, as these village Hindus are very simple and impressible, and much good could be done among them; but I have neither the one nor the other. Though such an extension of the work would seem to be rather beyond the lines of a Gond Mission, yet the influence of accessions from Hinduism in the district would have a great effect in encouraging the timid Gonds, and might help us much.

The unsatisfactory character of our Gond schools, as at present constituted, has led to the consideration of some other mode of working, and during the visit of our Calcutta secretary, the Rev. H. P. Parker, last November, it was decided, if possible, to start a Gond boarding-school, on the plan of those opened among the Santals, if a suitable site could be obtained. Such a site has been found in the centre of a large circle of Gond villages, about six miles from Mandla, and I shall hope to be able, in a year's time, to announce its establishment, and to tell you of the prospects of its success. There are many preparatory steps to be taken, such as the building of a school-house, &c., and choice of a suitable superintendent, so that some time must elapse before it can be got into anything like working order; but I think such an establishment will be just what is wanted, and I trust God's blessing may rest upon it.

2. With regard to our *Orphanages*. You will remember that the boys are located at Mangalpur, and the girls under my wife's care at Mandla. There is nothing particularly worthy of mention with regard to the former; the majority of the boys will probably take

to farming, whilst those who show any aptitude for learning are taken note of and trained with a view to becoming eventually small village schoolmasters, or, perhaps, readers. Two former pupils are already engaged in teaching, and a third, Phailbus, who managed the Samnapur school for three years, accompanies me in my tours as a preacher, in which capacity he will, I hope, be very useful, as he has a fair knowledge of Gondi, and is able to make use of it in his addresses. As regards the Girls' Orphanage, everything is most satisfactory. The matron, Ruth's mother, who had to leave for family reasons early in the year, has returned, and though there was a good deal of disorder during the interregnum, owing to the incapacity of the woman who took her place, all goes on smoothly now, and the girls keep well and happy. The Bishop of Calcutta has just paid Mandla a visit, and we were able to present sixteen candidates to him for confirmation, the majority of whom were from the orphanages: I have reason to hope that most of them will become regular communicants.

3. *The Native Church*.—The services are very well attended, and the number of communicants most encouraging.

4. Last, but not least, comes the *Itinerating Work*.—This is so important and so increasingly interesting that I feel myself altogether unable to do it justice in any account which I can give you. In whatever direction I travel, I find the same friendliness and the same deep interest. After perhaps a year's absence from a village, we revisit it, and find the name of our Lord Jesus Christ remembered by young and old, often more than merely remembered, worshipped; and when one sees the simplicity and the teachableness of these people, one longs for the Holy Spirit to be poured out at once in showers of blessing upon them, that the words which we speak to them may not only receive their willing assent as at present, but may reach their very hearts, and become "a well of water springing up unto everlasting life."

I was able this year to be out amongst them from November till the end of May, and for the greater part of that time had three Native helpers with me, so that, dividing off, as we always do, into two parties, we were

able to visit ten or twelve villages every day, and in that way reach on an average 500 or 600 people in the week. This may not seem very much, but it must be remembered how far apart and how small the Gond villages usually are, and also that during the times of harvest, village after village is found to be empty and no congregation obtainable. Our best time for preaching we generally find to be the evening, when the day's work is over: at that time we collect them all in the head-man's house, and when they are comfortably settled with a fire and the inevitable *chilum* (pipe), we give them a Gospel address, and afterwards I generally show them some coloured Bible pictures, which are a great delight to them, and are most useful, impressing on their memories what we have been telling them. Their remarks are most amusing: they are very much struck with Noah's long white beard, and with John the Baptist in fakir's dress; Daniel in the lion's den is, of course, a great favourite; and when they see the picture of our Lord's disciples loosing the ass and colt, they make the most wild guesses as to what the two animals are, the majority inclining to the belief that they are *sambur* (deer). I often wish for a magic lantern with Scripture slides, as it would be a grand thing to exhibit, but it is beyond our means to purchase, and I have no hopes of getting one unless some one in England will make us a present of it.

Among many other signs of progress may be specially mentioned the fact of the Gospel news spreading from village to village independently of us; and the testimony to this has been often given us in some such words as the following,—“We have not heard you speak before, but we have heard of your preaching. Is not Jesus Christ being preached all through the district?” Sometimes, when preaching in a new village, one is astonished to hear one of the audience say to the others, “Yes; Jesus Christ is the true guru, you ought to worship Him”: on inquiry, it turns out that he has heard us elsewhere, and he is surprised if we do not recognize him. Occasionally even the women come forward to speak for the others, and they are often by no means the least intelligent of our audience.

During one of my tours on foot, I

met with a very encouraging little incident, which may interest you. I arrived about mid-day on a Saturday in a village called Banguar, some sixty miles from Mandla, and as my custom is, inquired for the head-man's house, to find a lodging for myself and catechist. When I arrived there I found a convenient little hut attached to his house, which I saw would suit me capitally; so there we established ourselves. The owner, it appeared, had just left that morning to go to another village, eighteen or twenty miles away, and I feared that we should not see him; however, late in the afternoon he turned up, and having heard something of his history from the other people I was particularly glad not to have missed him. It seems that he had spent many years seeking salvation, and finding nothing to help him in the Gond religion, he had sought advice from some wandering Hindu priest, who advised him to leave his home and become a fakir. Accordingly he went and took up his abode just outside his village under a pipal-tree, where he lived and meditated for a whole year, being very highly revered in consequence as a devotee by all the neighbourhood, and especially of course by the Hindus. However, this gave him no peace of mind, and he returned to his household, and carried on his former work as head-man of the village. The day that I arrived he told me that it had been his intention to go away and be absent some three or four days, but that when he got about ten miles from home, something, he could not tell what, compelled him to turn round and come back again. When he found that a Christian *padri* had arrived in his village, he was as much convinced as myself that it was God Himself who had led him back, and he spent the whole of that day and the next with me, questioning and discussing. At our morning and evening prayers, and the Sunday services, he sat and listened with the deepest attention; and as he could actually read (a most extraordinary fact for a Gond), I was able to leave a New Testament and some tracts with him, which he most gladly received; and with God's blessing I do trust that he will be led out into the light of the Gospel. To show the simplicity of the people, and the little things which may influence them, I may mention what

this man told my catechist afterwards: he said to him, "Your sahib must be a true saint." "Why?" said the catechist. "Oh, because when I told him that his servant had been asking again and again for milk for him, and that I had done my best but could not get him any, he was not at all displeased, but said, 'Never mind, I can easily do without.'" It evidently did not need much to make a man a saint in his opinion! When we left on Monday morning he took a most touching farewell of us, and I am hoping and longing before long to see him again, when I trust to find him a believer in something more life-

giving than the hopeless worship of Hinduism.

In conclusion, let me remind you that I had the great disappointment of not receiving the man who was appointed in October for this Mission, whom I had actually gone down to Jabalpur to meet. Do let us have some one soon; every month is of importance, and no one needs a helper more than I do in this glorious field of work. May God direct you in the choice of one who has the mind of Christ, and who will not count his life dear unto himself to testify the Gospel of the grace of God!

TELUGU MISSION.

From the Rev. E. Noel Hodges, Noble College and High School, Masulipatam.

November 24th, 1882.

The year which I am now called to review has not, like the last, been marked by any great joy or sorrow, but I trust that steady, solid progress has been made. Last year I had the pain of recording the relapse of an old pupil after declaring his desire for baptism. What such a trial as that means none but those who have experienced it can possibly appreciate. At first one's natural impulse is towards anger rather than pity in such a case, till we remember that the wrath of man worketh not the righteousness of God, and that, after all, saving faith is *the gift of God*—"not of works, lest any man should boast." But yet, like St. Paul, to "travail in birth *again*" for such backsliders is hard indeed, and needs special grace, for which I crave your special prayers.

The Epistle to the Galatians, which I was reading last year with the F.A. students, gained fresh light and force to me from that occurrence. And, if I mistake not, it will be the universal testimony of missionaries to the heathen that the Word of God by its wondrous insight into human nature, and its still more wondrous scheme of redemption, is being fulfilled to their understanding, and in their experience, in many ways which are not so manifest in Christian lands. If we take the case of *liberty and bondage*, or the whole argument of Galatians, and read it in the light of Hindu Society bound down by the galling chains of caste and the traditions of the elders, we find in it new point and

meaning. How often has one heard confessions from boys and young men of the misery of this cruel bondage, who yet lack the faith to burst their bonds and take on them instead the easy yoke and light burden of Christ! Or take again the case of *hope*—one of the essential marks of the Christian religion. The Hindu must confess that his religion is "without hope," even as, in spite of all their gods and goddesses, it is "without God." Practically it is idolatry; philosophically it is Pantheism, and linked with this latter is the doctrine of transmigrations—"ages of hopeless end." Their final good is total loss of self-consciousness, absorption into the universal soul—in fact, annihilation.

Who can conceive a greater and nobler contrast to this than "the hope set before us in the Gospel"? Who can realize the joy of proclaiming it in such full measure as the missionary? Last night I was at the sick bed—I fear the dying bed—of one of my boys. I call him a boy, but he is the father of two children; the elder a girl of six years, who goes to one of Miss Brandon's schools; the younger a boy just able to walk. The whole family was gathered around, and his poor old mother was sobbing in an inner room—a painful instance of sorrowing without hope. I pointed to the many pictures of their gods adorning the walls of the room, and hanging just over his head, and asked if they gave any comfort or hope at such a season. The utter blank on the father's face was more than an

answer. Their gods are as dumb for power or comfort in time of need, as Baal was to his worshippers on Carmel. They have no message of light and love and peace for their poor deluded worshippers, and so I had a glorious opportunity of preaching unto them *Jesus*. Thank God, that through the influence of the Noble School, that name was not altogether strange or unknown in that family, and there was an open door for me at once to the hearts of all in that household, which otherwise would have been jealously closed.

This is the second time within the last few weeks that I have been called to the sick bed of pupils by their own desire. The former was a similar case to the present, and he died. He sent for me specially to come and pray for him. He was more than ordinarily attentive and impressed with the Bible lessons, and last year won a certificate of merit in the Peter Cator Examination. He had, moreover, renounced Hinduism, or at least idolatry, and had joined the Brahmo-Somaj. It is easy to understand this in a country where excommunication and social infamy attend baptism into Christ, who will not suffer any compromise with idols, whereas the Brahmoists, though they can talk well, have no "thus saith the Lord" to decide for them; and being led by human expediency, find it easy to adopt methods whereby they avoid the social ban. At the same time we may be glad to acknowledge the good they are doing in helping to overthrow the idols and to reform society. Civilization is not religion, nor material progress spiritual regeneration, but who would say that Theism is not better than Polytheism, or that to promote the re-marriage of Hindu widows was not better than to admire the Sutti, or that to proclaim the Fatherhood of God and the brotherhood of the whole race of men is not better than to believe in the caste system of Hinduism? It is education which has produced this wonderful revolution in India within the last twenty years. Hence the importance of maintaining our Christian schools and colleges, to press on the conscience of those who are thus awakened the only true and living Way to our common Father, and to exhibit

the Christian religion as the only catholic religion, wherein these men may see carried out in the daily life those great principles which they admire and profess, but lack the power to practise.

No Christian missionary has ever spoken out more boldly or truly than some of the Brahmoist orders of the evils of Hinduism. Witness the following quotation from Sivanatha Sastri, in a lecture given at Rajahmundry last year:—"There is no moral strength in the Hindu; no moral courage to do their duty; . . . cannot act out their convictions. . . . Entrust a Native with public business, and it is a matter of doubt if he will not turn it to his own advantage." Again he says, "The morality of the people depends upon the gods they worship. How can a man be righteous who is a worshipper of Krishna? It is the absence of the worship of the one true God that has made us weak, morally, socially, politically."

Such words would be natural in the mouth of an Englishman, but they are a sign of the times in the mouth of a Hindu, speaking as a Hindu to his fellow-countrymen; and though we might retort in many cases to such men, "Physician, heal thyself," yet there are some among them who are as giants of moral courage and integrity of life and sincerity of purpose when compared with those whom they thus address; and if in general they be found to talk well and much, but to do little, it will only turn for another witness to the necessity of a living Saviour, to communicate that power of a risen life, without which the world can never rise above its own dead level.

Colonel Olcott and Madame Blavatsky paid a visit to Guntur a short time ago; but they did not find sufficient encouragement to come to Masulipatam. The old lady has studied mesmerism and sleight of hand, and by that means has deluded certain into the belief that she can work miracles. Being determined opponents of Christianity, they would get a hearing anywhere. But as they pride themselves on occult philosophy, and on being purposely obscure, I do not think Christianity has much to fear from them. The readiness, however, with which Hindus take up anything that is

new, reminds one of the old Athenians as St. Paul found them.

We have had several very hopeful cases among our boys this year. One who was anxious to come I have thought well to keep back on account of his age. But though young, his mind seems quite fixed. Among the older boys, too, we have had tokens for good. One writes to me, "At times I

feel very happy at the thought of baptism. Please help me in this initial stage by making my mind steady to seek the way of salvation through Jesus." I think I can see a general softening of tone and manner, and certainly an increasing confidence in our good-will and affection throughout the school.

CEYLON.

From the Rev. E. T. Higgins, Cotta.

Cotta, Nov. 28th, 1882.

It seems strange to be again writing an Annual Letter about the Cotta district. It is nearly twenty years ago now since I was in charge of Cotta before. We were here, you will remember, in 1863-4. In 1865, when Jones' health broke down, we returned to the Kandian country to take up again for a time our old itinerating work. In 1866, when our dear brother Parsons died, we went to Baddegama for two years. From thence home to England for about two years, returning to Ceylon in 1870 to take charge of the Galle Face English congregation and the Singhalese work in Colombo. Then, when my health failed in 1873, we returned again to England, and after eight years of Association Secretary's work at home, with little prospect of ever returning to the mission-field, we find ourselves again at Cotta, in charge of the work and station, and giving our account of it for the past year. Looking back upon so long a period, and so many changes, how much cause there is to thank God and take courage, remembering all the good way whereby He has led us, "lo! these many years," and to commit all the future to His guidance and care, knowing that His way will always be the right way, and the best.

The state of things in the older portions of the Cotta district is not, I regret to say, very encouraging. Nearly the whole of the present adult male population, and a large proportion of the females of the villages near about us, must, in youth, have passed through our schools, and, as far as head knowledge is concerned, are acquainted with the truths of Christianity; but the mass of the people are still heathen, the professing Christians being a small minority.

In the newer and more recently occupied parts of the district, things are more encouraging, and there is more life and activity amongst the Christians. In the Mampe district the people have an organization amongst themselves for keeping up their Sunday-schools which is working well, and, by God's blessing, will do much good. Three or four of the leading members of the Mampe congregation, voluntarily undertake the duty of Sunday-school visitors; visiting all the Sunday-schools in turn, for three or four miles round. They also collect subscriptions, and have a Sunday-school festival, giving rewards to the most regular of the children, once a year.

Our Native Church is not in a flourishing condition as to funds. We have not fallen off for the last year or two, but we do not progress. Up to the end of 1881 the Native Church just paid its way, but the one-twentieth taken off from the grant to the Native Church at the beginning of this year, 1882, laid a heavy burden upon it, and we have not since been able to make both ends meet.

The general state of the Native Church in spiritual matters is certainly better than it was when I had charge of the district, twenty years ago. There is very little left now of the semi-heathenism which used to be so common and widespread in former years. The number of our adherents is indeed far less than it was then, but their state is far more sound and satisfactory as professing Christians. As I have just said, there is very little left now of the semi-heathenism (the outward nominal profession of Christianity, while secretly the belief and practise of heathenism were still clung to) which used to be so common amongst our congregations in former years. Remembering the battle which I had

when here before, to try and root it out, by getting rid of such semi-heathen members from the congregations, I cannot but rejoice in the different state of things which now generally prevails. But though semi-heathenism has been got rid of and our people, taken for all in all, are very much in the same state spiritually as ordinary village congregations in England, yet that is by no means all that we desire and long for on their behalf. Our people need "times of refreshing from the Lord" to bring about a true revival of His spiritual and real work amongst them, and I very earnestly ask the prayers of the Committee that they may receive it, and that speedily.

In the recently occupied parts of the district, viz., in the Liyanwela portions of it, there is more life and earnestness. The congregations there are made up of two or three families, who have been Christians for a long time past, but were, before we occupied that part of the country, living amongst the heathen without the means of grace (the oldest and principal man amongst them was baptized years ago by the late Mr. Daniels, the good old Baptist itinerating missionary). The rest are converts from heathenism brought in since we took the district up, ten or twelve years ago. The Christians of Liyanwela district show much more of the earnestness and life of recent converts, to whom the Gospel is a new light and brings new life. We are however now just entering upon the stage of opposition, and the heathen, incited by their priests, are keeping aloof from us, and doing all they can to oppose the progress of Christianity. It is a trying time with our people, and they will need your prayers.

Our evangelistic work throughout the district has been carried on during

the year. The Liyanwela portions of it on one side, and Colombo on the other, are the chief centres of this work. Our Liyanwela catechist engages largely in it, while the catechist and reader at Angampitiya (both partly maintained by the Henry Venn Fund) are almost entirely employed in evangelistic work. In Colombo we have two catechists stationed for evangelistic work there. They visit gaols and hospitals, and carry on street-preaching at the stations we have occupied for years past, viz., about the police-courts, and in the Pettah (Native town), and also a station more recently chosen, near the railway bridge and junction, in a part of Colombo called Maradana. The Mohammedans are often amongst the most attentive of our hearers, and many of them purchase tracts and books.

With regard to our village schools, I am thankful to say that they continue to prosper, as far as attendance and efficiency are concerned. There are in the district altogether twenty-two boys' schools, and twenty-nine girls' schools, and more than 2500 children and young people under instruction in them. This is a wide field for usefulness, and if our school teachers would only use their Christian knowledge rightly and earnestly, and try really to interest and win the children for Christ, how much might be done.

Our Girls' Boarding-school at the station prospers, and there are, thank God, signs that a spiritual work is going on in the hearts of some of the girls. The Cotta English School (the last remnant left of the old Cotta Institution) is prospering under the able guidance and teaching of Mr. William de Silva the head-master, one of Mr. Fenn's old pupils.

MAURITIUS.

From the Rev. C. Kushalli (Native), Port Louis.

*St. Paul's Parsonage, Port Louis,
November 28th, 1882.*

The pastoral work of the district has devolved chiefly upon myself, and has occupied a considerable portion of my time. The number of Native Christians in this district amounts to 355 souls. They live in various parts, and meet for divine worship in different places. The majority dwell in town and meet for

worship in St. Paul's Church, Plaine Verte. . . .

With reference to the evangelistic work, I am glad to observe that our efforts are not now attended with any such serious oppositions as we experienced in former days. The Hindus are favourably disposed towards us. I have had the pleasure of admitting eighteen into our Church by baptism. . . .

Central Prison.—By God's grace to this time, the Gospel is preached in the gaol, and listened to more or less attentively; some of the prisoners like to hear me preaching, some prefer reading, and others like to be taught. There are few among them who could read before they had been sentenced; most of them have learnt to read in gaol. I give them reading-lessons on Wednesdays, and a portion of the time is devoted to the study of the catechism. Six prisoners have been baptized during the year. A Mohammedan maulvi now attends at the Central Prison to teach the Mohammedan Alkoran. I am not afraid of this. The Lord knows how to spread His Gospel light among the idolaters, and many of them come to listen to me.

The prisoners have also the privilege of hearing sermons, and of receiving instruction in their native tongues. They are taught various trades, and when they are released they are able to work on their own account; and others easily find suitable employment. A few among them are hardened, and prefer prison life by trespassing the laws of the country. The Gospel is also preached to some of the female prisoners. These women, when they were living on the estates, showed their displeasure and unwillingness to hear the Word of God; but here they listen attentively, and ask me to expound to them more fully. . . .

John Ramphul was a criminal sentenced to death. Previous to his conviction he heard the Word of God preached by me in the gaol, on Sundays and Wednesdays, for a space of about six months. He was convicted on the 22nd September last. The officer in charge of the prison asked him on the day of his conviction, if he wanted any priest—Brahmin, Roman Catholic, Protestant, or any other creed. He said nothing on that day; but the day after he asked the officer to send for me. From that day, I and Mr. Samuel S. Singh went to teach him twice every day the Word of God, and showed him how repentance is required. He said, "I am undone. It was written in my forehead to commit such a vile act. Brahma has sealed it in my forehead; no one is able to efface it. It was destined that I should be hung." We

showed him the foolishness of the Hindus who censure God, and say that He is the Author of evil. We taught him that God is the Author of good, and wishes to see men walk in His ways and commandments, and enjoy over all His creation, and ever to praise and obey Him in this world; that He hates evil, and on that account He commands men to abstain from evil, as pointed out in His Ten Commandments. We told him that Satan is the author of evil, and that his desire is to mislead man by impressing upon him that God destined that man should do evil more than good.

After a week he understood the ways of God, and he acknowledged that Satan had made him to commit this vile act. Since that day he began to repent, and spent his time in the cell, reading the Word of God: subsequently he said, "Six months ago, I heard you, and have since found out the truth you taught us. I am now fully convinced that our Hindu religion is false, and was invented by the Brahmins, so as to have the superiority over all the other tribes. I am a Brahmin by birth; I have committed murder; I am a sinner, a great sinner, and have transgressed the commandment of God; I am undone; baptize me, that I may go to Jesus the Saviour of mankind, as the thief at His right hand was accepted by Him." Two days before his death (on Saturday) he pressed me to baptize him, which I did.

On Sunday night, I and Mr. Samuel S. Singh passed the whole night with him by comforting and reading the comfortable words of Jesus. He read his prayer and sang hymns. The following is one composed by himself:—

'Jesus is the Captain, lead me from this roaring sea.

For me Thou hast shed Thy blood;
cleansed me from my sins.


I am clinging to Thee; save me, save me.

Jesus, my Lord, my all, comfort me now," &c.

We prayed with him continually till eight o'clock in the morning. We prayed and comforted him, and he himself prayed, saying, "Lord, have mercy upon me, a vile sinner," &c. He was led to the scaffold, tied; there we knelt down and prayed. He said his prayers after me firmly; I blessed him and retired.

AN INTERESTING CONVERSION AT ALLAHABAD.

[We take the following account of the first-fruit from among the heathen gathered by St. Paul's Divinity School, Allahabad, from the Calcutta Localized Edition of the *Church Missionary Gleaner*. It was no doubt supplied by the Rev. W. Hooper, and is in effect a continuation of his communication published in our December number.]

HOSE who read with interest of the opening of this Institution on the 2nd February last, will be glad to hear that in addition to its proper work of training Native Christians for evangelistic and pastoral work, it has already had the honour of bringing to the Saviour one who may in a peculiar sense be considered the child of the Divinity School.

It was a happy suggestion of a Native brother, not in connexion with the Church Missionary Society, that the Hindi name of the institution, facing the street (along with names in English and Urdu), should be a word literally meaning "Abode of the knowledge of God." Very soon after it was painted, this attracted in four Sâdhús (Hindu faqirs), who were indeed athirst for the knowledge of God, and after an hour's deeply interesting conversation, left with a copy of St. John's Gospel, with God's word, it is hoped, in their hearts as well as their hands, to return to their home in the Agra district. Such cases are pre-eminently those of bread cast on the waters, not (probably) to be found till the great day when all secrets will be revealed. But in the case now to be mentioned, we are permitted to see the fruit much more speedily.

Early in May a young Káyastha, who for many years had, indeed, been dissatisfied with Hinduism, but scarcely knew anything of Christianity, and had obtained a few months' leave from his master, a Native merchant in the Central Provinces, to revisit his home in the Cawnpore district, was returning with his young wife, and stopped a few days at Allahabad on his way. One day he passed by, and saw the Hindi words, "Abode of the knowledge of God." Perhaps, thought he, I shall here at last find what I am seeking. He ventured in, and was providentially directed to the class-room where the Native Christian assistant master, an old Lahore Divinity School pupil, though a Hindustani, was expounding St. Matthew to the lowest class in the school here. He was much

pleased with what he heard, and the master invited him, when the lesson was over, to come to his house for more talk on the subject; this he continued to do for several days. His mind was full of objections to the doctrines of the Gospel as they were now unfolded to him; but his teacher's patient explanations, by God's help, removed them one by one. Gradually he came into contact with the other students. An innocent speech of one of them was a stumbling-block to him for a while. He had begun frequently to attend the chapel services; and one Sunday morning he stopped, unobserved by the officiating minister, to witness—of course only to witness—the Lord's Supper. This he could not make out at all; and on asking a young student what it meant, was told that it was "to quicken our love to Christ." "So Christians," he thought, "need eating and drinking to quicken their love to Christ!" But an Urdu booklet on the Lord's Supper, published at Lahore, was quickly helpful to dispel his doubts.

The brother, intercourse with whom was most blessed to his conversion, is not a student properly speaking, but an old man, a Brahman of the highest caste, who was baptized at Benares just about a year before, and followed the Divinity School to Allahabad, where he acts as evangelist, and is also a great blessing to the students. He has an intimate and very practical acquaintance with Hinduism from a long experience, and thoroughly knows those terrible corruptions and abominations in it which Europeans in general have so little knowledge of. So he soon completed the destructive work in our friend's mind. But he did much more than this. He presented to him a perfect pattern of the combination of Christian life with Hindu manners and customs, which, alas for their usefulness! so few of our Native brethren, even converts, present. This, the convert has since said, is what won him. Apart from this, the most unanswerable argu-

ments, the most persuasive exhibition of the beauty of Christianity, would have failed to convince him that it was not, after all, an English religion.

The Principal, who was rejoiced to see the Native brethren working so well, was the last for the inquirer to make the acquaintance of. When asked his reason, he said he was not worthy to come. This, in a Native, might easily have been mere flattery; but his whole manner belied such a supposition, and he appeared a singularly true inquirer. From this time he grew rapidly, and before May was over, all his difficulties were gone. He has said since, that he first thought that, having been born and bred in Hinduism, he would take two years at least before he could see his way to receive a new religion; but it was all done in three weeks!

Before the end of May he brought his wife, and occupied an empty house in the compound. She did not like this at all; but so ignorant was she, that she entreated him not to become a Mussulman! Towards the middle of June he expressed a decided wish to be baptized; and after still further probation there did not seem reason to delay the sacrament any longer than was necessary in order to ground him well in the doctrinal and historical principles of our holy faith; for his heart-reception of the truth had shot far ahead of his knowledge of its details. Before this, however, he had resigned his place at Nagpore, fearing that if he neglected his present opportunity it might not recur, and trusting to God to provide for his wants. He has since obtained a place as munshi in a Christian school; which supplies his wants, and yet leaves him ample time for attending the services and some lectures. He seems to have qualities which, with training, may make him an excellent preacher.

Humble as he is, he is remarkably bold. As soon as his baptism was fixed for Sunday, the 2nd July, he took every opportunity of inviting Hindus to come and convince him of what they must think to be his errors, before it was too late. Not a single pundit took the trouble; and those of his own caste only plied him with arguments of a worldly nature.

It had been greatly hoped that a font, the gift of the Chaplain of Darjeeling, would be ready for the occasion. But it was not; nor, indeed, were the building operations, which formed such a striking feature of the scene on the opening day, quite finished; such is Indian dilatoriness! But the Lord was present, we doubt not, with him who was giving up all for Him, and accepting him, and sanctifying him by His grace. Having a particularly heathenish name, he changed it, and took the name of Sadánand, which may be variously interpreted, "True joy," or "Everlasting joy." Certainly his countenance ever since shows that he has the former; may he be kept by the power of God to inherit the latter! The sermon on the occasion was, accidentally as man would say, the one of a course on the *Magnificat*, which expounded the words: "He that is Mighty hath done to me great things."

When he went home, he found the door of his own house fastened against him on the inside by his wife. Her conduct during the previous week, i.e. from the time she realized his intention, had been exceedingly trying—crying, refusing to eat or speak, and so on. But he had borne it with assured hope that she would come round. However, had she had the escort of a relative, she probably would have left him. Even after his baptism, when she had become much cooler, the unexpected appearance of a relative made us all fearful for the result. But instead of stirring up again the wife's anger, he took our brother's part, and said he had done quite right; and still maintains this attitude, notwithstanding the pressure put on him by his numerous caste fellows in the neighbourhood. And now the wife has come to express sorrow, and ask forgiveness for her conduct; and will begin a course of domestic instruction from a missionary lady, which, her husband hopes, may before long end in her also seeking baptism. Meanwhile he, as a new-born babe, longs for the sincere milk of the word, that he may grow thereby, and has of his own accord begun a course of private reading of the Scriptures—a chapter a day from each Testament.

THE LATE REV. DAUD SINGH.

[THE Rev. R. Clark, in our last number, mentioned that Dáúd Singh was baptized, nearly forty years ago, by the Rev. W. H. Perkins, then S.P.G. missionary at Cawnpore. The following letter from Mr. Perkins will be read with peculiar interest.]

To the Editor of the "Church Missionary Intelligencer."



EAR SIR,—I have read with deep interest in your this month's issue the extract from a letter of the Rev. R. Clark of Amritsar, in which he communicates many interesting details of the life of the late Rev. Dáúd Singh, of Clarkábád.

The facts mentioned in Mr. Clark's letter pertain to the good man's history as a Christian and a minister of the Word of God. Having known him before his baptism, and having worked with him after it, for several years, as my trusted catechist, I beg to submit to you a few particulars of his earlier life, and of the steps which led to his conversion. Should my narrative commend itself to your judgment, and you would give it place beside that of my dear friend Mr. Clark, the two papers together will afford a tolerably complete record of all that is known of Dáúd Singh since he first came under the power of Christian truth.

It was at my home at Sávádáh Kothé, Cawnpore, some time in the hot season of 1844, I think, that a servant came to my room where I sat reading, saying that two strangers wished to speak with me. On going into the verandah, I found myself confronted by two unusually fine-looking men, clad in very ample flowing garments of white bordered with red: each of them carried a handsome ivory-hilted dagger or poniard in his girdle,* and one of them held in his hand some Sanscrit manuscript, wrapped in yellow silk. They were profusely hirsute, being all unshaven, no razor having ever passed upon them. The one individual was considerably taller and stouter than his companion, being in a physical sense quite a model man; indeed, the appearance of both was interesting in the extreme. The shorter man of the two (afterwards Dáúd) was the scholar, reading and writing both his own language and Sanscrit. He was also, as I found afterwards, no contemptible poet. He at once proceeded, all unasked, to read aloud from his manuscript the attributes of female beauty—a theme on which I told him it was not necessary to dwell.

Their tale was soon told. They were both reformers, discontented with the Sikh profession of faith. They had become faqirs, and I conclude they had begged their way eastward from the Panjab, till they reached Cawnpore. Some one in the Panjab had given them a Christian tract, the teaching of which they so much admired that they determined to know more of Christianity. In this desire they called at several Missions on the line of the Grand Trunk Road, but complained that they could not make themselves understood; at all events they had rested nowhere till they presented themselves to me at Cawnpore.

Deeply interested in the appearance and purpose of my new friends, I proposed that they should remain with me awhile, that we might together inquire further into those truths, the bruit of which had already reached them; and to this proposal they assented. My house was isolated and inconvenient, and gave shelter, in addition to my own family, to an Asylum of Native Female Orphans. To receive these inquirers into my house was clearly impossible, nor was there any available accommodation near.

* Called "peshqabz."

Not wishing to lose sight of them, I proposed that they should lodge under the shelter of a large tree which grew in my compound, and there they spread their blankets and excavated their fire-places for cooking, finding there for some weeks a certainly airy and healthful abode.

I read with my two friends daily, and led them to the throne of grace; they attended our Sabbath services, and read the Holy Scriptures for themselves. I was at hand, if any difficulty arose, to do what I could to solve it. The result of this use of legitimate means was, under God's blessing, the confirming them in the Christian faith. They earnestly entreated me to admit them to baptism; so, calling together the Native Christians already resident, the Native Christian orphans, the judge and magistrate of the civil station, and one or two military officers interested in our work, I baptized my two friends by the names of Dáúd and Yunásán (David and Jonathan), now friends in the bonds of Christ, as they had previously been in mere natural affection.

For about two years, if I mistake not, Dáúd and his friend continued with me, looked up to with respect by all around. I appointed Dáúd my catechist and Scripture-reader, in which capacity he always accompanied me when I went to preach in the Native towns, where he also was wont to address the people with singular point and faithfulness. An attachment having sprung up between Dáúd and Alice, one of our Christian orphans, a good and well-educated girl, they were married in 1849, and occupied a cottage near us in the Mission compound.

Up to this point the experience of these two friends was concurrent; but here separation comes upon them. Poor Yunásán also wished to marry one of our Native girls; but as he was married already, having left a wife in the Panjab, we were, to our great sorrow, compelled to refuse his request. Grieved and disappointed, he left us, and seems to have resumed his former wandering life, teaching, however, a purer morality than before. Until I read Mr. Clark's letter I was not aware what had become of him; now that I know he is still in life, I would entreat all who may read his story to plead that he may yet be saved as a brand from the burning.

It would seem that there was an impression on the minds of the heathen around that these strangers were possessed of property. Again and again their brass cooking-vessels were stolen from their pillow as they slept; and in the case of Dáúd, on two occasions a band of robbers attempted to dig through the wall of his cottage at night. In the last instance, in resisting them, Dáúd was very severely wounded by a sword-cut on the shoulder, inflicted from behind by one of the band while Dáúd was protecting himself from four or five others, who, coming to a doorway in the compound wall, there stood at bay.

When in August, 1849, ill-health compelled me to return to England, I left Dáúd to act as catechist to my coadjutor, the Rev. J. T. Sleicher, hoping to return and resume my work in association with him. This, however, was not the will of God concerning me.

It is at this point that the letter of my dear friend, Mr. Clark, takes up Dáúd's history, carrying it on to its peaceful close. Aged and infirm, Alice, his widow, still survives.

With much Christian regard,

I am, dear sir, faithfully yours,

12, Calverley Park, Tunbridge Wells,
March 18th, 1883.

W. H. PERKINS.

LAUNCH OF THE "HENRY WRIGHT" STEAMER.



OUR readers will be glad to hear that the *Henry Wright* memorial steamer is now afloat. She was launched from Messrs. Green and Sons' yard at Blackwall on March 10th. Many of the Committee and friends, including several of the late Rev. H. Wright's family, assembled on the occasion; and in a bitter north-east wind and driving snow a little open-air service was held. The Bishop of Bedford's touching hymn, "For all the saints who from their labours rest," and the popular missionary hymn, "Hark! the swelling breezes," were sung, and prayer was offered by the Rev. Walter Abbott, Vicar of Paddington. Sir John Kennaway, M.P., whose interest in the C.M.S. East Africa and Nyanza Missions is well known, addressed the meeting in a few admirably chosen words; after which, Miss Agnes Wright, the eldest daughter of our dear and lamented friend, named the vessel, and as she flung the little bottle at its bows, the supports were knocked away, and the *Henry Wright* glided gracefully into the river, amid shouts of cheering.

Sir John Kennaway's speech was as follows :—

I have been requested to give an address on this occasion, but my words must necessarily be few. First because, as you know, tide waits for no man, and next because it would be cruel to detain you under these snowy skies, exposed to blasts that certainly seem to come straight "from Greenland's icy mountains." And indeed it would seem almost unnecessary that anything should be said to-day, when the memories of him whose name that vessel is to bear are so tender and so deep in our hearts, and when we see everywhere in the Missions the fruits of his labours and the evidences of his thoughtful care. But along with all this, the tide of human life runs so fast, and the press of daily work is so absorbing, that it may be well but for a few moments to carry our thoughts back to that sad August day when the Form of the Master came walking over the waters of Coniston Lake, to call to Himself the servant who was spending and being spent in His blessed service. What Henry Wright was to those who knew and loved him—to the Church Missionary Society—to the cause of Christ and His Church throughout the world—we can in some degree appreciate. What he was in that true simplicity and gentleness of character which he combined with faithful adherence to the truth, and with a power of saying the right thing and doing it, which, as has been remarked before, amounted almost to genius, I shall not here attempt to portray. It must be our care, each of us, to keep

alive these sacred memories as an example and an encouragement, to ourselves and to those who shall come after us, to walk as he walked, to work as he worked, and to follow him even as he followed Christ.

It was said on one of the greatest occasions of antiquity, "The illustrious dead have the whole world for their resting-place" [*ἀνδρῶν ἐπιφάνων πᾶσα γῆ τόπος*], and certainly, wherever the Gospel is preached by the agency of the Church Missionary Society throughout the whole world, there the memory of Henry Wright will be always honoured and beloved; but his friends could hardly be satisfied without giving practical expression to their sense of the loss they had sustained, by some tribute of remembrance and affection which should have for its object the active promotion of missionary work. What form their offering should take, and what should be the sphere of its operation, were felt to be questions to be decided by what might be judged to have been his desire. Queen Mary it was who said that when she died "Calais" would be found engraved on her heart; and so we might say it was with Henry Wright in regard to Africa. Africa had been the first object of Church Missionary effort, and to Africa attention was again chiefly directed during the time of his secretariat. In old days it was the West Coast where the work was carried on. Now the discoveries of Livingstone and Stanley, and the increased activity of our cruisers, had turned men's thoughts

to the East Coast. There was the call to Uganda, and the opportunities offered by the settlement of liberated slaves at Frere Town. We all know what has been done there; at what a cost of life the seed has been sown; how in spite of this—yea, rather, how in consequence of it—the fruit is beginning to show; and here then seemed to be the fittest sphere for the memorial of him to whose inception and to whose liberality the work was so largely due. But what as to the form to be taken? There was this to guide us. It was known that he would not have wished an accumulation of hoarded treasure, but something

which in its entirety should be giving effect and impetus to the carrying on of the work to which he gave his life. The *Highland Lassie* which Shergold Smith took out to the East Coast in 1876 was the gift of Henry Wright and his family, but the *Highland Lassie* is no longer sufficient for the work, and so the idea was taken up and began to grow which has found expression in that form of beauty about to spring into life which we see before us to-day, and which we hope would best have satisfied his wishes and his prayers as a means to the great end that "Africa may be won to Christ."

The following is a technical description of the steamer:—"Dimensions: length between perpendiculars, 80 feet; breadth, extreme, 16 feet; depth in hold, 8 feet 6 inches; draft of water, 7 feet 3 inches. The vessel is composite built, having iron frames and wood planking, principally of teak, the whole being secured with gun-metal bolts. The bottom is sheathed with pure copper. She has a teak deck, and all the wood-work above water is of that material to stand the heat of a tropical climate. She is divided into four watertight compartments—the foremost one in case of collision, the next for accommodation of crew (consisting of seven Natives and two Europeans); abaft this the machinery and coal; the after compartment being fitted for the accommodation of two ladies in a cabin, also a captain's cabin and a saloon. She will be rigged as a schooner." She was designed, and her construction was superintended, by Messrs. John Thompson and Son, engineers; and both Mr. Thompson and the builders, Messrs. Green, have taken a lively interest in the vessel and her future mission.

We are glad to be able to say that the steamer itself is now fully paid for; but about 1250*l.* is still wanted to place her, fully fitted up, at Zanzibar. Against this the Committee have voted 1000*l.* from the Society's General Fund, but it would be a great thing if, even now, special gifts were to make this grant needless. It will be seen from the Contribution List that Mrs. Wright herself has generously come forward and completed the cost of construction by an additional gift of 1000*l.* Grateful, however, as we are to her for this noble gift, she would be the first to wish us to remember that a large part of the 5550*l.* expended has come in small sums from all parts of the country, and indeed of the world. Sunday-school children, widows, domestic servants, and persons absolutely anonymous, have poured in their willing and loving contributions. Few of them can have known Henry Wright in the flesh; but they knew of his whole-heartedness in the Master's service—they knew that he in his measure could deny himself for the Master's cause as they have now done in theirs—and it has been an unfeigned satisfaction to hundreds of such to share in providing a steamer for the East Africa Missions which he loved so well. Their keen interest in the memorial has been witnessed by the numerous letters received from time to time inquiring when the steamer would be finished; and we are sure that many prayers will follow her to her distant station, and accompany her on her (we hope) many voyages up and down the coast. May she indeed be—if we may venture so to adapt the expression—"a 'vessel' unto honour, sanctified, and meet for the Master's use"!

THE MONTH.



THE arrangements for the Society's Anniversary are not complete at the time of writing; but among those who have promised to take part in the Morning Meeting on Tuesday, May 1st, are Earl Cairns, the Bishop of Saskatchewan, and the Rev. E. Lombe; and the Bishop of Ballaarat will preside in the evening. All four are well known as powerful speakers. The Address at the Breakfast will be given by Canon Bell. We have previously mentioned that the Archbishop of Canterbury will be present at the morning meeting, and that Canon Tristram will preach the Annual Sermon.

As announced in our last number, the Rev. Ernest Graham Ingham, D.D., was consecrated Bishop of Sierra Leone at the Chapel Royal, Whitehall, on St. Matthias' Day, February 24th, by the Archbishop of York, who was assisted by the Bishops of London, Rochester, St. David's, and Antigua, and the late Bishop of Sierra Leone, Dr. Cheetham. A most impressive sermon was preached by Canon Hoare, from Rev. xii. 11: "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." He applied the text to the victory of the cross at Sierra Leone, "won after one of the hardest battles ever fought in Christendom," and contrasted the condition of West Africa when the first two missionaries went out in 1804 with its present state—some fifty negro clergy on the coast—at Sierra Leone itself Christianity the national religion—a self-supporting African Church with 5000 communicants—the sixth Bishop now consecrated; and showed that the victory had been won by the very three powers named in the text, the Power of the Cross, the Power of the Word, and the Power of a deep self-devotion. The sermon is printed in full on another page.

THE annual Day of Intercession for Foreign Missions, the Tuesday before Ascension Day, will fall this year on May 1st, the day of the C.M.S. Anniversary. As any of the seven succeeding days may be observed, the Committee have fixed the following Tuesday, May 8th, for their own services in London. We earnestly trust that one or other of the eight days will be kept by all our friends. Both thanksgiving and prayer were never more called for. Papers can be had from the Church Missionary House.

THE Bishop of Mid China has appointed his brother, the Rev. Arthur E. Moule, now our missionary at Shanghai, to the office of Archdeacon. We are glad that the nineteenth C.M.S. missionary to receive that title should be our excellent brother who is now the Ven. Archdeacon Moule.

THE Bishop of Toronto, Dr. Sweatman, has remitted to the Society 71l. 11s. 10d. voted to it from the Mission Fund of his diocese. He writes that he circulates 650 copies monthly of the *C. M. Gleaner*, and 700 of the *Juvenile Instructor*.

LETTERS have been received from Mr. O'Flaherty and Mr. Mackay in Uganda, up to August 10th. The five baptized converts were going on satisfactorily, and others were asking for baptism. King Mtesa continued friendly. Mr. Hannington and his party were still at the south end of the

Victoria Nyanza on November 19th, waiting for their boat, but hoped to cross over soon.

MRS. HODGES, wife of the Rev. E. N. Hodges, Principal of the C.M.S. Noble College at Masulipatam, has been dangerously ill; but we rejoice to hear that she has been mercifully raised up almost from the point of death. She and her husband must, however, come home immediately.

THE Rev. Bernhard Maimon has arrived at Bagdad, and begun work in that historic city with much zeal and hope. The Rev. T. R. Hodgson, of Jabalpur, who was to have joined him ere this, is returning to England first under medical orders.

JUST sixty-one years ago, on April 20th, 1822, a young married couple from Wymondham, Norfolk, George and Martha Elizabeth Clarke, sailed from England to join the C.M.S. Mission in New Zealand. We reported Mr. Clarke's death seven years ago; and now intelligence comes that his widow entered into rest on Dec. 8th, within three days of completing her eightieth year. She and her husband were the first missionaries to occupy the afterwards well-known station of Waimate, which now gives its name to the Archdeaconry over which their son, Archdeacon E. B. Clarke, also a valued C.M.S. missionary, has presided for the last twelve years. The *Auckland Church Gazette*, which reports Mrs. Clarke's death, says:—

Though of a quiet and retiring disposition, she on more than one occasion showed remarkable courage. Once her house was surrounded by cannibals who had set their minds on killing and eating a young slave girl. Mrs. Clarke hid the child under her bed, locked the door of the room, and with perfect self-possession forbade the savages to enter. For the last eight years of her life she was rendered utterly helpless by rheumatism, being quite unable even to feed herself. But though at times she endured severe pain, she was never known to murmur. She was, in short, a living and very practical sermon, teaching by her life the lesson of cheerful submission, as she had formerly done that of activity in every good work.

The burial service was said in the Maori language, the greater part by a Maori, the Rev. Hare Peka Taua. This was at her own request. "I left my home," she said, "for the good of the Natives; I have spent my life amongst them; and I would like that they should carry me to the grave and read the service over me."

WE have also to report the death of Mrs. Spencer, wife of the Rev. S. M. Spencer, of Maketu, in the Diocese of Waiapu. She had lived and laboured in New Zealand forty years, and died regretted by all the Maori population of the district. The service at her funeral was read by the Rev. Ihiaia Te Ahu.

THE Rev. Raj Kristo Bose, Pastor of Trinity Church, Calcutta, reports the death of Jadu Bindu Ghose, the old man baptized a few years since by Mr. Vaughan, whose strange and touching history was told in the *C. M. Gleaner* of April, 1879, under the title of "A Fifty Years' search for Peace." Mr. R. K. Bose says, as Mr. Vaughan often said, that he was "a happy, devout, and God-loving man."

THE C.M.S. Native Christian Boys' Boarding-school and Young Men's Hostel at Calcutta is doing a good work. There are thirty boarders, most of them sons of respectable Bengali Christians, who pay for their main-

tenance and education. Most of these are pupils of the C.M.S. High School, but a few are undergraduates of the Calcutta University. There is a Christian head-master, Babu Parbati Charan Banerjee, who works under Dr. Baumann's supervision. There are three "monitors," "bright, godly, and earnest (Native) undergraduates, who have united themselves into a close triumvirate for the promotion of the spiritual good of their juvenile charge." These monitors hold a prayer-meeting with the boys every Saturday evening, teach them in the Sunday-school, and have compiled a Hymn Book for them, translating into Bengali such hymns as "A few more years shall roll," "Pilgrims of the night," "Just as I am," "Jesu, still lead on," &c. The last-named hymn is sung by the boys with particular enthusiasm.

THE Native Church of Lagos has established a society called "The Lagos Church Missions," similar to the one at Sierra Leone. Hitherto the missionary contributions of the congregations have come home to the Parent Society. Now they will be expended on the Native Church's own evangelistic efforts. The first public meetings, adult and juvenile, were held in the schoolroom of St. Paul's, Breadfruit, on December 6th. Bishop Crowther presided, and the Rev. James Johnson read the report, which announced that 1384 had been already raised. We heartily wish God-speed to the new society.

At Lucknow, on Christmas Day, a Hindu who heard the Gospel twenty years ago at a mission school was baptized, with his wife and three children, by the Rev. G. B. Durrant. This man had more than once made up his mind to be a Christian, but had drawn back. The death of two of his sons of cholera last summer was sanctified to his full conversion.

THE following very interesting account of the Annual Conference of C.M.S. missionaries, agents, and lay delegates of the Fuh-Kien Mission is condensed from the *Chinese Recorder* :—

The Annual Conference of the C.M.S. Fuh-Kien Mission was held in the American Methodist Episcopal Church, Foo-chow (kindly lent for the occasion). It commenced on Saturday, December 9th, 1882, and closed on Sunday, December 17th.

Two rich Chinese gentlemen placed a large *hong* (or house of business) at the disposal of the Conference for the accommodation of members from different parts of the province, for although the number present was not so large as the year before, owing probably to field-work and sickness, yet the interest and enthusiasm were in no way diminished, but rather increased.

On Saturday, December 9th, the Conference was opened by a Devotional Meeting in which many spoke of a few interesting events in their work during the year.

On Sunday morning, the Rev. J. R. Wolfe preached to a good congregation, and afterwards administered the Lord's Supper to about 150 communicants. In the evening the sermon was delivered by the Rev. Ting Sing-ki.

On Monday, both in the morning and afternoon, the catechists were examined by the missionaries in the Book of Exodus, and in the Gospel of St. Luke. In the evening the Rev. Wong Kiu-taik opened the subject, "Thy Kingdom Come."

On Tuesday, the morning and afternoon were again occupied by examination. In the evening, "The Power of Faith" (St. Matt. xxi. 21) was the subject introduced by Ting Chung-Seng, a catechist.

On Wednesday morning, the Rev. Ting Sing-ki opened a most interesting discussion on the subject of "Foot Binding," and it was well taken up by those present. The custom was, with but one dissentient voice, unanimously condemned. In the evening, the Rev. Ngoi Kaik-ki brought forward the subject of "Sanctification" (2 Cor. vii. 1).

On Thursday morning, the Rev. Ngoi Kaik-ki introduced the subject of

"Persecution and Matters of Law," when the meeting resolved that the catechists and Christians should do their best to manage these matters themselves, and should not call on the missionaries to interfere till the last moment. In the afternoon, the subject of "Schools" was brought before the Conference by the catechist Wong Seng-tau; and in the evening another catechist, Ling Seng-mi, opened the subject of "The Sympathy of Christ with His People" (Heb. iv. 15).

On Friday morning, "Woman's Work" was discussed; but as the Natives are rather reticent on this subject the speaking was left chiefly to the missionaries. Bible-women were felt to be of great importance. In the afternoon the Rev. Wong Kiu-taik, a medical practitioner as well as an ordained minister of the Church, brought forward the subject of "Medical Work," and was followed by another Native clergyman, the Rev. Sia Seu Ong, of Lo-Nguong, who spoke of the good effected in his district by the labours of Dr. Van Someren Taylor. In the evening the subject discussed was "Mercy" (St. Matt. v. 7).

On Saturday morning, a discussion took place on "Subscribing Money." The amount collected by the Native Church for the support of clergy and catechists during the year was compared with that of last year, and was found to be greater by nearly \$200. In the evening there was a *General Prayer-meeting*, the tone of which is said to have been equal to any similar meeting in a Christian country. At the close of the meeting, the Rev. Sia Seu Ong, of Lo-Nguong, told the Conference that his church was too small for the numbers attending, and that he was desirous of obtaining a large house which he might convert into a Mission compound; for this purpose he wanted \$2000, and asked his brethren to help him. A Chinese gentleman stood up and said he would give \$500; and before the room was closed Mr. Sia had promises for more than \$1100.

On Sunday morning, the Rev. W. Banister preached from Titus ii. 7, and the Holy Communion was administered afterwards to 190 persons. The sermon in the evening was delivered by the Rev. Sia Seu Ong, from St. John xiv. 16; and when Mr. Wolfe had added an exhortation to unity and love, this most interesting Conference concluded with the singing of the Doxology.

THE Bishop of Lahore thus describes a visit to the C.M.S. station at Hyderabad, in Sindh:—

I have to record a most pleasant visit to this Mission, between November 25th and 30th. One has still to regret that the spiritual "showers are withholden," and that of the two promises made to Abraham and the children of his faith, "Blessing I will bless thee, and multiplying I will multiply thee," the second has not *apparently* been fulfilled to the two missionaries and their worthy partners. The little band here seems to combine the special advantages supposed to belong exclusively to the missionary brotherhood and sisterhood *both*, with those that belong to the married missionary life, at its brightest, holding forth the purest domestic examples, to the great help of the flock.

On Saturday evening, the 25th, I met the Native flock at the mission-house (Mr. and Mrs. Redman's), holding conversations with three inquirers, and with various members of the congregation. It was an interesting evening. After tea I addressed them at some

length, on 1 Thess. v. 11—16, mentioning some cases in which valuable traits of character have appeared in Native converts at Rohtak, near Delhi, suggesting ingenious methods of working for Christ. I left with the Christians a "Kangra harvest song," copied last week out of the *Civil and Military Gazette*—forcibly reminding one of the words, "They joy before Thee according to the joy of harvest," &c.—which they were to keep by them to sing whenever God shall be pleased to grant them the harvest of souls we long for.

Mr. and Mrs. Shirt, during their sojourn in Cambridge and elsewhere, will be able to enlist many prayers. I trust that God will "make speed" to help His servants who trust in Him, and to grant a door of success as he *has* given a door of utterance.

Mr. and Mrs. Redman's diligent and steady progress in Sindhi gives much promise for the future, when the full "Ephphatha" is spoken. Indeed for the whole Native Church in the Punjab and

Sindh, the utterance to them of this one word from the Lord's own lips seems the one thing needed; all that is needed.

November 26th.—On Sunday morning, at 11.30, I baptized a young convert of Brahmin parents, whose uncle is a member of the Mission; and also the infant daughter of Mr. and Mrs. Redman, "May Theodora," given them to comfort them in part for the loss of a beloved and only son. Afterwards I addressed the Native flock on Ephes. ii. 19, 20, "Now, therefore, ye are no more strangers and foreigners," &c.

November 28th.—To-day I addressed the Mission High School for over three hours; giving most of the time to the seventh, sixth, fifth, and fourth standards, the first two being thrown together. Mr. Redman has almost an impracticable task in hand, in attempting to instruct profitably 180 boys (of

whom an unusually large proportion are in the upper classes) without an English or Eurasian master under him, and such a large body of non-Christian teachers. At Agra I fear I should have succumbed utterly under such a burden.

On the 29th, I spent an hour and a half in the Mission girls' school, which in point of numbers is an unusually flourishing institution. Of the instruction I cannot judge, not being a Sindhi scholar. One girl, after mastering the whole vernacular course, has asked to be allowed to stay a little longer to learn English—a very significant and hopeful fact. It would be sin to doubt that even this measure of Christian influence, diffused into so many homes, will produce results which will surprise the Church ere long. The singing of bhajans, and repetition of texts, were highly satisfactory.

THE Government chaplain at Ambala in the Punjab, the Rev. F. V. Knox (son of the Rev. G. Knox of Exton), had a collection in his church on Christmas Day for the C.M.S., which produced Rs. 400. The Rev. T. P. Hughes was the preacher. The Committee are hoping in future years to record the many local gifts of this kind in the Annual Report of the Society.

It is not often that one of the Society's students at Islington withdraws voluntarily after completing his course, either before sailing or shortly after reaching the mission-field; but in such a case the Society expects that the cost of his education and maintenance be refunded. As a matter of fact this is rarely done—no doubt from inability; and when it is done, and much more than done, the circumstance ought to be recorded. The Rev. J. B. Wheeler was educated in the C.M. College, and was in India for some months in 1861, after which he retired. In his case, however, there was no claim, as his resignation was on account of health. Yet at various times he has paid sums amounting to 315*l.* on account of the expense incurred upon him; and now he has transferred to the Society stock realizing 673*l.*, making a total of 988*l.*, which is a much larger sum than all the Society's outlay, including passages and outfit. It is needless to say that the Committee have received the gift with peculiar satisfaction.

P.S.—Since the foregoing was in type, we observe with much regret the death of Mr. Wheeler, on March 14th.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the completion of the *Henry Wright* memorial steamer. (P. 241.) Prayer for her safety and success in her future voyages on the East Coast of Africa.

Prayer for Hok-Chiang (p. 205); for the Pulayas of Travancore (p. 215); for Gaza (p. 223), the Persia Mission (p. 224), St. John's College at Agra (p. 227), the Gond Mission (p. 229), the Noble College at Masulipatam (p. 232), Cotta (p. 234), Mauritius (p. 235), Hyderabad in Sindh (p. 246).

Thanksgiving for recent conversions at Allahabad and Lucknow. (Pp. 237, 245.)

HOME WORK OF THE SOCIETY.

Bristol.—In February last, Mr. E. Mantle attended three Conferences of the Bristol and Clifton Church of England Sunday-school Teachers' Association, held in different parts of the city, and introduced the discussion at each of these; the subject being "How to interest our children in the Church Missionary Society."

Manchester.—The Quarterly Meeting of this Auxiliary was held on Monday, March 5th, at which there was a larger attendance than there has been for many years. The Rev. H. Sutton (Central Secretary) gave most interesting and valuable information about the recent action of the London Committee with regard to some difficult matters, and about the Society's work generally, and spoke hopefully of its financial prospects. The Revs. F. A. P. Shirreff (Punjab), W. J. Richards (Travancore), and N. Vickers (Assoc. Sec.) were also present.

On Monday afternoon, March 12th, the clergy of the Manchester and East Lancashire Association lunched at St. Saviour's Schoolroom, Chorlton-on-Medlock, Manchester. There was a large attendance of clergy. The Rev. E. H. Bickersteth (Hampstead) gave a very interesting address on "The Sources of Strength of the Church Missionary Society."

The Sixty-eighth Annual Meeting of the local branches of the Manchester C.M. Association was held in the large room of the Town Hall on the 12th of March. Mr. J. Rice, the Treasurer, occupied the chair. The Rev. W. Doyle read a preliminary statement to the Annual Report, from which it appeared that the total receipts from the Manchester and East Lancashire Association last year amounted to 5144*l.*, and that owing to the official year not yet being closed a balance-sheet would not be presented, but it was hoped it would be of a satisfactory character. Some progress had been made with regard to the formation of Juvenile Associations, and a very successful meeting had been held in the Young Men's Christian Association Hall. The Revs. W. J. Richards (Travancore) and H. Newton (Ceylon) gave very interesting details connected with their several spheres of labour. The Rev. E. H. Bickersteth, of Hampstead, also spoke. Sermons were preached in seven churches on the Sunday, March 11th, and at two churches on the following Sunday, the 18th.

Wellington Heath.—A Juvenile Association was formed in this small parish about eight months ago, when several boxes were given out. The results of the boxes for six months have been over seven pounds, and the entire proceeds for the parish have been "half as much again."

MISCELLANEOUS.

Berkshire.—From January 21st to 29th, sermons at Greenham and Appleton; sermons and meeting at Hungerford, and a service of song at Farington. Preachers and speakers, Revs. Dr. Seddall, J. B. Anstice, W. F. Lanfear (H.D.S.), and J. Hamilton (Assoc. Sec.). From February 18th to the 28th, sermons and meeting (annual) at Windsor (Parish Church and All Saints'); sermons at Deuchworth and Grove; and meetings at Woolhampton, Stanford Dingley, Lambourne (with magic lantern), and Little Coxwell. Preachers, Revs. Canon Gee, W. J. Smith, and J. D. Simmons (Ceylon). Speakers, Very Rev. the Dean of Windsor, Revs. J. Henderson, H. D. Monro (H.D.S.), S. Coles (Ceylon), and J. Hamilton (Assoc. Sec.).

Bristol.—During January, February, and March there have been meetings at Bristol (St. James's), Pilning, Abbot's Leigh, Clifton (St. Peter's), and Bristol (St. John the Baptist's); the chairmen being Revs. J. Hart Davis, W. S. T. Gompertz, W. Bulmer, J. Rooker, and W. S. Bruce, and the speakers, Revs. G. B. James and W. Clayton (Masulipatam). On February 12th, 14th, and 15th, juvenile meetings, with magic lantern, by Mr. Mantle, at Kingsdown (St. Matthew's), Bristol (St. John the Baptist's), and Clifton (Parish Church room).

Buckinghamshire.—On January 3rd, a meeting at Gerrard's Cross, by Colonel Van Heytheuysen. From February 4th to 21st, sermons at Brill, Boarstall, Emberton, and Sanderton; sermons and meetings at Olney, Towersey, and Bledlow; and meetings at Stony Stratford and Shebbington. Deputation, the Vicar of Emberton, Revs. J. Hamilton (Assoc. Sec.), and A. H. Lash (Tinnevely).

Cheeshire.—From January 15th to March 14th, sermons and meetings at Little Leigh (also juvenile address), Bredbury (and juvenile address), High Lane (and juvenile address), Stockport, Great Moor (and juvenile sermon and address), and Neston; meetings at Great Sutton and Liscard (St. Mary's); and sermons at Marple, Birkenhead (St. John's and St. Mark's), Stockport (Parish Church, St. Thomas', St. Matthew's, St. Paul's) with joint meeting. Deputation, Revs. S. Coles (Ceylon), E. Humble, J. W. Consterdine, A. P. Neele (H.D.S.), H. Burnside, and R. Palmer (Assoc. Sec.).

Cornwall.—On Jan. 21st sermons at Tywardreath and Tregaminion, with meeting at the former with magic lantern. Preachers, &c., Revs. S. V. Baker and J. R. Brown.

Cumberland.—January 31st, a meeting at Carlisle; and February 1st, at Rockcliffe. Deputation, the Revs. H. Sutton, C. B. S. Gillings, and N. Vickers (Assoc. Sec.). On February 27th, meeting at Blackford, by Rev. J. W. Richards (Travancore).

Derbyshire.—From Jan. 15th to March 14th sermons at Riddings (also juvenile address), Somercoates, and Doveridge; meetings at Derby (St. Paul's, St. John's, and St. Andrew's), Matlock (also address to boys in Trent College Chapel); sermons and meetings at Codnor (also juvenile), Darley Dale, Osmaston, and Pinxton. Deputation, Revs. S. Coles (Ceylon), J. E. Matthews, E. Latham, H. G. Mouro, H. M. Mosse, and R. Palmer (Assoc. Sec.).

Devonshire.—From January 21st to February 15, sermons at Whipton, Wanford, Gittisham, Tavistock (St. Paul's), Coryton, Axminster, Harracott, and Chudleigh; sermons and meetings at Loddiswell, Heavitree, and Tawstock; and meetings at Beer Alston, Totnes (juvenile), Ashford, Hatherleigh, Hembury Fort (address), Barnstaple, and Bramford Speke (with magic lantern). Preachers and speakers, Revs. J. Hennings, H. Townsend, W. Symons (H.D.S.), Preb. C. T. Wilkinson, J. Hamilton, G. D. Symonds, J. D. Thomas (Madras), C. J. Down (H.D.S.), and T. Y. Darling (Assoc. Sec.).

Dorsetshire.—From Jan. 21st to Feb. 5th, sermons at Long Crichel; sermons and meetings at Moor Crichel and Wareham, and a meeting at Tarrant Rushton. Preachers and speakers, Revs. W. G. Baker (Masulipatam), C. F. Phinn, H. Pelham Stokes, and C. T. Wilson (Uganda).

Durham.—From January 14th to March 12th, sermons at Whickham, Coundon (by Bishop of Durham: this village sent up 46l. 9s. 8d. during the year), Durham (St. Nicholas', by Bishop of Huron), Lyons, Castle Eden, Lanchester, Holmside, Hamsterleigh, and Heworth; meetings at West Rainton, Escomb, Dunston, Eab, South Hylton, and Burnhope. Preachers and speakers, Revs. H. E. Fox, Canon Tristram, and S. A. Pelly.

Hampshire.—From January 14th to 29th, sermons at Eastney; sermons and meetings at Bournemouth (Holy Trinity, St. Paul's, and St. Andrew's), Micheldever, Stratton, and Curdridge; and meetings at Crawley and Hutton. Preachers and speakers, Revs. E. H. Bickersteth, W. J. Richards, F. A. P. Shirreff, and J. Hamilton. Lord Cairns and Colonel Rowlandson presided at the Bournemouth meetings, and Lord Northbrook at Stratton. From February 9th to 25th, juvenile meetings with magic lantern at Highfield, Southampton, and Winchester, by Rev. J. Hamilton and Mr. Mantle; and sermons at Stockbridge and Ramsey by Rev. J. Hamilton (Assoc. Sec.).

Herefordshire.—In February, meetings at Kilpeck and Vowchurch; and sermons and meeting at Wellington Heath. Deputation, Revs. F. W. Davenport and R. Pargiter.

Isle of Wight.—On February 6th a meeting at Shanklin, and February 14th at Bonchurch (drawing-room) and Carisbrooke. Deputation, Bishop Cheetham and Rev. C. Tanner.

Kent.—On December 17th sermons were preached at Sandgate, Rochester, and Chatham; at the former by the Rev. E. M. Evans, and at the latter by Bishop Beckles and Rev. R. T. Dowbiggin (Ceylon). On January 7th, 1883, there were sermons at Headcorn, a juvenile meeting at Tunbridge on the 10th, and sermons and meeting at Dover on the 23th; the Rev. H. D. Hubbard (Assoc. Sec.), the deputation. From February 19th to March 15th, meetings at Sandhurst, Wittersham, Westerham, Bapchild, and Longfield. Deputation, Rev. H. D. Hubbard (Assoc. Sec.).

Lancashire.—From February 13th to March 13th, meetings at Bolton (St. John's), Bootle (Christ Church), Bolton (St. Matthew's), Wigan (St. Catherine's), Ormskirk (collectors), Horwich, Salford (Sacred Trinity), Liverpool (Edge Hill and St. Catherine's), Manchester (Anniversary), Todmorden and Salford (Christ Church); sermons and meetings at Whittle-Woods, Hindley (All Saints), Ormskirk, Newchurch-in-Pendle, Hindley (St. Peter's), Oldham, Didbury, and Darwen; and sermons at Aughton and Lathom. Preachers and speakers, Revs. W. J. Richards (Travancore), H. Sutton, F. A. P. Shirreff (Lahore), C. B. S. Gillings, S. Coles (Ceylon), N. Vickers (Assoc. Sec.), and others.

Leicestershire.—From February 4th to 28th, sermons and meetings at Bottesford, Harley, Plungar, and Ilstock; sermons at Gaulby, Stoughton, Markfield, Thoruton, Bag-

worth, and Heather; and meetings at Hinckley, Nailstone, Enderby, and Ravenstone. Preachers and speakers, Revs. Canon Norman (H.D.S.), H. Howlett, M. O. Norman (H.D.S.), T. J. Redhead, C. Eacott (H.D.S.), N. Challis, J. D. Thomas (Madras), and G. Furness-Smith (Assoc. Sec.).

Lincolnshire.—From Jan. 22nd to Feb. 28th, sermons and meetings at Welbourne, Leadenham, Boothby, Leverton, Leake, Louth (Holy Trinity), Grantham (Parish Church and St. John's), Heckington, Heckington Fen, Stoke, Skillington, Colsterworth, Great Ponton and Navenby; meetings at Canwick, Westboro', Dry Doddington, Reepham, Fulstow, Ludboro', Alvingham, Goulceby, Cherry Willingham. Deputation, Revs. J. F. Mills (H.D.S.), A. Strawbridge, H. Sutton, H. Newton (Ceylon), F. A. P. Shirreff (India), C. T. Wilson, R. Pargiter, J. C. Bagshaw (H.D.S.), W. C. Upton (H.D.S.), J. Watney (H.D.S.), and H. Fuller (Assoc. Sec.).

Northamptonshire.—During December, a meeting at St. Paul's, Northampton; sermons at Culworth and Aldwinckle; and sermons and meetings at Chipping Warden, Sngrave, and Easton Neston. Preachers and speakers, Revs. R. Tomkinson (H.D.S.), J. P. Sandlands, and G. F. Smith (Assoc. Sec.). In January (1883), sermons and meetings at Old and Clipton ("Half as much again"); and sermons at Walgrave and Marston Truwell ("Half as much again"). Deputation, the Revs. Dr. Seddall and G. F. Smith. From February 18th to 25th, sermons at Long Buckby, West Haddon, Buckby Wharf, East Haddon, Isham, and Overstone; sermons and meeting at Burton Latimer; and meetings at St. Giles', Northampton (juvenile), St. Andrew's, Northampton, and Creaton. Preachers and speakers, Revs. W. P. Mackesey, A. O. James (H.D.S.), R. C. Macdonald (Madras), E. J. Birch (H.D.S.), and G. Furness-Smith (Assoc. Sec.).

Northumberland.—From February 9th to March 4th, meetings at Howick (A. Grey, Esq., M.P., in the chair), Jesmond, Newcastle (St. Ann's and St. John's), Byker, and lecture at Whittonstall; sermons and meeting at Wallsend; and sermons at Ancoft, Chiswick, Westgate, and Killingworth. Deputation, Revs. Canon Tristram and S. A. Pelly (Assoc. Sec.).

Nottinghamshire.—From Jan. 22nd to Feb. 28th, sermons and meetings at Everton and Mison; meetings at Gotham, Hockerton, Upton, Cotgrave, Littleborough, Cottam, Rampton, Bleasby, Ruddington, Newark (Christ Church), Bramcote, Lowdham, Gunthorpe, Chilwell (contributions 15*l.* against 3*l.* last year), Nuttall, Arnold, Cinder Hill, Nottingham (St. Ann's, St. Jude's, St. Stephen's), Hyson Green (St. Matthias', also juvenile address), Old Radford (this association has risen from 36*l.* last year to 62*l.* 8*s.* this year), at St. James' and St. Philip's, address in Sunday-school by H. E. Thornton, Esq.; sermons at Sutton, Scooby, Lound, and Wollaton. Deputation, Revs. J. Stokoe, W. Metcalfe, I. Nicholson, J. Hamilton, F. A. P. Shirreff (India), W. J. Smith, H. Newton (Ceylon), Jani Alli (Bombay), J. Watney (H.D.S.), F. A. L. Melville (H.D.S.), Canon Tebbutt, and H. Fuller (Assoc. Sec.).

Oxfordshire.—In December, sermons at Bicester, Newnham, and Ipsden. Preachers, Revs. A. H. Lash, T. Kennis, and C. Stanwell. On January 3rd, a juvenile meeting at Goring Heath by the Rev. J. Hamilton. From February 4th to 27th, thirteen sermons and one general and three parochial meetings at Oxford; meetings at Thame (juvenile) and March Baldon; and a sermon and meeting at Stadhampton. The deputation, Revs. F. A. P. Shirreff (Lahore), W. J. Richards (Travancore), A. H. Lash (Tinnevely), and S. Coles (Ceylon). The Duke of Buckingham spoke at the Oxford Anniversary Meeting.

Rutland.—Sermons and meetings at Uppingham and Bisbrooke. Deputation, Revs. Prebendary Mason and H. Fuller.

Shropshire.—From January 21st to February 5th, sermons and meetings at Kemberton and Broseley; and meetings at Shrewsbury and Oswestry, with magic lantern. Deputation, Rev. R. Pargiter (Assoc. Sec.).

Somersetshire.—From December 17th, 1882, to February 13th, 1883, sermons and meetings at Hemington, Long Sutton, and Kingsdon; sermons at Hardington, Nailsea (Christ Church), with juvenile address, Poyntington, and Trent, with juvenile address. Preachers and speakers, Revs. H. G. J. Veitch, J. James, P. Hansell, W. B. Keer, and H. H. Streeten (Assoc. Sec.). Sermons have also been preached at Chaffcombe, Cricket-Malherbie, and the Brewers, by Rev. J. A. Allan (H.D.S.). From February 17th to March 12th, sermons and meetings at Catcott, Chilton, Cosington, Edington, Puriton, and Woolavington; a lecture at Biddisham, and meetings at North Wooton, Ashbrittle, and Merriott. Preachers and speakers, Bishop Beckles, Revs. W. W. Aldridge, W. C. Rowland, C. E. Unwin (H.D.S.), and H. H. Streeten (Assoc. Sec.).

Staffordshire.—From Jan. 15th to March 14th, meetings at Northwood (new parish), Burslem, Chebsey, Mayfield, and Newcastle (St. George's); sermons and meetings at Rugeley (also juvenile, with addresses to Bible-classes), Wordsley, Ellastone and Stanton, Birchfield, Leek, and Perry Bar; and sermons at Brockmoor, Thorpe (new parish), West Bromwich

(Holy Trinity, also to juveniles), and Penn. Deputation, Revs. Dr. Gardiner, L. Nicholson, J. D. Valentine (China), H. Sutton (Central Sec.), C. J. Hamilton, and R. Palmer (Assoc. Sec.).

Surrey.—During January, sermons and meetings at Farncombe, Shackleford, and Send; and a meeting at Ripley. Deputation, the Revs. H. D. Hubbard (Assoc. Sec.), and A. Isham (H.D.S.). On February 18th, sermons at Epsom, by Rev. H. D. Hubbard, (Assoc. Sec.); and sermons and meeting at Horne on March 4th and 5th.

Sussex.—In December, meetings at Colgate (also juvenile), and Haugham, by Rev. H. D. Hubbard (Assoc. Sec.); and sermons at Wadhurst by the Vicar. In Jan. and Feb., juvenile meetings at Ore and Hollington, with Magic Lantern by Mr. Mantle; sermons and meetings at Henfield and Cowfold; sermons at Lower Beeding and Rye; and a meeting at Wadhurst. Deputation, the Revs. W. J. Richards (Travancore), W. Clayton (Masulipatam), and H. D. Hubbard (Assoc. Sec.). On February 25th and 26th, sermons and meeting at Winchelsea; and juvenile meeting at Worthing on February 27th, by the Rev. H. D. Hubbard (Assoc. Sec.). From March 11th to 14th, sermons and meetings at Hastings and St. Leonard's (also juvenile). Deputation, Revs. R. Lang, R. T. Dowbiggin (Ceylon), W. S. Price, and H. D. Hubbard (Assoc. Sec.).

Warwickshire.—From Feb. 6th to 20th, meetings at Birmingham (Immanuel, also St. Clement's), Fenny Compton, Birmingham (St. Lawrence's, also St. Philip's, Blue-coat School), Saltley, and Ullenhall; sermons at Shustoke, Coleshill, Arrow, and Wixford; and sermons and meetings at Salford Priors and Bidford. Preachers and speakers, Revs. J. D. Thomas (Madras), T. C. Beasley (H.D.S.), S. Garrard, B. W. Stannus, A. Evans, and G. F. Smith (Assoc. Sec.).

Westmoreland.—February 2nd, a meeting at Buttermere, by Rev. N. Vickers. On February 28th, a meeting at Burton, by Rev. W. J. Richards (Travancore).

Wiltshire.—In February, sermons with juvenile address and meeting at Wilsford, and sermons and meeting at Woodford. Deputation, Rev. H. H. Streeten (Assoc. Sec.). From March 1st to 12th, a meeting at Codford (St. Mary's); a sermon at Warminster; and sermons and meeting at Bishopstrow. The Deputation, the Rev. H. H. Streeten (Assoc. Sec.).

Worcestershire.—During January, sermons and meetings at Norton and Old Hill; and sermons at Clent. The Revs. H. W. Atkinson, R. Palmer, and R. Pargiter the deputation.

Yorkshire.—On January 19th, meeting at Sutton-on-the-Forest. Speakers, the Revs. R. H. Maddox, H. M. Sanders, and W. H. Jemison (H.D.S.).

NOTES OF THE MONTH.

ORDINATIONS.

Foruba.—At an Ordination held by Bishop Crowther at Lagos on December 24, 1882, the Rev. E. S. Willoughby (Native) was admitted to Priest's Orders, and Messrs. S. Doherty and E. Boko (Natives) to Deacons' Orders.

North India.—At an Ordination held at Calcutta on February 18, by the Bishop of Calcutta, the Revs. W. A. Ball, H. Lewis, G. H. Weber, and K. C. Biswas (Native) were admitted to Priests' Orders.

N.-W. America.—Mr. J. G. Brick, of Canada, was admitted to Deacon's Orders by the Bishop of Athabasca, at Dunvegan, on October 8, 1882.

RETURN HOME OF MISSIONARIES.

Nyanza.—Mr. A. J. Copplestone left Uyui on December 4, 1882, and arrived in London on March 16.

China.—The Rev. C. B. Nash left Ningpo on January 18, and arrived in London on March 15.

DEPARTURE OF MISSIONARIES.

Foruba.—The Rev. J. A. and Mrs. Lamb left London on February 24 for Lagos.

DECREASE OF MISSIONARIES.

New Zealand.—Mrs. Spencer, wife of the Rev. S. M. Spencer, died at Maketu on Nov. 26, 1882.

The Rev. F. A. Hildner, many years C.M.S. missionary at Syra, Greece, died at that place on February 18 last.

ERRATUM.—The Secretary of the recent Missionary Exhibition at Norwich writes that we were misinformed regarding the appropriation of the profits; and that 360*l.* went to C.M.S., 47*l.* to the Missionary Leaves Association, and 37*l.* to the Zenana Society.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, February 20th, 1883.—The Committee took leave of the Rev. J. A. Lamb, who was returning with Mrs. Lamb to Lagos to relieve the Rev. V. Faulkner in the superintendence of the Interior Yoruba Mission. The instructions of the Committee having been delivered by the Rev. R. Lang, Mr. and Mrs. Lamb were commended to the favour and protection of Almighty God by the Rev. James Hamilton.

Mr. W. E. Oliphant, a student at the London College of Divinity, Highbury, having offered himself to the Society for missionary work, but desiring to work first as a curate at home for twelve months, his offer was accepted on that understanding.

A communication having been received from the Lagos Church of England School Board, regarding the new conditions laid down in the recent Government Educational Ordinance for grants-in-aid to schools, the Committee agreed, in accordance with those conditions, that the Society's school property in Lagos should be vested in trustees, who shall be local managers of the schools, provided that the deed shall reserve to the Society the proprietorship of the buildings, and secure that they be used for such purposes as the Society shall approve.

The Committee took into consideration letters from the Revs. J. R. Wolfe, R. W. Stewart, and L. L. Lloyd regarding the management of the district schools in the Fuh-Kien Mission. The Committee considered it highly desirable that the educational work throughout the Fuk-Kien Province should be in connexion with the Theological College, while yet the schools could not be separated from the Native Church Council or district Missionary. After full consideration they agreed that the pastoral schools be under the management of the Native Church Councils, and the evangelistic schools under the district Missionaries; but that the Missionaries of the College be charged with the inspection of both classes of schools, the salaries of the teachers being made partly dependent on the result of the inspection.

General Committee (Special), February 28th.—The Committee took leave of the Right Rev. Edward Graham Ingham, D.D., Bishop of Sierra Leone, about to proceed to his diocese. The Bishop was addressed by the Chairman (Sir William Hill) and the Honorary Clerical Secretary, and having responded, was further addressed by Bishop Perry; after which he was commended in prayer to the favour and protection of Almighty God by the Rev. J. Hawksley.

The Committee took into further consideration the case of the Rev. Walter Denning and the Hakodate Mission. Letters were read from Mr. Denning, indicating his intention to return and assume direction of the Mission and the ordering of the services, both Japanese and English, as before his disconnexion. The Secretaries reported that a "Special Japan Mission Committee," formed to support Mr. Denning, had intimated, through Professor G. G. Stokes, that they had determined to support him at Hakodate, but wished for an interview with the C.M.S. Committee, with a view to arrange some plan of harmonious action so as to avoid dissension; and that an interview had taken place between representatives of the two Committees. Proposals were now presented from Professor Stokes on behalf of his Committee, to which, after discussion, the Committee, in substance, fully agreed. The following Resolutions were accordingly adopted unanimously :—

1. That this Committee receive with satisfaction the proposals from the Com-

mittee of the Special Japan Mission, which, should the Rev. Walter Denning be ready to act on them, would avert those dissensions which his declared purpose had given cause to apprehend.

2. That should Mr. Denning be ready, in accordance with the desire of the Committee of the Special Japan Mission, (1) to effect a legal transfer of the land on which the church at Hakodate is built, surrendering the lease in favour of a nominee of the Church Missionary Society, so soon as arrangements can be made for that purpose, and (2) not to lay claim to the land as being in the eyes of the law of Japan the legal lessee,—the Committee agree that until the first of October next Mr. Denning shall be free to hold one service in Japanese and (should he desire it) one service in English in the mission church, independently or jointly by arrangement with a Missionary of the Church Missionary Society, on each Sunday and once on another day each week, at such hours as may be mutually arranged between Mr. Denning and the Missionary of the Church Missionary Society; it being understood, as proposed by the Committee of the Special Japan Mission, that on the first day of October this concession shall cease, and after that date Mr. Denning shall have no claim to the use of the church.

3. That any sum of money which Mr. Denning can show to have been contributed by himself towards the purchase of the land, or the building and furnishing of the church, be reimbursed to him; as also any sums contributed by his immediate friends, should they desire it.

4. That this Committee entirely concur with the Committee of the Special Japan Mission in considering it best, under all the circumstances of the case, that during the period of joint use of the church, the subject of the nature and duration of the punishment after death of the wicked shall not be discussed in the pulpit.

5. That instructions be immediately sent to the Society's Missionaries in Hakodate in accordance with the foregoing Resolutions.

General Committee, March 12th.—A letter was read from the Church of England Zenana Missionary Society in response to the request from this Society for a lady missionary to be associated with Mrs. Stewart at Fuh-Chow, accepting the proposal, in the confident hope that funds would be forthcoming which would enable the Zenana Society to carry it out without diverting any of its resources from India.

The Secretaries reported the launch, on the 10th inst., of the *Henry Wright* memorial steamer, when Miss Wright named the steamer, Sir J. H. Kennaway, Bart., M.P., gave an address, and the Rev. W. Abbott offered prayer.

On the recommendation of the Henry Venn Native Church Fund Sub-Committee, the following grants were made from the annual income of the Fund :—(1) To Native Churches, to assist them in maintaining their pastoral work : Sierra Leone, 90*l.* ; Niger, 60*l.* ; Madras Council, 20*l.* ; Tinnevely Provincial Council, 35*l.* ; Travancore ditto, 20*l.* ; Telugu ditto, 25*l.* ; Mauritius Council, 30*l.* ; total, 280*l.* (2) To Native Missionary Associations in connexion with Native Churches : Sierra Leone, 100*l.* ; Punjab, 20*l.* ; North-West Provinces, 60*l.* (viz., Gorakhpur, 20*l.* ; Meerut, 8*l.* ; Agra, 8*l.* ; Allahabad, 8*l.* ; Lucknow, 7*l.* ; Jabalpur, 9*l.*) ; Ceylon, Tamil Cooly Mission, 10*l.* ; Ceylon, Cotta, 15*l.* ; Fuh-Chow, 20*l.* ; total, 225*l.* Total of grants, 505*l.*

REPORTS, &c., RECEIVED FROM THE MISSIONS,

From February 19th to March 15th, 1883.

Yoruba.—Revs. J. Johnson, C. Phillips, and D. Coker (Annual Letters).

Niger.—Ven. Archdeacon Crowther (Report of the Delta Stations for 1882).

Palestine.—Rev. C. Fallscheer (Annual Letter).

North India.—Revs. R. J. Bell, J. Brown, S. Beera, W. Sido, B. Hasda, I. G. H. Hoernle, G. B. Durrant, A. Clifford, C. S. Thompson, and C. S. Harington, and Miss Ellwanger (Annual Letters).

Panjab.—Revs. J. Bambridge, A. E. Ball, J. S. Doxey, J. H. Knowles, C. Merk, Yakub Ali, D. Singh, A. Lewis, W. Jukes, H. Rountree, M. Sadiq, J. Redman, and Imam Shah (Annual Letters).

Western India.—Revs. Appaji Bapuji and L. Maloba (Annual Letters).

South India.—Revs. J. E. Padfield, J. Cain, M. Ratnam, J. Harrison, and A. S. Vores (Annual Letters); Mrs. Padfield (Report of Masulipatam Girls' School, 1882).

Ceylon.—Revs. W. E. Rowlands, J. G. Garrett, E. M. Griffith, J. Hensman, T. P. Handy, and G. Champion (Annual Letters).

China.—Revs. J. Martin, W. Banister, Sing Eng-teh, A. Elwin, R. Shann, Ll. Lloyd, and J. R. Wolfe, Bishop of Mid-China, and Miss Laurence (Annual Letters).

Japan.—Revs. C. F. Warren, J. Williams, A. B. Hutchinson, P. K. Fyson, and H. Evington (Annual Letters).

New Zealand.—Archdeacon W. L. Williams and Rev. W. Goodyear (Annual Letters).

N.-W. America.—Revs. S. Trivett, G. Bruce, and J. Sinclair (Annual Letters); Rev. W. Spendlove (Journal, June to Dec., 1882).

North Pacific.—Rev. A. J. Hall (Annual Letter).

Contribution List.

In the following list of receipts from Feb. 12th to March 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.					
Bedfordshire	30	0	0	Tyneham	2 10 0
Gravenhurst	1	10	7	Wool	1 0 6
Berkshire: Faringdon	55	0	0	Durham: Gateshead Fell	5 8 4
Maidenhead	54	1	10	Essex: Great Clacton	15 13 6
Wallingford	95	10	0	Lamborne	1 7 4
Wokingham: St. Paul's	12	17	0	Runwell	3 6 11
Buckinghamshire: Bledlow	5	11	3	West Ham: St. Thomas'	2 14 4
Brill and Boarstall	3	2	6	Woodford Wells	14 0 0
Denham	9	5	7	All Saints'	15 13 6
Haddenham	2	13	4	Gloucestershire: Charlton Kings	40 19 8
Penn Street	7	0	9	Cheltenham	400 0 0
Waddesdon	5	6		Forest of Dean	21 0 0
Wendover	43	4	4	Leckhampton	29 14 1
Weston Turville	6	6	0	Stroud, Borough of	266 12 3
Cambridgeshire: Cambridge Town,				Wick: St. Bartholomew's	11 4 3
County, and University	813	0	0	Hampshire: Bentley	11 2 3
Cheshire: Baddiley	7	11	4	Lynton	32 8 10
Higher Transmere: St. Catherine's	16	17	6	Petersfield	16 9 6
Timperley: Christ Church	36	17	10	Portsmouth	1 0 0
Cornwall: Liskeard	5	10	7	Southampton, &c.	130 0 0
Padstow	20	11	0	Winchester, &c.	200 0 0
Rame	3	10	0	Lale of Wight: Bonchurch	30 4 1
St. Paul	1	0	0	Carisbrooke	14 8 9
Treneglos and Warbetow	1	0	0	Sandown	10 10 0
Tywardreath	13	1	8	Shanklin: St. Saviour's	19 8 0
Cumberland: Abbey Town	3	10	6	Wooton	13 7 2
Cockermouth	23	15	3	Channel Islands: Guernsey	40 0 0
Derbyshire:				Hertfordshire: Boxmoor	8 1 7
Derby and South Derbyshire	250	0	0	East Hertfordshire	300 0 0
Gresley	13	10	2	St. Albans: St. Peter's	6 6 0
Milford	4	14	6	Kent: Ashford	5 10 9
Swadlinote	4	14	6	Blackheath	130 5 11
Devonshire: Devon and Exeter	200	0	0	Chislehurst: Christ Church	34 6 6
Millbrook	3	18	6	Gravesend: St. James'	32 14 0
Dorsetshire: Dorchester	12	8	0	Hoo: St. Mary's	3 14 9
Edmondsham	9	11	4	Knockholt	7 8 0
Little Bredy	51	10	0	Lamorbey	11 16 8
Litton Cheney	1	0	0	Lee	50 0 0
Long Bredy, &c.	45	1	0	South Kent	24 0 10
Lulworth	15	7		St. John's	5 5 0
Minterne Magna	5	9	11	Tunbridge Wells, &c.	2 2 0
Tarnworth	10	0	0	Lancashire: Bretherton	8 15 4
				Horwich	23 10 10

Lancaster, &c.....	33	0	0
Lathom Park Chapel.....	5	0	0
Liverpool, &c.....	464	18	11
Whittle-le-Woods.....	28	10	6
Leicestershire: Loughborough.....	243	3	6
Market Harborough.....	7	18	0
Pickwell.....	4	7	10
Piungar.....	2	4	8
Shephard.....	4	17	7
Lincolnshire: Edlington.....	9	8	3
Stamford.....	236	6	11
Middlesex:			
Bow: Parish Church.....	17	11	3
Brompton: Parish Church.....	8	0	4
Chelsea: Holy Trinity.....	179	7	10
Park Chapel.....	62	6	0
Ealing: St. Matthew's.....	23	1	7
East Acton: St. Dunstan's.....	33	11	9
East Twickenham: St. Stephen's.....	51	6	1
Harrow Weald.....	15	18	2
Highgate: St. Anne's.....	40	0	0
Hornsey: Christ Church.....	20	10	0
Islington.....	200	0	0
St. Saviour's.....	6	11	2
Kensington: St. Mary Abbots.....	52	6	6
Kilburn: St. John's.....	13	2	2
St. Luke's.....	16	9	0
Lower Edmonton.....	5	10	0
N.-E. London.....	30	0	0
Old Ford: St. Paul's.....	15	7	8
Paddington.....	1625	1	5
Ponder's End: St. Matthew's.....	6	12	0
Portland and Regent's Park.....	8	0	4
Seven Dials Church: Juvenile Assoc.....	1	16	4
South Kensington: St. Jude's.....	122	6	8
Spitalfields: St. Stephen's.....	4	13	3
St. Marylebone: All Souls'.....	235	19	10
Brunswick Chapel.....	17	7	0
St. Mary's, Bryanston Square.....	23	11	7
St. Mary's and Quebec Chapel.....	49	6	9
Stepney: St. Benet's.....	4	2	9
St. Peter's.....	4	4	4
Upper Edmonton: St. James's.....	15	10	2
Wembley.....	6	5	6
Westminster: St. Stephen's.....	7	2	6
Wood Green: St. Michael's.....	2	4	10
Monmouthshire: Pontnewynydd.....	4	17	6
Norfolk.....	410	0	0
Northamptonshire: Stoke Bruerne.....	8	0	0
Towcester.....	8	6	0
Nottinghamshire, &c.....	600	0	0
Oxfordshire: Henley-on-Thames.....	24	8	8
Oxford: St. Peter-le-Bailey.....	91	9	0
Rutlandshire: Exton.....	40	13	3
Uppingham.....	15	17	10
Shropshire:			
Albrighton, near Wolverhampton.....	8	12	10
Brocton.....	18	18	6
Lilleshall.....	11	4	6
Market Drayton: Emmanuel Church.....	4	16	2
North Lydbury.....	9	8	4
Somersetshire: Ashbrittle.....	12	8	0
Bath, &c.....	600	0	0
Brent Knoll.....	3	9	0
Bridgwater.....	64	16	7
Long Sutton.....	6	8	8
Pilton.....	30	17	4
Weston-super-Mare: Emmanuel Parish	3	6	0
Staffordshire: Alrewas.....	3	4	7
Biddulph.....	28	1	1
Bretby.....	6	2	7
Brierley Hill.....	8	12	6
Cheadle.....	12	2	10
Coven.....	10	0	0
Lichfield.....	80	0	0
Old Hill.....	69	5	6
Seighford.....	7	13	0
Stoke-upon-Trent.....	12	11	9
Suffolk: Mitford and Lottingland.....	100	0	0
Saxmundham.....	23	5	3
Surrey: Battersea: Christ Church.....	11	9	0
St. John's: Juvenile Assoc.....	2	15	10
Bermondsey.....	29	1	3
St. Andrew's Mission Church.....	1	4	1

Bishop Sumner's Mission Church.....	1	9	0
St. Augustine's.....	3	0	0
Brixton: Christ Church.....	122	10	6
Brixton Rise: St. Saviour's.....	23	0	5
Coulston.....	24	17	8
Croydon.....	270	0	0
Epsom.....	16	18	10
Ewell.....	27	14	3
Kingston, &c.....	20	0	0
Lambeth: Holy Trinity.....	5	17	4
St. Mary's.....	7	1	0
Mitcham: Christ Church.....	18	10	6
Norbiton: St. Peter's.....	45	6	0
Penge: Holy Trinity.....	100	1	0
Reigate.....	65	0	11
Richmond.....	110	0	0
Shackleford: St. Mary's.....	70	0	0
South Lambeth: St. Stephen's.....	90	1	6
Streatham: Immanuel Church.....	36	2	0
Surbiton: Christ Church.....	71	8	1
St. Mark's.....	8	16	0
Walworth: St. Mark's.....	13	16	1
Wandsworth: St. Mary's, Summers			
Town.....	27	1	6
Wimbledon.....	92	13	10
Sussex: Easebourne.....	17	6	6
Eastbourne.....	150	0	0
Frant.....	24	17	10
Lindfield.....	6	13	4
Rye.....	19	13	9
Silverhill: St. Matthew's.....	30	7	6
Wadhurst.....	36	13	9
Warwickshire: Arrow.....	5	11	5
Atherstone.....	67	11	9
Bidford.....	15	6	8
Birmingham, &c.....	500	0	0
Clifton.....	1	4	0
Colehill.....	27	15	2
Leamington.....	449	19	7
Wixford.....	1	10	7
Westmoreland: Appleby: St. Lawrence			
Wiltshire: Aldbourne.....	11	0	0
Calne.....	1	3	0
Chippenham and Neighbourhood.....	3	0	6
St. Paul's.....	18	14	7
Highworth.....	54	14	8
Lyddington.....	20	7	3
Neston.....	11	10	6
South Wrexall.....	9	19	9
Stanton Fitzwarren.....	1	1	7
Warminster.....	3	9	3
Winkfield: Parish Church.....	39	0	7
Worcestershire: Bewdley.....	5	0	0
Client.....	29	10	0
Inkberrow.....	28	8	7
Yorkshire: Bardsey.....	1	15	3
Bolton by Bolland.....	60	11	3
Bridlington Quay.....	2	11	0
Brough.....	40	6	1
Calverley.....	31	10	0
Darfield.....	100	0	0
Giggleswick.....	7	1	6
Grat Horton.....	25	0	0
Halifax.....	16	0	0
Healey.....	100	0	0
Holderness.....	1	19	10
Killinghall.....	42	15	0
Leathley.....	10	12	0
Long Preston.....	6	5	6
Masham.....	13	7	0
Middleham.....	60	0	0
Osley.....	9	4	6
Richmond.....	42	2	10
Ripley.....	110	0	0
Tickhill.....	58	0	6
Wetherby.....	12	1	0
Whitby.....	20	0	0
Wreassell.....	44	12	6
York.....	6	0	0
.....	378	0	6

ASSOCIATIONS IN WALES.

Brecknockshire: Devynock.....	10	14	0
Llangatlock and Crickhowell.....	45	18	1
Denbysshire: Llanrwst.....	6	0	0

Tre'nant District	6	0	0
Wrexham.....	18	19	2
Flintshire: Northop	7	12	1
Rhyl.....	44	12	6
Glamorganshire: Glandlyn.....	4	12	6
Llantrisant.....	2	11	0
Penarth.....	4	0	6
Porth Kerry and Barry	1	10	0
Swansea: Holy Trinity.....	38	5	1
Merionethshire: Llangower.....	1	15	6
Montgomeryshire: Churchstoke.....	10	18	6
Newtown.....	2	12	3
Pembrokeshire: Lamphey.....	1	0	0

BENEFACTIONS.

A. A. A.	500	0	0
A. B.	5	0	0
An Anonymous Friend	500	0	0
An Anonymous Friend, by Capt. the Hon. F. Maude, R.N.	250	0	0
Bonsfield, C. H., Esq.	20	0	0
Brown, Stewart H., Esq., Wavertree.....	200	0	0
Butler, Henry, Esq., Chipstead.....	5	0	0
Campbell-Colquhoun, Rev. J. E., Wester- ham.....	10	0	0
Credson, Robert, Esq., Ambleside.....	100	0	0
D. R. D.	125	0	0
"Firstfruits"	10	0	0
Foster, E. Bird, Esq., Cambridge.....	100	0	0
From Readers of <i>The Christian</i> , by Messrs. Morgan and Scott.....	39	15	0
From the Rev. J. B. Wheeler, a returned Missionary, who was a short time in the Mission Field, and who desires to refund to the Society the cost of his education, &c. (besides 31 <i>6</i> l. pre- viously paid)	673	9	0
Greenwood, Miss, Dewsbury.....	20	0	0
Hayes, Rev. T., Bath	5	0	0
Johnson, Mrs., Beckenham	5	0	0
Kent, R. G., Esq., by Rev. R. Gascoyne.....	75	0	0
Kinahan, F., Esq., Belfast.....	5	0	0
Knox, Mrs. H. Carnegie, Reading.....	12	12	0
Lloyd, Miss A. M., Hull.....	5	0	0
L. L. T.	25	0	0
Mackintosh, Mrs. Geddes.....	5	0	0
Methuen, Rev. H. H., Clifton.....	5	0	0
M. T. R., for East Africa.....	10	0	0
M. W.	150	0	0
R. D.	5	0	0
Rollings, Mrs. Chas., Hawkhurst.....	5	0	0
Sawyer, Mrs., Harrogate.....	10	0	0
"Subscriber" ("Half as much again")..	5	0	0
Woods, Wm., Esq., Brixton Hill.....	100	0	0

COLLECTIONS.

A. M. A. and L. F. A.	18	0	
Bow: All Hallows Sunday-School, by Mr. T. Osborne.....	5	0	0
Byron, Mrs. Mary, Sleaford (<i>Miss. Box</i>).....	1	7	0
Creasing Sunday-school, Children's Miss. Boxes, by Rev. H. C. Lory.....	10	0	0
Crowther, Miss E., Boys' Sunday-school Class, Ditton.....	11	6	
Epping Church Sunday-school, 1st class girls, by Miss Phipps.....	10	0	0
Evangeline, R. (<i>Miss. Box</i>).....	6	0	0
Fennie's, Miss, Ladies' School, Coal- brookdale, by Rev. J. P. Stephenson...	16	6	
"From a Miss. Box formerly collected in successively by two little sisters, now at rest together," by Mrs. R. Munro, Sen.	2	0	0
Hampton Wick: St. John's Sunday- school, Children's Services, by Miss Lack.....	1	12	6
Highfield Benevolent Society, by Mrs. F. Metcalf.....	2	2	0

Jones, Miss, Newnham-on-Severn, Miss. Box, by Mrs. Wood.....	12	0	
Powter, Elvina, Stratford, by Rev. H. B. Philips.....	11	7	
Robinson, Miss, Warrington.....	2	1	4
Stone, Mrs. E. A., Sherborne (<i>Miss. Box, 2 years</i>).....	1	12	8
Vine, Miss C. M.	15	0	
Watnough, Miss, Birkenhead (<i>Miss. Box</i>)	3	10	2
Watson, Miss L., Ealing (including "Half as much again").....	7	0	0
Young Men's Missionary Association at Messrs. J. & E. Morley's, Wood Street.	5	0	0
Wade, Miss Martha A., Skipton-in- Craven.....	1	4	0

LEGACIES.

Bolt, late Wm.: Exors., Messrs. H. G. Stevens and E. Kingsford.....	76	3	7
Buckle, late Miss Mary, of Cheltenham: Exor., Mr. W. Buckle.....	100	0	0
Cann, late Mrs. Mary Ann: Exor., Mr. H. Blake.....	15	0	0
Cox, late Miss J. E.: Extrices. and Exor., Misses F. C. and L. E. Cox and Mr. E. W. Cox.....	100	0	0
Fowle, late Miss S., of Market Lavington: Extrix. and Exors., Miss B. A. L. Lud- low and Rev. E. Ludlow and Mr. H. J. Legge.....	100	0	0
Glaves, late Mrs. Sophia: Exors., Rev. J. M. W. Piercy and Mr. H. Snowden.....	100	0	0
Harding, late Mrs. Mary, of Eastbourne: Extrix. and Exor., Miss E. Bayley and Mr. H. V. Tebbe.....	450	0	0
Johnson, late Mr. John, of Southport: Exors., Messrs. R. Jones & J. Turner...	90	0	0
Stewart, late C. P.: Exors. Messrs. J. Robinson and H. Chapman.....	50	0	0

FOREIGN CONTRIBUTIONS.

Australia: Sydney: St. Barnabas'.....	5	0	0
Canada: Toronto.....	71	11	0
France: Croix.....	9	0	0
Nice: Christ Church, Carabacu.....	1	7	9
Italy: Rome: Trinity Church.....	13	17	0
New Zealand: Christchurch.....	15	14	4
Nelson.....	11	11	0

BISHOP OF THE NIGER'S FUND.

Sydney: St. Barnabas' Sunday-school...	5	0	0
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EXTENSION FUND.

Croydon Association.....	166	11	3
Wright, Mrs. Henry, for Native Medical Missionary at Ea Salt	600	0	0

EGYPT, PALESTINE, AND PERSIA

MISSION FUND.

A Thankoffering from Two Sisters, Aber- gele.....	10	0	0
Coles, Mrs. B. H., Lyncombe.....	5	0	0
East Herts Association.....	140	14	6
Gabb, Col. and Mrs., Blackheath.....	10	0	0
Norfolk Association.....	50	0	0
Rev. J. F., "partial response to appeal for one-third more".....	10	0	0
Smith, F. C., Esq., Nottingham.....	10	0	0
Williams, W. J., Esq., Carmarthen.....	5	0	0

DISABLED MISSIONARIES' FUND.

Bickersteth, Rev. E. H., Hampstead.....	10	0	0
St. John's, Kent.....	5	0	0

HENRY WRIGHT MEMORIAL FUND.

Melville, A. B. Leslie, Esq. (additional)...	50	0	0
Wright, A. Leslie, Esq., Oxford.....	20	0	0
Wright, Mrs. Henry (for Construction).....	1000	0	0

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THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

MAY, 1883.

RESOLUTIONS AND LETTER OF THE INDIAN BISHOPS.



On the 29th, 30th, and 31st of January last, and 1st of February, the nine Bishops of the Church of England in India and Ceylon met in conference at Calcutta; viz., Dr. Johnson, Bishop of Calcutta and Metropolitan; Dr. Gell, Bishop of Madras; Dr. Mylne, Bishop of Bombay; Dr. Copleston, Bishop of Colombo; Dr. French, Bishop of Lahore; Dr. Strachan, Bishop of Rangoon; Dr. Speechly, Bishop of Travancore and Cochin; and Drs. Caldwell and Sargent, Assistant-Bishops to the Bishop of Madras. The result of the meeting was the adoption of a series of Resolutions, and also of a Letter, to be addressed, "in love and humility, to all of every race and religion" in India. It is due to the Bishops, most of whom are more or less closely associated with the work of the Church Missionary Society, to print these documents, which, coming from such a source, must of necessity have much weight, in the pages of the *Intelligencer*.—

Resolutions passed at the Conference of the Bishops of the Province of India and Ceylon, held at St. Paul's Cathedral, Calcutta, on the 29th, 30th, and 31st days of January, and the 1st day of February, 1883.

THE ENGLISH PRIMACY.

Resolved—I. That the Bishops of this Province desire, through the Metropolitan, to express their sympathy with the family of the late Archbishop of Canterbury, and to record their sense of the interest he took in all that concerned the welfare of the Province.

II. That the Metropolitan be requested to express to the newly-appointed Archbishop their thankfulness for his elevation to the Primacy, and their feelings of respect towards him as Primate of All England.

THE DIOCESE OF COLOMBO.

Resolved—That we would express to the Bishop, the clergy, and the laity of the Diocese of Colombo our sympathy with them in their present anxieties arising out of the altered relations between Church and State in the colony of Ceylon, and our desire to render them any assistance in our power; trusting that in all that may be done there will be due recognition of the bond which unites that Diocese to the other Dioceses of the Province; and in particular we would express our hope that, pending the complete organization of the Church in that Diocese, the Bishop, clergy, and laity will take order to secure that on the avoidance of the See no question may arise as to the method by which the vacancy is to be supplied.

THE FUTURE OF THE CHURCH IN INDIA.

Resolved—I. That, in the interests of all parties concerned, we feel bound to defend, as altogether sound, fair, and reasonable, the principle on which the State has hitherto contributed towards supplying spiritual ministrations to all Christians for whose welfare it is responsible; but that we are prepared to meet any new

arrangements which may be proposed for the adequate performance of that duty in future.

II. That all Christians in this Province and in our respective Dioceses, connected with that branch of the Holy Catholic Church commonly called the Church of England, to whatsoever race they may belong, are always to be regarded and dealt with as one body.

III. That we hold it to be of the highest importance, in order to preserve inviolate the deposit of Apostolic truth given us in trust, that we should maintain in its integrity the primitive framework of Apostolic order and discipline.

IV. That having heard and considered the reply of the Society for the Propagation of the Gospel to the Calcutta Resolutions of March, 1877, we would ask that Society to consider whether the Church in at least some parts of India has not arrived at a stage of development of her corporate life and Diocesan organization which might be held virtually to satisfy the conditions under which the Society expresses its readiness to transfer the management of its Missions to Local Diocesan Authority.

THE MARRIAGE LAWS.

Resolved—I. That the function of the Church in regard to all marriage legislation is to maintain in their integrity those principles which she has received from the revealed Word of God.

II. That loyalty to the Church demands that no minister of the Church shall perform any marriage which is prohibited by the laws or the authoritative interpretation of the laws of the Church; that no application to any individual Bishop to relax the law of the Church, by sanctioning the performance of a marriage so prohibited, ought to be entertained; and that we collectively disclaim any power to alter the law of the Church.

III. That it cannot be insisted upon as the duty of any minister of the Church to marry any divorced person, whether convicted of adultery or not, during the lifetime of the other party; while the marriage, during the lifetime of the injured party, of a person against whom adultery has been legally proved, constitutes an offence against the Church, both in the parties contracting it and in the minister performing it.

CATECHUMENS.

Resolved—That, in order to secure the adequate preparation of candidates for Holy Baptism, it is desirable that inquirers, at a certain stage of advancement, should, in accordance with primitive usage, be admitted with a solemn form of words to the order of catechumens; it being understood that the term "catechumen" means a person who has made a public profession of his willingness to bear the name and responsibilities of a Christian, and who is undergoing instruction with a view to baptism, but who has not yet been judged fit for baptism. The least, therefore, that can be required of him is a public renunciation of all idolatrous or other heathen practices; while, on the other hand, no definite profession of the Christian Faith is to be required of him as a qualification for admission to that order, nor should the sign of the Cross be signed upon him.

VERSIONS AND TRANSLATIONS.

Resolved—I. That it is desirable to enunciate principles to which all books claiming to be authorized versions of the Bible or of the Book of Common Prayer should generally conform.

II. That we agree, in the case of any version existing or new, to report to the Metropolitan on two points—First, the method of proceeding under which the book was made, and the principles which have been kept in view in the translation; and, secondly, the judgment of experts upon its accuracy and completeness.

III. That when such a report shall have been presented to the Metropolitan, the book shall not be taken to be finally authorized until a copy of it, with the report referred to, has been laid upon the table of a Conference to which all the Bishops of the Province have been summoned; except when the speedy publication of a particular version is so urgently called for that it appears advisable that it should not await the convening of such a Conference, in which case the Bishop or Bishops

principally concerned, with the assent of the Metropolitan, may forward the work, with the necessary report, for approval, to each of the Bishops of the Province.

Principles to which versions claiming to be authorized should generally conform.

THE BIBLE.

1. The English authorized version in the Old and New Testaments, or, in the New Testament, the revised version, should never be departed from except under obvious and admitted necessity; and in such case the force of the English should be noted in the margin.

2. The divisions of chapter and verse should conform as closely as possible to those of the English.

3. The custom of the Church in substituting "The LORD" for "Jehovah" should not be abandoned except in such passages and in those languages in which the ordinary term is manifestly inadequate.

THE BOOK OF COMMON PRAYER.

4. The Canticles and Psalms and the texts in the offices may be translated either from the Prayer-book or Bible version; and the order and number of the verses should be adhered to as closely as possible.

5. Where in the Collects or Rubrics ambiguous phrases or phrases capable of various interpretations occur, which the vernacular inevitably fixes to one or other interpretation, the English should be appended in the margin.

GENERALLY.

6. Proper names, theological terms, and common terms which have a peculiar ecclesiastical sense, should be retained either in their original form or else in their European or other ecclesiastical form, except where it is quite clear that the vernacular term is the precise equivalent.

This applies in particular to the word "Catholic," holding the position it does in the Creed.

A LETTER

From the Bishops of the Church of England in India and Ceylon, in love and humility, to all of every race and religion therein.

We, the Metropolitan and undersigned Bishops of the Church of England in this Province, address these words to all people of whatever race in India and Ceylon.

To our own flock, the members of the Church of England, we send words of greeting in the Lord, and we bless them in the name of the Father, and of the Son, and of the Holy Ghost: we assure them of our unceasing prayers for them, and of our desire to minister to them the grace of God, and to labour for their eternal good: and we earnestly entreat them to walk worthy of their calling, that so our Lord may be honoured in their lives and His purpose accomplished in their salvation, and also that by their example the blessed Gospel may be visibly set forth and commended to all, till all be one flock under the One Shepherd.

To all who name the name of Christ, though not in the Church of England, we send loving greeting, and pray that grace and peace may be with them, longing exceedingly to extend to them the right hand of fellowship, on the basis of catholic, that is, of primitive and Apostolic, order.

To all those, our dear brethren in the great human family, bound to us by that deep tie which knits man to man, where each may recognize in his brother man the image and likeness, however obscured, of the One Almighty and loving Father, we would address words of warmest love and greeting in His name, beseeching them to listen to the message which we bear to them from Him.

For we have a message for all.

Throughout the great scene of Indian society, Native and European, all is full of interest and inquiry and movement in spiritual things. Christians, lovers of Jesus, and desirous to be loyal to His truth, yet finding themselves divided among a distracting variety of religious organizations, are looking for a basis of union, and a standard under which they may gather. Among the non-Christian peoples the

popular superstitions, as they have been held by the uninstructed, are being displaced; and in movements more or less national the leaders of native thought are seeking to replace what has been outgrown by a revival of the ancient spirit or by new speculations.

Meanwhile all, whether Christians or not, are children of the One Father, who has but one Truth, if only they may learn it, and one Salvation, if only they may attain it, for all the souls that He has made.

Who is responsible to Him and to His children here for carrying to them His gift, and gathering them round His feet?

We thankfully acknowledge the great works of love and power, which have been and are being carried on in every part of the land by bodies of Christians not of our Communion. Yet we seem to perceive among these what we ourselves keenly feel—a sense of the loss which all sustain through separation. And we believe that the inheritance of Catholic truth and organization, which has come down to our times by the means of the Church of England, has come down in His Providence to our times for the good of all, and is especially fitted to meet His purposes for this land.

Holding therefore that inheritance not for ourselves but for all, we accept, in the name of the Church of England, this great responsibility. We offer, in His name, a rallying-point to Christians, and we offer to non-Christians access to those gifts of truth and grace, and of the means of cherishing these, with which God has entrusted us for India's sake.

We do not speak of ourselves. As persons we are nothing, but we humbly dare to speak thus of the great gift of which we are stewards, and which, through all the ministrations of the Church over which we are set, is dispensed to Christians.

Alike in Calcutta and in Lahore, in Bombay, Travancore, Ceylon, in Madras, Tinnevely, and Burmah, we proclaim one body of Truth as we have received it, with the Divine Scriptures from which it is derived, handed down through generation after generation of men whose lives it has sanctified. And along with this Truth, as the divinely appointed security for its continuing unchanged, we hand on, as we have received, the one framework of Apostolic organization which has preserved the Truth to our times. And we claim therewith to transmit, by the laying on of hands, the authority to preach this One Truth and administer the sacraments by which it is applied, as we ourselves have received that authority by laying on of the hands of those before us, to whom it had come down from the Apostles of Jesus Christ.

This Truth, thus preserved, administered with this authority, is God's gift to India by the English Church.

And we speak, in offering it, with no faltering voice. There are differences among the members of our Church, as there must be among earnest men; but they lie—and this is why they are so easily seen—upon the surface, and are insignificant in view of the essential body of truth which we proclaim with one voice. To that unity this our present utterance bears witness.

The Church to which we invite all is one Church for European and for Indian. Where there are differences of race and country, there may of necessity be differences in minor points of organization, but the privileges and the essential principles of the Church are the same for all. In her government and in her charities there is place for all. The Truth and the Order of which we speak are no exclusive possession of Englishmen, nor are they to be purchased only by conformity to English ways.

We do not aim at imposing upon an Indian Church anything which is distinctively English or even European. The Word, the Sacraments, and the Episcopal Ministry, these are unchangeable. They belong to no age or country: as they met the needs of Europe or of Asia many centuries ago, they will meet the needs of the India of to-day. But in regard to the conditions under which these are presented, the Church adapts herself, and we desire to see her adapt herself more and more, to the circumstances and to the tempers of every race of men; and from these, under the guidance of the Holy Spirit, her forms of service, her customs, and rules and institutions will take an impress. We trust that God has given this Mission to the Church of England, to give to India that pure Truth, and that divinely-appointed Order, in possession of which India shall work out her own spiritual life, bear spiritual fruit of her own, contribute her own spiritual gifts to the wealth

of the Universal Church of God. We trust that we, for our part, with our clergy and laity, shall have grace to be faithful to this trust; neither selfishly eager to impose anything of our own on those who join us, nor weakly ready, for the sake of winning adherents, to keep back anything that is an essential part of what we are commissioned to convey.

We speak not as men who wish to collect followers, but as ambassadors who desire to be loyal to the King who sent them, and to commend His message to those whom He addresses. We speak also in the love we bear, for His sake, to those whom He loves. It is He who says, by our lips, and by every ministration which is performed among us, "Come unto Me."

The Church of England has been qualified by Him to bear this message. For it may be truly said of that Church that she holds entire and uncorrupt the inspired Word of God, which is read and exhibited in continuous and systematic instruction to all her members; that she retains and uses the Three Creeds which she has inherited from the earliest times, and appeals to the testimony of the Councils and Fathers of the undivided Church; that she has, in the works of her own famous teachers, a rich store of accurate and philosophical divinity, rich as well in exegesis of Scripture as in the evidences of Religion, and the doctrine and proof of the Personality and Attributes of the Creator, so precious in view of the Pantheism which is deep-rooted in Indian thought; that she has ever been among the foremost in her witness to the cardinal truths of the Incarnation and Sacrifice of the Son of God, truths which permeate, like life-blood, every sentence of her authoritative teaching; that by her insistence on the life-giving Presence in all her ordinances of the Holy Spirit—an insistence conspicuous in the importance she attaches to Confirmation—she presents in its full proportion a side of truth which especially meets the needs of the present time; that as well in her less formal ministrations, where man carries direct to man the comfort with which he has himself been comforted by God, as in her offices—and these capable of indefinite adaptation and increase—for every occasion of man's life from the cradle to the grave, her religion is a religion of the home and of the family.

Charged with these blessings which we hold in trust, we invite, in earnest love, the confidence of India. We invite this confidence on the sole ground that God, in His Providence, has put these things in our hands and charged us to offer them to all alike. We know of nothing that should weaken the force of this our invitation and appeal, except our own shortcomings and those of our people. For these as we continually seek forgiveness from Almighty God, so we ask pardon from all those to whom our message has thereby been rendered less distinct; and we pray that the name of Almighty God may be glorified both in them and in us.

Finally, we commend all into whose hands this letter may come, to the guidance and grace of Him who is ready to lead them into all Truth, and bring them through a life of righteousness to everlasting salvation through our Lord Jesus Christ.

Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

EDWARD R. CALCUTTA (Metropolitan).

F. MADRAS.

L. G. BOMBAY.

R. S. COLOMBO.

J. M. RANGOON.

J. M. TRAVANCORE AND COCHIN.

R. CALDWELL (Bishop).

EDWARD SARGENT (Bishop).

Some important points are raised both in the Resolutions and in the Letter, which may require notice hereafter. On the present occasion we wish to say but little beyond the expression of our sincere hope that these utterances of grave and earnest men who fill high and responsible offices will receive the prayerful consideration of all to whom they are addressed. Of the Resolutions we will only now say, (1) that with regard to No. II. under the head of the Future of the Church in India, a good deal depends upon what is meant by "one body." It might be taken to mean what we could not possibly subscribe to. But we can scarcely doubt that, at the most, the expression is only used in the sense in which (for example) the Church of England, the Church of Ireland, and the

Protestant Episcopal Church of America are "regarded and dealt with as one body," that is, each entirely independent of the others, yet all in what is termed "full communion." This principle would allow, if necessary, of a dozen Churches among the vast populations of India, differing in internal organization according to the genius of the different races peopling the various countries (for the Panjab and Travancore, e.g., are in no sense one country); and it does not in any way prejudice the serious question whether English Bishops shall by and by be superseded by Native Bishops, or work side by side with them for their respective races—a question which involves a great deal more than we can now even indicate. (2) That, as regards the Resolution on Catechumens, it makes what will probably prove a valuable suggestion in districts like Tinnevely, or for the aboriginal tribes, or wherever whole communities come over at once; and it certainly endorses the C.M.S. practice of counting catechumens as "Christian adherents."

The Letter, though a less formal document, is of much greater real importance. It deals at considerable length with one great question, and aims avowedly at one definite object. That object, plainly, is to set forth in unmistakable terms the claims of the Church of England on the Christians of India. Is the Pastoral calculated to do this?

Now we have no desire to be captious about this or that phrase. With much of the substance of the Letter we are in agreement, and we will not now stay to point out sentences which we might wish had been expressed differently. But it is impossible to refrain from suggesting how much there is which the Bishops—even with the limited object they had in view—might have said, and have not said.

The claims of the Church of England are commonly based on three grounds. Two of these are frequently expressed, and that by Churchmen of a very different type from the bulk of those who support the Church Missionary Society, in the words "Evangelical Truth and Apostolical Order." The third is dwelt upon rather by statesmen and public speakers and writers—Working power and practical usefulness. Now of these three the Pastoral takes one, and virtually rests the Church's whole claim upon it. And that one is "Apostolical Order." We can quite understand that there were reasons for this. Recent discussions among the Native Christians in Bengal no doubt led the Bishops to think such a statement necessary. Nevertheless, even sinking all differences of opinion respecting the way in which this particular feature of the Anglican Church should be stated, we do regret, deeply regret, that so little is said of the others. Had the loyalty of the Church to the truth of God as revealed in Holy Scripture, and the perfect agreement of its standards of doctrine with that truth, been pointed out with equal plainness—and had the evidences, now everywhere so manifest, of its living influence in promoting the Kingdom of Christ and the salvation of men been set forth—the Pastoral would have been recognized by all as likely to prove a real power for good. As it stands, it can, we fear, scarcely fail to cause in many quarters misconception of what the Church of England is, and wherein its great strength lies.

But there is another point. Is the object aimed at in the Pastoral the noblest object which the Bishops could have aimed at? We cannot but feel that if it had been written rather from the standpoint of our common Christianity, dwelling on the love of God for His wandering children, on the great redemption wrought out by that love, and on the message of that love to the world, such an appeal from the Bishops must have had great weight with thoughtful Hindus and Mohammedans, and might have stirred up many Christians, English and Native, to more zealous efforts for the evangelization of those around them. But this would have necessitated the admission that God is sending His message to India—as a matter of fact, and whether we like it or not—by others as well as by ourselves. We are all at the present time rejoicing at the wonderful growth of Christianity in India in the last ten years, as shown by the recent Decennial Statistics; but it would be both unjust and ungenerous to forget that three-fourths of the Protestant missionaries, and more than half the Protestant Native Christians, do not belong to our communion. If these non-Anglican missionaries have not “transmitted,” and if these non-Anglican Native Christians have not received, what the Pastoral terms “the essential body of truth,” what becomes of the boasted progress of Christianity? But if they have, then a more cordial recognition of the fact on the part of the Bishops would, we verily believe, have been more honourable to the Church of England, and have tended in a far greater degree to commend her to the people of India.

There are some valuable words in the Letter about not “imposing upon an Indian Church anything which is distinctively English or even European.” But we cannot refrain from the inquiry whether, if, one day, it should be contended that the large word “anything” includes an English Metropolitan residing in the Palace at Calcutta, this contention will be allowed. We honestly believe that the Bishops do mean to allow it; but what is involved in it has to be faced, and that is something which is at present repudiated by the advocates of those principles which are most prominent in the language of the Pastoral. We do not wish, however, now to enter further into this question.

It will be observed that one weighty signature, that of the Bishop of Lahore, is not appended to the Letter. The reason of its absence is quietly and unobtrusively stated in a Pastoral just issued by Dr. French himself to his own Diocese; and we subjoin the paragraphs relating to the matter. It will be evident to every reader that the two paragraphs beginning at “VI.” are the actual words which he would have wished inserted in the Episcopal Letter; and had they been inserted, the very omissions we have noted above would have been (in part at least) supplied. We cannot sufficiently express our thankfulness that such a man as the Bishop of Lahore should have thus publicly vindicated the Church of England from being supposed to base its claims “merely on the conformity of its creeds, ritual, and orders to primitive models and Apostolic precedents;” and that he should not have been ashamed to “rejoice and praise God for the devoted labours

and successful ministrations of men and women of other bodies than our own : ”—

V. At the Synod of Bishops (nine in number) lately held in Calcutta, certain resolutions were arrived at unanimously, after careful and sifting discussion, on several of the leading moral and social questions of the day as touching our European and Native flocks. These resolutions will, I believe, be shortly issued. A joint-pastoral was likewise drafted; but its final revision and acceptance was not completed before I was obliged to hasten back to my diocese to complete the programme of visitations required before my departure for Persia. This in good measure accounts for my name not being appended to the Synodical Pastoral of Bishops, with the general tone and tenour of which I concur, and should doubtless have subscribed it, only with some few modifications and additions which it required, in my judgment, in order to represent the united mind of the Episcopate of India. With this abatement, I commend it to the attentive perusal of that wide circle of thoughtful minds to whom it purports to address itself, both Native and European.

VI. We would not be understood in commending our Anglican Church, *merely* to lay stress on the conformity of our creeds, ritual, and orders to primitive models and Apostolic precedents; but also on the restored life of which God, in His great goodness, has caused manifest signs to appear in the Church at home to its furthest extremities, as Wales and Cornwall. This we may thankfully attribute to the invigorating influence which a devout and zealous pastorate, under a confessedly able, energetic and pious episcopate, has exercised on the lay members of the Church at home; being themselves also reciprocally influenced by their loyal and generous co-operation. To this restored life we owe, under God, the growth and vitality of the Colonial Church, which has striven hard, and with some success, to supply the crying spiritual needs of European settlers and emigrants, and to reach the Native races outside its own borders. There were times when a deadening and depressing formality, and benumbing, sterile orthodoxy, seemed to freeze its very vitals, and paralyze its energies; but out of those, by the grace of God, it emerged again, and the work of the Spirit of God was exalted. A memorable succession of pastors and teachers was raised up, gifted of Christ with “*the Spirit of wisdom and revelation in the knowledge of HIM*,” to declare boldly our Lord and His Apostles’ teaching as to the deep necessity of conversion of heart to God; of the victory over the world which comes of being born of Him; of the power of the risen life of Jesus; of growing sanctification by the word of truth and the indwelling Spirit; and, withal, the faithful discharge of every domestic, social, and political duty; the surrendered will and consecrated life, which, following in His steps, who “*came not to be ministered unto but to minister*,” seeks not its own profiting, but the profiting of others that they might be saved. To this may be added its mission received of late years, both by press and pulpit, to awaken a livelier, yet calmer, expectation of the appearing and kingdom of our Lord and Saviour.

We are not insensible of, and do not hesitate to rejoice and praise God for, the devoted labours and successful ministries, of men and women of other bodies than our own. We must not shrink from assigning to our past sloth, lukewarmness, and faithlessness, many of the schisms and rents which we deplore; and may look hopefully forward to a day when, true evidence appearing of our repentings for the past and settled resolve, by God’s help, to strengthen the things that were ready to die, there may be again a gathering into the bosom of the Mother-Church of England of many of its sundered and estranged children: so that even movements like that of the Salvation Army, claiming for itself a sober and restrained liberty alone and not extravagant license, may find scope of most wholesome and energetic action within the pale of the Church itself; and being won back by conciliatory and sympathizing treatment, may be welcomed back to the hearth and home which has been (as I believe) needlessly and undutifully deserted.

We hope it is unnecessary to say with how much greater satisfaction we should have hastened to express unreserved approval of the Episcopal manifesto had we been honestly able to do so. It is with

unfeigned reluctance that we offer these criticisms. To several of the Bishops who have signed the Pastoral the Society is deeply indebted. There is not one who has not, in one way or another, and in greater or less degree, cordially co-operated with it. But the Church Missionary Society is the largest independent organization which the Church of England has in India, and it is impossible, therefore, to refrain in these pages from frankly, and we trust respectfully, pointing out what appear to us omissions in this very important document. We have done so very briefly, and with the consciousness that there are large questions behind which ought to be discussed. They may have to be discussed hereafter. In the meanwhile, we can all rejoice that while men's judgments differ, God's work goes on. His purposes cannot fail. His counsel shall stand, and He will do all His pleasure.

SIR W. MUIR'S "ANNALS OF THE EARLY CALIPHATE."

The Annals of the Early Caliphate. By Sir W. Muir, K.C.S.I., LL.D., &c.
London: Smith, Elder, and Co., 1883.



MOHAMMEDANISM is a subject which has been viewed in many various aspects, and upon which conflicting opinions are still entertained. Unlike other Eastern religions, which to the bulk of Europeans are merely names without meaning, Mohammedanism is a reality of which most persons have some sort of cognizance. They at least know that it exists, and they have some sort of conception of the chief articles of its creed. Theologians and learned men have debated its claims and commented upon its pretensions. It may therefore take rank among topics which are tolerably familiar. The cause of this is not far to seek. Although centuries have elapsed since hordes of Saracens and Turks have devastated Europe, the recollection of the fire and the sword which have been the converting agencies of Islam has not faded out of remembrance. The piracies in the Mediterranean which lasted up almost to the present time, kept this strong animosity alive. Cruelty and slavery were the means of keeping, not unnaturally, the name of Mohammed in detestation. For a protracted period, therefore, it was impossible to form anything like a dispassionate estimate of Mohammedanism. Even crack-brained enthusiasts never dreamed of apologizing for Mohammedanism; they swelled the chorus of indignation against it with as much extravagance, and, we might add, ignorance of the true conditions of the problem, as those who now go into ecstasies over it.

Now, however, that Mohammedanism has assumed pretty much the proportions of an extinct volcano, what is akin to pity has almost taken the place of dread. That phase of unreason which sympathizes with the weaker side merely because it is the weaker, and labours to find excuses for all its faults, is actively in operation. We cannot say that there is a general feeling of revulsion in favour of Mohammedanism, because it is not easy, so far, to abuse the common sense of mankind, but efforts are made to swing the pendulum which had been driven too far in one

direction, into the opposite side. What is in some cases infidelity, in others indifference to the paramount claims of Christianity, has fostered this delusion. It is a sort of mark of an *esprit fort* to vaunt Mohammedanism at the expense of other creeds. Meanwhile the professors of Islam are every day making a more sorry exhibition of themselves in the face of civilized communities. The inherent rottenness of the system can no longer be disguised, nor can it be easily palliated. The stern logic of ghastly facts is daily pouring fresh contempt on theories. While Christianity is perpetually extending itself, and purifying itself from manifold worthless accretions inconsistent with its genuine essence, Mohammedanism, its junior by seven centuries, is displaying itself in decrepitude, and multiplying vulgar and senseless superstitions foreign to the original simplicity of its creed.

However, nowadays Mohammed and Mohammedanism get a hearing. This is just and reasonable. All is found to be not so loathsome as it was once held to be. A commixture of good and evil is discoverable. Allowance is made for times of ignorance which existed after Mohammed and among his followers, as well as before them. Contrasts are drawn between Mohammedanism and the spiritual and moral condition of the nations with whom the followers of the Prophet came into contact, and these are not uniformly to the disadvantage of the former. Just credit is given to the genius of the founder and to the enthusiasm which called into existence a mighty and conquering power. The grandeur as well as the unwholesomeness of the system is admitted. Without, therefore, an absolute reversal of the former verdict, it has been much modified of late years, and we cannot help thinking that the truth has been more approximately arrived at. It has come to be acknowledged, and with justice, that the adherents of Islam "have had as great men and performed as considerable actions as any other nation under Heaven."*

As there are so many standpoints from which the subject can be viewed, it is but right that in handling the matter we should premise our own. We hold strongly to the opinion that Mohammed was especially raised up and sent forth by the hand of God to be the scourge of a debased Christianity, which had so far departed from the simplicity of the doctrines taught by our Blessed Lord and His apostles, that unless complete indifference to human affairs can be held to be the normal condition of the Divine government, some such intervention was indispensable. If Christians learned nothing else, they were at least by the fury of their adversaries taught that they had a faith to believe in and to contend for. The masses of professing Christians who apostatized, testified to the mere nominal hold which their religion had upon them, and to the fact that they could hardly be imagined to be the followers of a crucified and risen Saviour. The survival of Christianity when exposed to so fearful an ordeal bore equal witness to its Divine origin and inherent vitality. Even superficial readers of the Old Testament must be conscious that it was by such means that apostate Israel and Judah were at various periods of their history chas-

* Oockley's *History of the Saracens.*

tised and reduced to comparative obedience to God. The survival of essential truth in the Jewish Church may be largely traced to the oppressions of Pharaoh, to the incursions of Nebuchadnezzar, and similar instruments in God's hands, for the purification of His then Church. They were the appointed means of purifying discipline, and sometimes even of sorer judgments, as in the case of the ten tribes who were so heavily afflicted that no man can tell even at the present day precisely what has become of them. No student of ecclesiastical history can refuse assent to the painful truth, conveyed in the bitter sneer of the infidel Gibbon, "After the extinction of paganism, the Christians in peace and piety might have enjoyed their solitary triumph. But the principle of discord was alive in their bosom, and they were more solicitous to explore the nature than to practise the laws of their Founder." It is, then, in the light of a "scourge" that we think Mohammed should be viewed by those who extend their horizon beyond the fleeting events of time, and who are interested in watching the method and order of the Divine government, so far as man may be capable of discovering it. Churches, like nations, can only, so far as we can discover, be in their collective capacity punished or rewarded in this present dispensation. It is different with the individuals who compose them. There is, therefore, no reason to imagine that the Divine economy of government is essentially altered from what it formerly was. The Christian can, therefore, now that fear and oppression are removed, afford to talk upon the system of Mohammedanism, without passion or under resentment. He can look upon the founder of the religion and his successors much in the same light that he would look upon Nebuchadnezzar, or Cyrus, or Alaric. He can afford to admire the vigour of character, the display of power, the marvellous successes achieved by these mighty men, and can understand that there must have been elements of might, possibly of good, in their systems to have enabled them to succeed as they did in the erection of mighty dominions, and in the establishment of wide-spread influence. Whether Mohammed was wholly or in part an impostor, or whether he was purely an enthusiast and a fanatic, is in this sense comparatively immaterial. He did the work which he had been appointed to do; it was continued by his successors with varying fortunes, so long as was necessary. In the place of the fallen and persecuted Jew, who was then esteemed the filth and offscouring of all things, the Mohammedan stood forward as the vigorous assertor of the fundamental truth of which Israel had once been the champion and the depository. "Hear, O Israel, the Lord our God is one Lord." This truth was carried into the heart of idolatrous churches where it ran only too much danger of being lost sight of in the midst of a mongrel polytheism, and into the midst of nations ignorant altogether of God. It is sorrowful to think that this should not have been the work of Christianity, but it is intelligible that there was a necessity that it should be accomplished. Mohammedanism was the agency employed. With its sanguinary conflicts and foul licentiousness the Christian has no more to do than he has to adjudicate upon the merits of Belshazzar or Ahasuerus. He is not, however, to be expected

to view Mohammed as the Prophet of God, or his followers as the Faithful. They were nothing of the sort, except in the arrogance and self-sufficiency of their own assertions. When Khaled was held to be the "Sword of God" there was more truth in the claim. So is also the case with the famine and the pestilence.

The standpoint of Sir W. Muir, in the interesting volume which has given occasion to these remarks, is totally different from what we have been describing. We do not for one moment imply that he is in the slightest degree hostile to Christianity, of which he is and ever has been a distinguished and faithful adherent, or that in his volume a syllable derogatory to the paramount claims of Christianity can be discovered. The indifference, if we must for a moment use such a term, is not the indifference of infidelity, such as Gibbon, who was in reality steeped in prejudices, vainly attempted to assume. We would rather describe his book as written with a singular vein of impartiality. He has undertaken, and successfully, the rôle of a *raconteur*. A considerable amount of his material has been drawn from Arabian sources. He says indeed they are "purely Arabian," but he acknowledges help from other sources. We may, therefore, view his labours as an attempt to set before the English public what the Arabians thought of themselves, and of the early successes of the religion which Mohammed had established among them. If any intelligent and competent Mohammedan could have been found superior to the vulgar prejudices of his religion, and capable of writing in an enlightened spirit, this is the sort of work which might have been anticipated. Such a chronicler it would be hopeless to look for, and we are, therefore, thankful that the task has fallen into the competent hands of Sir W. Muir. The Mohammedan ought to be satisfied, and the Christian has no reason to complain. The latter, if judicious, will take up, as well as he can, the standpoint of Sir William, and he will follow with interest the splendid story of one of the greatest religious and political movements which the world has ever witnessed. He will view it in the freshness of its origin and the glory of its uprising, before the fatal defects, which even then displayed themselves, had power to mar the mighty work.

The story of the Book opens with the election of Abu Bekr as Caliph, or "Successor of the Prophet." This election is narrated with spirit, and forms a favourable introduction to the volume. It took place on the very day on which Mohammed breathed his last. Issuing from the chamber of death, Abu Bekr announced the fact, saying, "Whoso worshipped Mohammed, let him know that Mohammed is dead indeed; but whoso worshipped God, let him know that God liveth." Some sharp contention arose as to the successor, the citizens of Medina being anxious to elect the "Chief of Medina from amongst themselves," instead of from among the strangers whom they had sheltered; but the chief of Medina and the chief of Islam might not have been identical. At last Abu Bekr was accepted, and all did him homage. We may notice with interest what has been often conspicuous in the case of eminent men upon whom much depends, that they are unwilling to make provision for a successor. Certainly Mohammed did not in any effectual

manner. The selection of Abu Bekr seems to have been judicious. His first steps were to carry out the commands of Mohammed to the letter, although considerable risk attended this, especially after the death of the Prophet. Even while Medina was threatened, and indeed attacked, the force of Osama sent against the Syrian hordes was not recalled, but, by prudence and energy, the troubles were quelled. Upon this crisis Sir William remarks, that but for Abu Bekr "Islam would have melted away in compromise with the Bedouin tribes, or might have perished in the throes of its birth." We dwell upon this, because, although the matters were apparently trifling, the future of Mohammedanism was at stake in these petty events. For a year or more the forces at the disposal of Abu Bekr were engaged in reducing the malcontents throughout Arabia to submission. In these expeditions, Khaled, the son of Waled, began to make himself still more conspicuous than he had been. Sir W. Muir is inclined to rank him as one of the greatest generals in the world. "Over and over again he cast the die in crises where loss would have been destruction to Islam, but always with consummate skill and heroism, which won the victory." We cannot attempt to follow in detail the incidents of these early campaigns, or to recount the atrocities of the "Sword of God," which incurred the reprobation even of Mohammedans.

When the circle of victory was complete throughout Arabia, all was not content and satisfaction. Sir W. Muir shows how sullen and discontented the Arabs were, and how probable it would have been that by tribes mutually jealous of each other the yoke of Islam would have been shaken off, and Arabia have returned to its former state; but all Arabs were now to be riveted together by a common bond, "the love of rapine and the lust of spoil." In Sir William's opinion the notion that the heritage of Islam is the world was an afterthought. He holds that the idea had presented itself but dimly, if at all, to Mohammed himself. "His world was Arabia; and for it Islam was sent." The Prophet's dying legacy was, "See," said he, "that there be but one faith throughout Arabia." It was therefore due to circumstances rather than to design that any universal claim to empire was asserted, although it "was altogether in accord with the spirit of the faith." It is important to notice this, especially in contrast with Christianity, which although its warfare was intended to be of a very different kind from that waged by the followers of Mohammed, yet from the very lips of its Founder had a far more extensive vocation. "Go ye into all the world," the parting injunction of our Lord Jesus Christ, is a command which tells its own tale as much as "that there be but one faith in Arabia" indicates what was the aim and object of Mohammed. Under the pressure of necessity, Abu Bekr turned the discontented Arabians against the surrounding nations. These were nominally powerful, but were in reality weak and enfeebled by discord and luxury. The times were most propitious for aggression against them. Persia, which was the first to feel the fury of the invaders, and which in former times had been such a formidable enemy to the Romans in the plenitude of their power, was now in the last stage of anarchy. Again we must decline to

follow the incidents of the campaign, which must be consulted in Sir W. Muir's well-written account of them. In A.D. 634, contrary to the wishes of Abu Bekr, who did not wish offensive operations to be undertaken against the Romans, his generals involved him in hostilities which were at first attended with partial defeat and indecisive skirmishing. Khaled, however, was transferred to Syria. He made a most extraordinary and successful march across the great sea of red sand constituting the Syrian desert, quickly subduing Tadmor, and striking terror into all around. Sir W. Muir draws a spirited comparison of the Roman and Moslem armies which were now coming into serious conflict with each other. All ancient discipline had not utterly perished from the Roman forces, but the fealty of the Syrian Arabs was lax and loose; their social and ancestral associations were in full accord with their brethren from Arabia. "Christian in name, the yoke of their faith sat (as it still sits) lightly on them. Indeed, throughout the Empire Christianity was eaten up of strife and rancour. With Bahan came a troop of monks and bishops, who, bearing banners, waving aloft their golden crosses, and shouting that the faith was in danger, strove thus to arouse the passion of the army. But the passion roused was too often the scowl of hatred. Bitter schisms rent the Church, and the cry of the orthodox for help would strike a far different note than that of sympathy in the Eutychian and Nestorian breast." The forty thousand Moslems were stronger than two hundred and forty thousand of the enemy. By the skilful generalship of Khaled the decisive battle of Yacusa was won, which decided the fate of Syria. We are told that in the fatal chasm Yacusa (about thirty or forty miles above where the Yarmuk falls into the Jordan at Gadara), one hundred thousand men were engulfed. But the victory was purchased at heavy cost.

Meanwhile, Abu Bekr was passing away, or rather had passed away; for on the battle-field of Yacusa a messenger from Omar had brought to Khaled the news of the Caliph's death, and of his supersession. He had by an ordinance appointed Omar as his successor. "The same companions that bore the prophet's bier, bore also that of Abu Bekr, and they laid him in the same grave, the Caliph's head resting by his master's shoulder." The verdict of Sir W. Muir on Abu Bekr is remarkably favourable. He was mild and gentle, simple and frugal, temperate in his life, but lacking in strength and decision, and not possessing the keen and stern sense of justice of his successor. He argues further that Abu Bekr's belief in Mohammed was a strong evidence of the latter's sincerity. "Had Mohammed been from the first a conscious impostor, he never could have won the faith and friendship of a man who was not only sagacious and wise, but simple and sincere."

When Omar succeeded to the Caliphate, A.D. 635, the wars in Persia and Syria were the legacies left him by his predecessor. A new general of vigour and ability had been appointed in Persia, who, at what was termed the Battle of the Bridge, managed to rout the Moslems under Mothanna. Numerous levies were, however, poured in by Omar to the assistance of the able but unfortunate commander, who, singularly enough, by the aid of a Christian tribe, the Beni Namr, retrieved the

fortunes of Islam. Shortly afterwards Mothanna died, without ever having received the full recognition of his merits as an able general and administrator. His obscure origin as a Bedouin chieftain operated always to his disadvantage.

The Caliphate of Omar may be looked upon as the culminating point of Mohammedan greatness in many essential respects. Larger dominions subsequently submitted to the rule of Islam in various parts of the world, but it was during this period that the Arabians became lords of a substantial and extensive empire which is still under the dominion of the followers of the Prophet. Subsequent conquests held for a longer or a shorter time have, for the most part, either been altogether lost, or the Mohammedan, while existing in them, is no longer paramount. In the ten years of Omar's reign, Persia, Syria, and, in Africa, Egypt as far as Tripoli, were subdued. "The abomination of desolation" wept over by Sophronius stood in the Holy Place. The cradle of Christianity,—Zion, the joy of the whole earth,—was trodden under foot and utterly cut off from the sight of its votaries; Damascus was taken by storm and compelled to capitulate, to become, some thirty years later, the seat of the Caliphate and the capital of the Moslem empire. Sir William recites with interest the fact that notwithstanding all the efforts of Mohammedan intolerance and bigotry, and the removal and defacement of everything that appeared Christian in the Cathedral Church of St. John the Baptist, there can still be deciphered over the grand entrance the inscription, clear and uninjured, "Thy kingdom, O Christ, is a kingdom of all ages, and Thy dominion is from generation to generation." After seventy or eighty years of joint occupation, the portion of the cathedral used by the Christians was forcibly taken from them, contrary to the terms of the capitulation. Heraclius, the Roman emperor, retired altogether from Syria, and recrossed the Bosphorus. Reaching an eminence from whence a last glimpse of the wooded hills and sunny plains of Asia Minor that were vanishing in the southern horizon could be gained, he turned to gaze, exclaiming, "Peace be with thee, holy and blessed land! Syria, fare thee well! There is for me no more returning to thee, neither shall any Roman visit thee for ever but in fear and trembling until the accursed Antichrist shall come." Ten years before he had been travelling through the province to commemorate the recovery of "the true Cross," and had cast aside a missive from the Arabian prophet demanding his submission to Islam.

The student of ecclesiastical history can only look in dismay over the utter effacement of all that had been hallowed by Apostolic labours and subsequently disfigured by everything calculated to degrade and pollute Christianity. Stern retribution came, and as Sodom and Gomorrah have been a warning to all subsequent ages, so has the fate of these Eastern Churches, so many of which have been utterly and hopelessly extinguished. They have been set forth before Christianity as a warning against the idle disputatiousness and foul licentiousness which in the Providence of God led to their overthrow. There may be and we believe there yet is a future for Christianity in these fair lands, but we do not see it as yet. However this may be, he must have

strange conceptions of Christianity as a religion who would wish for a restoration of the wretched superstitions and defective morality which in old times brought ruin and desolation upon the nominal adherents of the Saviour. But we have wandered away from Omar and his triumphs. In the great battle of Cadesia the fate of Persia was decided. Thirty months had sufficed for the overthrow of an empire apparently one of the mightiest then in existence. This great feat was accomplished by thirty or forty thousand Arabs rudely armed. Medain, in other words the combined cities of Selencia and Ctesiphon, with booty rich beyond conception, fell into the hands of the conquerors. Subsequently Kufa and Bussora were founded and became in that direction the chief seats of the conquerors. Multitudes of Arabs flocked into these cities from all quarters of the peninsula. In course of time they had a greater influence on the literature, theology, and politics of Islam than the whole Moslem world besides. Factions sprang up which eventually rent the unity of Islam and brought on disastrous days.

It was during the Caliphate of Omar that Jews and Christians were expelled from Arabia. This may have been according to the spirit of Mohammed's injunctions, but was certainly contrary to the tenour of his own treaties. Sir W. Muir states the transaction as an act of harshness, if not of questionable equity. In other matters Omar signalized his rule by financial and other regulations which converted the whole Arab nation into a military and dominant caste. Theoretically the rights of all believers were the same, but in point of fact the equality was limited to the Arab nation. "The right of any brother of alien race was a dole of food sufficient for subsistence and no more." It was during this Caliphate that the Suras and fragments of the Coran were compiled into a single volume.

When Omar came to his untimely end by assassination, Sir W. Muir remarks, a troubled sea of self-seeking faction, strife, and schism opened with the Caliphate of his successor. Six electors had been appointed by Omar in the crisis of his death. After much and hot discussion the choice fell upon Othman. He had been the husband of two daughters of Mohammed, who loved him so that if he had had a third daughter remaining he would have given her to him. In many ways he soon became unpopular, and the way was prepared for the terrible calamities which followed his reign. We must refer readers to Sir William Muir's volume for the narrative of these events, which he has traced with much care and lucidity. The onward progress of victory was not arrested, especially in Africa, but intestine commotion largely occupied the thoughts and feelings of the Arabs. Discontent and dissatisfaction prevailed in all quarters. Othman had defects of character which made him hopelessly unequal to repress them. He struggled with his difficulties for twelve years, but at length he too was assassinated, not like Omar by the vengeful act of an individual, but as the result of a determined conspiracy. The closing scene is graphically described in Sir William's pages. It is a strange comment on the influence of Islam, even at its outset, as a religious movement.

Some days after, Othman was succeeded by Aly. He was the son of Mohammed's uncle, the widowed husband of Fatima and the father of the Prophet's only surviving grandson. His first measures were ill-judged. He attempted to depose the existing governors, especially Mouâvia, who ruled at Damascus. When the murder of Othman was announced there, Mouâvia had suspended on the pulpit of Damascus the gory shirt of Othman and the mangled fingers of his wife Naila. The spectacle maddened the Syrians, but they waited to see whether Aly would punish the conspirators, which he did not; instead, their governor was to be deposed. Then Syria rose in rebellion. There was rebellion, too, in the East. After a troubled reign of nine years he was in his turn assassinated. He was succeeded by his son Hasan, "a poor-spirited creature," who speedily abdicated in favour of Mouâvia, already by compact Caliph in Syria and Egypt. The latter, therefore, after a triumphant entry into Kufa, returned to Syria sole and undisputed Caliph of Islam, and Damascus thenceforth became the capital of the empire. He was the founder of the Ommeyad dynasty. A wise and able ruler, he kept all turbulent elements in check, and during his twenty years' reign as Caliph he consolidated and even extended the already vast area of Islam. He was succeeded by his son Yezid. It was during his reign that the tragedy at Kerbala was wrought out, in which Hasan the son of Aly and so many of his relatives perished. The consequences of that event are felt even to the present day wherever Mohammedanism exists. Sir W. Muir passes rapidly over the remaining events of the Ommeyad and the rise of the Abbasside dynasty, which, A.D. 750, succeeded, except in Spain, to the honours of the Caliphate. One of these, Al Mámún, transferred his court to Baghdad, where during his reign and that of his immediate successors learning and science were liberally patronized. While Europe was shrouded in the darkness of the Middle Ages, learning was conveyed thither from Arabia, until in an evil hour the Caliphs of Baghdad introduced Turkish mercenaries from Central Asia, and the power passed to them.

In his concluding sections Sir W. Muir departs from his character as historian, and assumes for a brief period the functions of a critic. He recognizes the vitality of the bitter schism which separates the Soonna and the Shiya, and which is as bitter now as "in the days when Aly cursed Mouâvia and Mouâvia cursed Aly in the daily public service." He declares that the Islam of to-day is substantially the same as the Islam at the close of his history. He points out that there has been no change or advance perceptible in the state of society. Polygamy and servile concubinage he declares are the worm at the root of Islam, the secret of its fall. He is clear that "a reformed Islam which should part with the Divine ordinances on which its institutions rest, or would attempt in the smallest degree to change them by a rationalistic selection, variation, or abatement, would be Islam no longer. The political ascendancy of Islam is doomed, while other nations advance, but Islam stands still." The dreams of idle theorists stand out in strong contrast to these shrewd conclusions of a learned

and impartial observer who has witnessed and understands what he is writing about. He does not let go facts and the obvious conclusions to be deduced from them for the moonshine of brilliant paradox only calculated to impose upon ignorance. It would be quite possible, but would be an ungrateful and unprofitable task, to point out petty defects of style or of careless composition in Sir W. Muir's book, but as they neither affect the staple nor the current of the narrative, we pass them by unnoticed with one exception. By a singular oversight Sir W. Muir has stated that "Islam is powerless, like the Christian dispensation, to adapt itself to the varying circumstances of time and place." What he meant to say is clearly the opposite. Due consideration of the context will make this clear to all but the most careless reader. Meanwhile we have to thank the author heartily for a most important work, which places a great historical subject on which all well-informed persons ought to have some distinct ideas in a lucid and intelligible form before them within reasonable compass. We heartily wish the volume success, and that not only for the author's sake. Mohammedanism must ever be, so long as it survives, matter of interest to the Christian. It has been too long neglected in missionary effort, which has been repelled by its rigid and persecuting spirit wherever it has power. We trust, however, a better day is dawning, and especially that the efforts now being made by the Church Missionary Society in Persia and in the newly-established Mission at Baghdad may meet with good success. It is, however, important to know the true character of the adversaries with whom we have to contend. Sir W. Muir's labours will help largely to supply this knowledge. They are not meant as a direct contribution to Mission literature, but they will be found a valuable succedaneum to it.

K.

THE HOK-CHIANG MISSION, PROVINCE OF FUH-KIEN.

(Continued from page 214.)

SO far Mr. Wolfe has described the Hok-Chiang district, its people, and the Mission work carried on among them. Now begins the journal proper, describing his tour through the district in March, 1882. Incidents of travel are first narrated, which give vivid illustrations of Chinese life:—

March 1st.—I started early, with the necessary coolies, and passing through the long, narrow, and crowded street of A-Tou, we soon left the British settlement in the rear on the north-west, and emerged from the heat and bustle of a Chinese street into the cool, pure air of the well-cultivated and picturesque valley which skirts the southern banks of the River Min. We soon came to the large village of Loi Chiu, which is frowned upon by the shadows cast from the celebrated mountain of the "Five

Tigers," so called from the resemblance which five large and prominent peaks on its summit are supposed to have to the fierce feline beast which bears this name. These peaks are invested with superhuman qualities, their occult influences are supposed to be powerful. It is also called "Lover's Leap," from a tragic and romantic incident which is said to have happened there long, long ago. Two young people, man and maid, whose course of true love did not run smooth, on account of the

unreasonable opposition of parental authority to the union of two loving hearts, in their despair of being united in life, and their determination not to be separated in death, committed suicide together, by throwing themselves from the summit of one of these extraordinary peaks.

The village of Loi Chiu occupies a beautiful position on the south-western corner of the plain, surrounded by grand mountains, and a richly-cultivated valley, in which are abundant orange groves, and fruit plantations of various kinds; it lacks no element which nature richly provides for the gratification of the senses. Watered on all sides by the living streams of the Min, which abundantly irrigate and fructify its extensive rice-fields, and which obviate the misery and evil consequences of a long-continued drought, it lacks no element necessary to prosperity and worldly wealth. Filth in its streets, discomfort in its houses, and unhappiness in its homes, however, show an absence, or want, of the element of true happiness and peace. Oh, what Christian heart does not long to see the river of the water of life flowing through the moral and spiritual desert of this beautiful valley! I regret to say that nothing has yet been done for the evangelization of the people of Loi Chiu, though it is probable some of its inhabitants may have heard, one time or another, the glad tidings; but no special effort has hitherto been made for their salvation from ignorance, heathenism, and sin. There are scores of villages in this extensive valley and neighbourhood in the same spiritual and moral condition as Loi Chiu, and one longs for the time to come when every hamlet and village in this beautiful plain shall be visited by some messenger of peace.

Passing by villages and hamlets, we came, about noon, to the village of Tak Kiang, from which we intended to take the ferry-boat across the southern branch of the Min, on our way to the city of Hok Chiang. Here, at Tak Kiang, we were called upon for an exercise of patience, very common in connexion with the rapacious propensities of Chinese passage-boat owners, and their utter want of appreciation of the value of time. The recognized fare for the passage is 1½*d.*

for each individual. They demanded two dollars, or about 8*s.*, of me. This excessive demand I, of course, resisted. The boatman refused to abate a farthing; no other boat would dare to take me for less. I reasoned and argued on the injustice of their demand, and the tyranny with which they tried to exact an extravagant fare from me, and only because I was a foreigner. I quoted Confucius on the duty of kindness and politeness towards men from other countries (we had now a large crowd around us, the boatmen all the time protesting that they were not overcharging me). I pointed out that as I was not more bulky than an ordinary Chinaman, and that consequently, in sitting capacity, did not take up more room than an ordinary passenger, it was not fair to charge me nearly one hundred times more than any other passenger, and protested once more. The head boatman then said, "But you are taller than any one of my passengers, and occupy more room overhead." I replied that this was probably true, but that the space in mid-air did not belong to him in particular, that it was common property, and I was not inclined to pay for the use of it. This drew forth roars of laughter from the crowd. I felt at once I had gained the day. One and another cried, "The foreign child understands reason—very good, very good, reasonable, reasonable, right, right." The result was a reasonable compromise agreed upon, viz. that in consideration of the season being that of the new year, I should pay 2½*d.* instead of 8*s.*, and on future occasions only the fixed and ordinary fare. All this occupied about an hour in discussion, with loud protestations on the part of the boatmen, interlarded, more than occasionally, with oaths of a loathsome character, and accompanied with most energetic and excited gesticulations, in which all the limbs and parts of the body were brought into grotesque exercise. But the result was acquiesced in with the appearance of the greatest *sans froid* and goodwill. Our boat was by this time well crowded with passengers, and we started with the hopes that all our trouble with the boatmen was at an end; but we were doomed to disappointment, for on getting about half way across the ferry, the boatmen refused to take us any further unless all

the passengers paid an extra fare each, viz. 1½*d.* These latter became furious at the imposition, and the scene on board our wretched passage-boat was of the wildest description. Threats and oaths, and imprecations of the most frightful and obscene character, were plentifully bandied from one party to another. The passengers refused to pay, but the frantic screams of the boatmen, and their threats of violence, unless they received the money, struck terror into the hearts of all on board,

and they succumbed without further effort of resistance. I determined, however, not to pay the unlawful "squeeze," and told the boatman that rather than submit to be imposed upon in this cowardly way, I was determined to remain in the boat all day. After this everything went on as pleasantly as possible. The boatman talked to the passengers, and politely thanked us as if no hard words had passed between them, and we were landed in due course on the opposite side.

The experiences at the first village stopped at remind us of those in Mr. Wolfe's letters of twenty years ago. His emphatic statements regarding the effects of opium will not fail to be noticed : —

Leaving the ferry-boat we proceeded a short distance to the nearest village, where we rested to take some dinner. There was no "*pong-taing*," or hotel, in the place; but one of the villagers politely invited me to take possession of his room. This room, which was so courteously placed at my disposal, served its owner on all occasions as dining-room, sitting-room, bedroom, kitchen, and pig-sty, all in one, and it was by no means a large room. It was about eight feet long, by five broad. As its owner was a bachelor and an opium smoker, we were not disappointed in not finding it clean or sweet-smelling. Indeed, it was the very reverse of clean. The fumes of the opium clearly lingered in every crevice, and seemed to leave its odour on the very walls of this tiny apartment. As usual, the villagers crowded around to witness, to them, the unusual performance of eating with a knife and fork and plate. The space about the door was crowded with old and young. The entire front of the room was open to the street, so that all passers-by could see what was going on inside, which considerably increased the number of spectators. Over the part which was allotted to the pig was a large high wooden chest, with an aperture towards the street, which allowed *porcus* the means of ingress and egress. On this chest was seated a number of urchins, half-naked, thoroughly enjoying the scene before them; and some of the smaller ones among them munching pieces of bread that I had given them, when suddenly the cover of the large chest gave way, and the poor little boys were precipitated into the company of the pigs beneath. This catastrophe

caused considerable merriment among the crowd, and for a short time drew off the attention of the people from myself; but it was only for a short time, and on account of the close attention which they now paid to me, I found considerable difficulty in finishing my frugal repast. The fumes of opium from within and the fumes of tobacco from the crowd around, did not add relish to the dish of rice, or the contents of one of Morton's tins on the little table before me; but on the whole I was enabled to enjoy what had been provided for me, and I felt satisfied with the condition of things.

After dinner I addressed the crowd for a short time, and told them of the Name that is above every name. I argued with them on their idols, and tried to show them the folly of worshipping these dumb and dead things, and turning their backs upon the living and Almighty God, the bountiful Creator of heaven and earth. They all acknowledged the uselessness of the idols, and seemed to laugh at their own stupidity in worshipping these "things of wood and clay," as they called them. They declared that "Heaven and Earth" is the only god to be adored and honoured, and that I spoke in accordance with the principles of reason when I denounced the worship of idols. They looked disappointed and somewhat surprised when I went on to say that it was equally vain and wrong to worship "Heaven and Earth," and told them of the Creator of heaven and earth. I had an interesting conversation with them, yet I fear my words had very little effect upon their hearts; but we know that God can bless, and cause the seed thus sown, apparently by the wayside,

to spring up, and in due time bring forth fruit. I have found it so, often in the past, and we cannot doubt but that it will be so to the end, if we sow in faith. But the ignorance and spiritual deadness of this people are extreme, and were it not for the assured power of God put forth continually, in quickening dead souls through the preaching of His Word, we might well despair of ever raising them up out of the pit of death and corruption in which they have lain so long.

After this I turned my attention to our unhappy host. His history is a sad one. He has been an opium smoker for twenty years, and through this vice he has lost his ancestral property, which was considerable. He might have married and have had a comfortable home, and sons to perpetuate his name, and perform the ancestral rites of worship at his tomb. But this picture of happiness is to him now only a dream of the past. The craving for opium, when once it had established itself in him, gained the complete mastery over him, and deadened in him every other desire, except evil ones. These latter it rather quickened, and destroyed in him all power for good, and thus left him a poor wretched, helpless slave to the demon which has no mercy for its victims, except their death. I told him of a power which could free him from the tyrant, and save him from his sins. He shook his head and said that power which could free him did not exist; that nothing but death could release him from the misery of life. His condition was unspeakably sad. He stood there before me the very picture of hopeless woe, and I cursed opium in my heart. Yet this man's case is not an exaggerated one, nor is the depth of his

wretchedness the measure or the extent of the degradation and misery which the vice of opium-smoking reserves for its victims. There is even in this life a deeper gulf of misery and wretchedness, into which the slaves to opium must descend, and a more terrible condition which they must experience, unless they are rescued by a power more than human from its iron grasp. There are many in this village as bad as the case just described, and, indeed, in all the villages and towns round about. And the vice is rapidly spreading, and carrying sorrow and poverty, and misery and ruin and death, into thousands and thousands of homes. It is the greatest barrier to the spread of Christianity, and an enemy to every virtue and all moral feeling. There is no use in trying to palliate the evil consequences of opium-smoking. It is a deadly evil, full of deadly poison to soul and body. Those of us who mix freely with the Chinese in their homes year after year, and speak their language, and understand their habits, must be able surely to form a fair estimate of the evil it is producing, and give a correct account of the feelings of hatred and hostility which are engendered in the minds of the gentry and people against foreigners on account of their connexion with opium traffic. After twenty years of close familiarity with the Chinese people throughout the cities, towns, and villages of the greater part of this province, I unhesitatingly say, I should be bearing false witness if I said otherwise, that opium-smoking is an unmitigated evil, and the greatest hindrance to the spiritual and moral, the physical and intellectual well-being of this remarkable race.

Personal privations and inconveniences, with signal opportunities of preaching the blessed Gospel, are the most striking features of the next section :—

Leaving this dirty village, we proceeded along the granite path, which lay through the rich and well-cultivated vale, and passed through the large and populous towns of Lang-po, Sang-po, and Siang Kang. These places occupy a most charming position in the neck and right arm of the beautiful valley of the Min. Mountain, hill, and dale, river, stream, and living spring, all conspire to render the situation of these

villages almost a paradise for the habitation of man. But alas! alas! man himself has turned this lovely garden of Nature into a pandemonium or portal of hell: "every prospect pleases, only man is vile." Hatred, murder, and bitter and barbarous clan fights, are, I was going to say, the pastime of the inhabitants. These villages are in constant feud with each other. They sometimes fight for days together.

Every able-bodied man in the clan is bound to take part in these frequent and cruel frays and frequently several are left dead on both sides on this miniature field of battle. The authorities have not either the will or the power to put a stop to this murderous practice. The means which they invariably use for the pacification of these people are as barbarous and as cruel as the crime itself. Sometimes, not unfrequently, the official anger is appeased and their sense of justice satisfied, if one or other of the belligerents—it does not matter which—should give them a heavy bribe of good Syce silver. The party which gives the largest bribe to the mandarins and the police, is of course the favoured party. After this, the authorities retire from the scene and the clans are allowed to pursue their "old custom" without interference, until several are again killed in a fresh fight. If sufficient money in the way of bribes is not forthcoming, the officers of justice once more appear on the scene, and inflict condign and indiscriminate punishment on the people by setting fire to their houses, in which the innocent and the guilty suffer alike. There are, however, exceptions, rare, it is true, to this corrupt and ruthless administration of justice. The present Viceroy has dealt firmly and honestly with a recent outbreak of the murderous spirit of these villagers, and has quartered troops upon them, which has the effect of keeping them quiet for the time being.

Efforts have been made, during the last twenty years, by the American brethren, to bring these villagers under the sway of the Prince of Peace; but I regret to say that the earnest and persevering efforts of these dear brethren have not met with any marked success. But here, also, we must not despair, but trust that the seed sown has not been lost, but will one day spring up and bring forth fruit. Some of those who sowed the good seed in this hard and barren field have been gathered into the rest of eternity without seeing any fruit; but can we doubt that the labours of these sainted and blessed dead have been in vain? I trow not. We passed these villages in the afternoon. A melancholy sadness seems almost instinctively to creep over one's spirit, and silences human speech in passing over

this scene of murder and bloodshed and human hate. My coolies spoke with bated breath, and evidently disliked lingering in the neighbourhood of the infamous village. They quickened their pace, and very soon these unhappy villagers were left behind in the distance, and my coolies became loud in their denunciation of the evil deeds of the men of Siòng Kang.

The valley now became narrow, and the scenery grand. Sol was sinking behind the peaks of the "five tigers," which cast their huge shadows across the valley, and threw their sombre cloak over the little village of Huong Kan, as if shielding it from the rays of the departing sun. We were met at the entrance of this village by the proprietors of the two first hotels in the place, each extolling and commending the superior accommodation of his own pong-taing, inviting us to enter; one of them, by gentle force, drawing my chair coolies to his door. I took the precaution, however, to examine for myself, and selected the cleanest, though it was a puzzle to decide between them. The Chinese most certainly do not excel in the virtue of cleanliness, and the hotel-keepers do not rise above the level of their countrymen. The pong-taings, i. e. places where boiled rice can be had—it is a desecration to call them hotels—are exceedingly filthy places. The bedrooms, which are small, are never formally washed out. The walls are smeared all over with unmentionable varnish. The floors, if boarded, which is rarely the case, are black with the dust and dirt of years, and the smells are indeed oftentimes difficult to endure. The furniture is of the scantiest and roughest description. A few plain boards placed on trussels, with a mat made of rushes placed on their surface answer the purposes of a bed for the weary traveller. The addition of a small table and a chair, with a rushlight lamp covered with an inch of well-smoked oil and grease, constitute the comforts and luxuries of a respectable Chinese inn, in this part, at least, of the Celestial Empire; while the amount of vermin, as one may reasonably expect, does not add charm either mentally or physically to repose. In the cold weather these miserable hotels are incapable of keeping out the cold bitter wind, and oftentimes the rain, through

the roof, disturbs the slumber of the occupant, and expels him from his room. The tiles on the roof are very sparsely and loosely laid, and in default of windows, these defects, which leave many openings overhead, mercifully allow the light and the air of heaven to penetrate into the dark and dirty rooms beneath. The outer and principal walls of these hotels are made of clay and mud, loosely and badly cemented together. After a short time the clay dries, and contracts and splits, leaving large apertures in the walls, which yawn widely, as if weary of the position which they were placed to sustain. But it is not only these hotels, but almost every building, especially the official and public ones, which present this tumble-down, half-ruinous condition, and the public appears satisfied to jog along in this slipshod way of life, content to live as their fathers did, for why should the sons presume or wish to excel their ancestors? Truly China wants a revolution to shake her out of this careless rut of ages.

This evening happened to be one of great display in Huang Kau. It was the birthday of one of their local gods, and consequently great preparations were being made for a public procession by torch-light in honour of the god. The temple at the end of the village was crowded with people preparing the banners, and dressing up the idols, and collecting the torches. Crowds were gradually pouring in from the neighbouring hamlets to witness the display, and the little village seemed in a ferment. While supper was being got ready, I went out and soon had a crowd around me. I stood in the middle of the street, and proclaimed to them the existence and the love of the great God of heaven and earth, and read out John iii. 16. I did not spare idol-worship. The crowd listened with the most profound attention, but one or two towards the close of my address seemed inclined to be rude. They were soon silenced, however, by the others, who declared that what I said was reasonable and good. I then retired quietly to my hotel. I was soon followed by several who begged me to address them again in the street. I was not feeling quite well, and contented myself with conversing quietly with the few who came. After this I had supper and retired to

bed in the little dirty room, but alas, not to rest. The noise of the idol-worshippers outside, and the annoyance from the vermin within, took sleep from my eyes and slumber from my eyelids.

Next morning, after an early breakfast, and some high words between my coolies and the proprietor of this respectable hotel, who, the coolies said, wanted to overcharge them for the night's lodging, we took our departure, and in a short time commenced to ascend "Contemplation Hill." The view from the top of this hill is very fine. The long, narrow valleys pursuing their labyrinthine course between the hills—these latter rising oftentimes in bold relief and through their horny peaks presenting a very grotesque appearance—the villages and hamlets studding the bases of the mountains below, and the streams running their courses hither and thither throughout the valleys—all present to the eye a very picturesque and pleasing panoramic view. It is indeed an appropriate spot for pleasant contemplations, though the Chinese have a superstition that it is dangerous to do so while on this hill in the time of spring, and they have embodied this feeling in the following rhythmical proverb,—

"Be careful not to cogitate in spring
In passing over Contemplation Hill."

Immediately before coming to this hill on the north side is a stream spanned by a well-built bridge, called the bridge of the peaceful covenant. Here, in the troublous time of the Ming dynasty, a treaty of peace and amity was concluded between the hostile clans in the province, which laudable mode of putting an end to hostilities is justly and appropriately perpetuated in this name of the "Bridge of Peace." Not far from this spot, towards the south, is an extraordinary-looking mountain, with three horn-like peaks. From the summit of one of these peaks, over a thousand years ago, a celebrated sage and holy man, is said to have been taken up bodily into heaven. From this remarkable circumstance this mountain takes its name, the Mount of Ascension. Further on towards the west is Sioh Tek Sang—"Stone Bamboo Mountain"—raising its head above all its neighbours and absorbing the greater portion of the interest and devotion of the surrounding peasantry on account of the greater

popularity and fame of its presiding divinity.

Travelling on through the wild mountain road we entered the valley of Hok Chiang, and arrived at the city before dark, and soon afterwards found ourselves at the entrance of the C.M.S. premises. The situation of this place is good, and the skeleton of the house is strong, but the interior sadly wanted repairing and doing up. When we got inside it certainly presented a melancholy appearance. The place used for a chapel was destitute of chairs or forms, and the catechist in charge gave a very gloomy report of the whole work in the city. Scarcely anybody came to listen or inquire, he said, and all the surroundings, as well as the catechist's report, were depressing in the extreme. Though late in the afternoon an audience came together, on seeing me arrive, and both the catechist and myself preached for a considerable time, during

which most of them remained, though they had to stand; some of them entered into conversation and asked questions. I am afraid our cities still are, and for some time will remain, the least successful parts of our mission-field. It is very discouraging to see so little progress or success in missionary work in these most important centres. These cities are the very heart of the social, commercial, political, and literary life of their surrounding districts. They influence, for good or for evil, the entire population, and any movement of spiritual life in these cities would be felt throughout the towns and villages of the entire district. I do not think as missionaries we have hitherto borne this in mind, or at least have given that attention to these important centres which their importance most certainly demanded. May the Lord help us and guide us more in the future, and forgive our many mistakes and shortcomings in our work!

Keng-Tau, whither Mr. Wolfe now takes us, is one of the chief stations in the district. Here are stationed the catechist Siu-Kieng, with his wife Patience:—

After ordering some chairs and forms for the chapel, and giving some directions about repairs, I started for the village of Keng Tau. This is situated about thirteen English miles to the south of the city, on one of the many tidal creeks which abound on this coast. It stands on a beautiful level expanse, for the most part fertile and beautifully cultivated. The intervening country between it and the city of Hok Chiang is of a very varied description. Huge mountains stand in the background, small red hills, rugged and barren, are profusely scattered over the plain, large tracts of sandy wastes, with fertile valleys here and there, which reward the toilsome industry of the patient Chinese labourer, with rich crops of rice, potatoes and vegetables of various kinds. The village of Keng Tau contains about 1000 families. They are very proud of their ancestors who settled here about 2000 years ago. The ancestral temple is a very fine one, and kept in good repair. In this temple are preserved the archives of the village, which record the history of the clan. These records are most carefully and religiously preserved, and are brought out once a year and read to the villagers. Extracts from them are placarded on the walls of the hall, on

which also are written the bye-laws which regulate the local or patriarchal government of the village. The number of male births during the year is carefully kept, and a list of the names pasted over the door of the ancestral hall at the beginning of every year. This seems to be a custom peculiar to this village. I have not observed it elsewhere. The names or number of the female children are neither kept nor recorded on the ancestral hall. The birth of a girl is not welcome, and no joyous congratulations are offered here, nor would they be accepted as such by the unhappy parents who had the misfortune to be cursed with the birth of a female child! Alas for the dear little girls! Many of them are deprived of earthly life by their parents as soon as they are permitted to breathe its first breath, and looking at the misery and degradation which is the lot of the poor women in China, to the day of their death, one can hardly lament the early death of the dear little babes who are thus deprived of their life, and taken away from the evil and misery and sorrow, which the preservation of life to them would most surely entail upon them in the great majority of cases. The cruelty and wickedness, however, of this female

infanticide on the part of the parents is not to be palliated, but to be denounced as a most unnatural crime. Surely the Chinese are "destitute of natural affection" in this respect, though there are exceptions, and many love their little girls, especially when they are grown up, but the general rule holds good of the Chinese, as of the heathen whom St. Paul describes, they are "without natural affection."

On the way to Keng Tau, in a village, we met several men, armed with spear and gun, proceeding to the next village to bring away by force certain stage-players who had refused an invitation to act theatricals in their village, and to compel them to perform on the stage which they had prepared for them. Should the villagers, for whose pleasure these actors were performing, resent this interference and resist force by force, a battle would ensue, and probably several murders committed. This is the way that many of the feuds and clan-fights so frequent in this district originate. We passed through another village in which two men had been killed about a week before in one of these petty quarrels. A neighbour's cow trespassed on another man's garden. High words arose between the owner of the cow and the man who owned the garden, words came to blows, and as the two men belonged to different clans, the affair resulted in one of these barbarous clan-fights in which the two men were killed. The authorities in this case were not invited to interfere, and the matter was settled by the elders of the two clans paying \$400 to each of the widows of the murdered men. The mandarins of the district, it appears, cannot interfere legally unless invited to do so by one of the parties summoning the other, and as the punishment in any case was only a matter of money, the villagers showed their wisdom in abstaining from the law, and preferring to pay \$800 to the families of the murdered men, rather than \$3000 or \$4000 to the mandarin and his yamen harpies.

About noon we arrived at the busy town of Ngu-Cheng, where the American Episcopal Methodists have a station. I dined in the little parsonage. It is a very humble place indeed, without windows, but comfortable and clean. I was cordially welcomed by the preacher (C.M.S. calls them catechists) and the

Christians. After dinner the preacher invited me to see his pretty little church, which I did. I was greatly pleased both with the building and with what I was able to see of the preacher. He told me about his work, of his great difficulties which all of us equally must feel; but notwithstanding the great difficulties this good man had also reason to rejoice over a nice congregation of earnest converts gathered out from the surrounding wickedness and heathenism and sin. May the Lord Jesus increase their number a thousandfold! Before leaving the little church I closed the door, and in that sacred spot we knelt together and prayed for a blessing upon ourselves and upon our work to our Father in heaven. Thus refreshed in body and soul, I proceeded on my journey towards Keng Tau. The town of Ngu-Cheng is one of the recognized market-towns in the district of Hok Chiang, and is a very busy place. It contains a pretty large population, and is resorted to by the people of the surrounding villages. It is a good centre for a missionary station, though a very difficult place to work, in consequence of the great bustle and hurry from early morning to late at night. The market-towns I have found very unfruitful and discouraging from a missionary point of view, as far as immediate and present results go; but they are useful and important centres to make known the truth and spread it abroad. This is their principal use at present, a very important use I think which a Mission should not abandon because of the hardness of the field or the want of success locally.

Leaving Ngu-Cheng we passed through a beautiful plain, well cultivated with crops of wheat and vegetables, and towards evening approached Keng Tau. The exhorters and several of the Christians came to meet me about a mile from the place, and escorted me to the village. After supper a very large congregation assembled, and preparations were made for examination of candidates for baptism. I first preached from John iii., on the new heart. The examination then commenced. Several presented themselves for this sacred and solemn rite of Christianity, but the result of the examination was not satisfactory, and they were all put off for four months longer. It is most difficult

for one man, the catechist here, to teach all these people. Many of them come some distance to the chapel, and not one of them can make any intelligent use of a book, and scarcely two per cent. of them can read at all. All the knowledge, therefore, which they receive must be acquired either from the lips of the catechist or from the very limited stock of knowledge of the exhorters, many of whom can barely read the Colloquial New Testament. I need scarcely say that not one in a hundred or one in two hundred of the people throughout these villages can read a book. The knowledge possessed by our exhorters and their ability to read the Colloquial is acquired after they become Christians. When we consider all this, and the fact that these people have from their birth for generations and generations been sitting in the grossest of heathen darkness and ignorance without the remotest idea of a spiritual life or of spiritual things, it is not surely to be wondered at if they oftentimes fail to satisfy the requirements of the European missionary in the examination preliminary to their baptism. When I think of their great disadvantages and the many difficulties in the way of their acquiring the knowledge which most of us think necessary before their baptism, I declare that it is one of the greatest evidences and signs of the working of God's Spirit when we find them able to answer many of the questions put to them on these occasions. My own rule in these examinations is to take the Creed as the basis of my questions, from the beginning to the end. The spiritual condition of the candidate of course is taken into consideration, and oftentimes I have been constrained to admit men and women to baptism who could not answer all my questions, but of whose sincerity and faith in Christ I could not doubt; while on the other hand, some who have answered fully the questions put to them have been rejected because they have not satisfied me as to the reality of their love or spirituality of heart and thought. There was some disappointment this evening because all were rejected, and the good catechist felt this as a censure upon himself, and I was rather glad that he took this view of it. Many of them came forward and protested that it was their own dulness and stupidity, and not the carelessness of the catechist in

teaching them which was the cause of their failure this evening. The office of admitting members to the Church of Christ has a very solemn and awful responsibility, and which very often makes one tremble, lest those who ought to be admitted should be kept back, and those who ought to be kept out should be received in, and this feeling grows deeper and deeper with longer experience. May the Spirit of wisdom from above be given to guide all who are thus called upon to build up the Church of the living God!

The next day was mostly spent in visiting the homes of the Christians and inquirers. I find this a very useful and to myself a very profitable exercise. Their houses generally are narrow and dirty. The expectation of a visit from the missionary generally has the effect of putting things tidy and sweeping the floor. Then there is the opportunity of prayer with them and a quiet talk. To-day I have had many such opportunities. The people were extremely civil, and the Christian women filled my pockets with roasted ground-nuts. There are about 100 Christians here, but I regret to say though they come to church they do not observe the Sabbath as carefully as they ought; but we must be patient with them, and by God's help bring them to see more clearly their duty in this respect. There are a few very zealous members in this church who have helped the catechist much, but the majority are very ignorant and need long and careful teaching indeed. They have been left too long without a teacher, and every one seemed to be a law to himself, when all were equally ignorant. We are feeling the evil results of this system to-day all through the Hok Chiang district. The people must be taught if we do not wish Christianity to be misrepresented and a mere empty name without the reality, while the individuals who profess it are no better than their heathen neighbours. And this will necessitate the employment of catechists who will devote their whole time to the work of teaching. It need not necessarily retard the independence of the Native Church. It will on the contrary hasten it, and the better they are taught the better the Christians will understand their duty to contribute of their substance to the support of the Lord's work among them. At all events,

it is very plain that they must have teachers, else there will be nothing but

confusion and disorder and error and ignorance in the Hok Chiang Church.

Keung Kiang is the other village in which there is the largest number of Christians. It was here that the catechist Ting Ing-Soi laboured and died, whose death-bed exclamation, "Living is death, dying is life," so impressed us all two years ago:—

Towards evening I went on to the town of Keung Kiang. The distance between this and Keng Tau is about five English miles. The country all round here is a well cultivated plain, entirely destitute of trees and shrubs, but well studded with villages and hamlets, large and small. I arrived about dark at the village. Many of the Christians were there to welcome me, and as soon as the news spread that I had arrived we had the house well filled. There were some difficulties connected with one or two of the Christians to be settled at once. I was thankful that the unruly members at once submitted to my decision of the matters in question, and the difficulty which had existed for some time was happily closed. The following morning being Sabbath, the church was nearly full, and I preached by giving an exposition of the Apostles' Creed. I had an examination for baptism previously, and admitted several children and adults into the communion of the Church. After dinner I proceeded to a village about two miles distant, and held service in the house of one of the Christians, and baptized the child of "mine host." This man collects a few of his neighbours together on Sundays, and as he can read fairly well the Colloquial New Testament, he reads the prayers, and does the best he can in the way of preaching. He is an exhorter in connexion with the Keng Tau Church. His wife owes a great deal to the visits of the catechist's wife, who was one of the Singapore girls sent to us by Miss Cooke. She has, by so doing, conferred a great benefit upon this Mission, as these women are real helpers to their husbands, and very useful in the stations where they are situated. I wish Miss Cooke could be induced to send us more of her pupils; their presence and their labours in this Mission would be deeply appreciated. Of course they should become the wives of our most deserving catechists. I regret to say that the Christians of this place, Keung Kiang, have given us considerable anxiety; but by firmness and patience we hope to

bring them to a better mind, and by God's grace help them in the future to live more worthy of the high calling in which they have professed to walk. The catechist here is a good man, but he has been so tried by the conduct of the Christians, that he has applied earnestly to be removed. More than half of those who professed Christianity in this village some years ago have gone back, though comparatively few of the baptized have absolutely forsaken us. Still there are a fair number with us yet, and we must not be discouraged, but go on feeling certain that the Lord will bless His own Word to the souls of men.

Next morning I visited the villages of Chiang-Puang and Ngiang-Tau. In the former of these places, about four or five years ago, nearly every family in the place either professed Christianity or had some member connected with the Church; now only a few remain faithful. If there had been a catechist to teach them, no doubt these large numbers would have been preserved to the Church; for what can be expected from such ignorance as I have described? No one scarcely in the village can read. I entirely believe that God had given us an opportunity to teach these people, by their willingness to place themselves under our care. May the Lord give us wisdom to know how to act in every case, so that neither by our carelessness or our theories we may stop any work of God's Spirit! I had prayers with the few who assembled, and spoke to them for some time. I hope to make arrangements by which they can have the benefit of an occasional visit from a catechist. Our difficulty is very great indeed in getting the qualified agents to supply the wants of this Mission. May the Lord Himself raise up the needed men to do His own work!

I next proceeded to Ngiang-Tau. I had dinner in this village. There are about twenty professing Christians here, and from all that I could gather they are earnest. They suffered considerable persecution some two or three years ago, but their numbers have not

greatly increased. They are most anxious to have a church of their own, and have offered to subscribe \$150 towards it. At present they have no place to worship in, as the place which they had is being taken from them, and none of themselves appear to have a convenient place for holding service. The village was in a great state of excitement on account of my presence. I addressed large congregations in the village close. Many of the persecutors of the Christians were present. I spoke a few special words to them. They appeared quite

civil, and at the end of the preaching expressed themselves friendly, and asked me to have some tea. The catechist from Keung Kiang accompanied me and preached after me. The attention of the large crowd did not seem to flag for a moment, and I left in the afternoon for Hong-A, feeling well pleased with the reception we had received, and praying for a blessing upon the Word that had been spoken. The Keung Kiang catechist, it is now arranged, is to spend a night in the week in this village to teach and preach to the people.

Several other towns and villages are now visited:—

The wind was blowing hard, and bitterly cold, as we went along the road towards Hong-A. The country between Ngiang-Tau is flat and marshy, entirely destitute of trees, and most uninteresting. We arrived at Hong-A before dark. Large quantities of salt are produced here from the salt-water, which is allowed to run in from an arm of the sea. The vast plain in front of Hong-A is laid out into beds made very smooth, and paved with brick. The salt-water is then allowed to cover these vast beds, and is retained until absorbed by the rays of the scorching sun. There is then left behind a thick crust or deposit, which is gathered up and stored away in large heaps, and carefully covered with straw and earth. This deposit hardens and becomes crystallized, and is then ready for use. The salt is not, however, white or clean, as the Chinese have not yet learned the art of purifying it. In the evening the native house, recently built partly by the Christians, and now used as a chapel, was inconveniently crowded. Several candidates presented themselves for baptism, and I was able to admit five or six adults and several children of Christian parents. After sermon on 1 John iii. 1, I was called upon to perform a very painful, yet necessary duty. A charge was brought against one of the members by the catechist and exhorter. The accused did not attend, but his sin and misconduct were so clearly established, that there was no alternative left but excommunication from the Church, till true repentance and amendment of life on his part should again restore him. The sin of which he was guilty was the violation of the Seventh Commandment, which is very common among the

Chinese. The Christians felt very deeply the loss of one of their members; but our strict discipline is a necessary and a wholesome correction and restraint, and it shows the heathen that Christianity will not tolerate impurity as their systems do, and that the religion of Jesus stands *alone* for its purity among all the other religious systems in this land.

The following day, escorted by a few of the Christians of Hong-A, I visited the large village of Seung-Seik. The people of this place had never seen a foreigner in their village before, and their curiosity was therefore excusable. I was welcomed by a family that had long been learning the truth from an old Christian pedlar, whom I had baptized years ago. This good man, whenever he came to Seung-Seik to sell his goods, lodged in this house, and whenever he happened to be there on the Sunday, held a regular Christian service in the house. At length the Lord opened the heart of the old grandmother, and she earnestly applied herself to learning the hymns and passages from the Scriptures, and longed and prayed continually for the visit of a missionary. She had been praying this very morning more earnestly than usual, she said, that God would send her the missionary, in order to admit her into the Church by baptism. In the afternoon I walked into the house quite unexpectedly, and the poor old woman seemed almost overwhelmed with joy, and thanked the Lord for having at length answered her prayers. I found her wonderfully intelligent, and she gave a remarkably clear account of her faith in Jesus, and seemed so evidently taught by the Holy Spirit,

that when she asked for baptism, I felt I dared not refuse it to her who had been already baptized with the Holy Ghost. I admitted her, and like the eunuch of old, she went on her way (her way to heaven) rejoicing. She wants her whole family, her sons and their wives and children, to be converted. I am glad to say they all seemed well-disposed, and look up with great reverence and respect to the old grandmother. This is one of the rare cases which the missionary longs more frequently to witness, and which, when witnessed, makes his heart to leap for joy, and quickens his faith and encourages him to go on more vigorously in his work. After dinner in this house, which stands almost on the shore of the sea, which rolls in before the front door, I followed the old pedlar for miles, till he led me safely to his own house, where I had baptized him, his wife, and children, years ago; the wife has since that time been called away from this world. There was a large company soon gathered around me, and we had a short service of singing and prayer together. They wanted me to stay all night, but this was not convenient, as my plans for the next day had been fixed, and I was expected at Ko-Sang-Che that night. I promised to pay them a longer visit the next time, and took my departure for Ko-Sang-Che, where we arrived about dark. The Christians from Sang-Au had, however, made fresh arrangements for me, and so I was compelled to travel to this latter place in the dark.

Ko-Sang-Che is one of the market towns of Hok Chiang. It is not a very large place, but it is an important centre, and should be occupied, though the progress there has been very slow hitherto. We have no resident catechist here; but there is a school and a small body of Christians, ill-instructed and somewhat troublesome to deal with. On the whole, however, there is improvement, I think, and I trust this will be more marked year by year. A good catechist is wanted here badly. We must have teachers if we would have well-taught Christians, and a well-taught Christian is more likely to understand his duty in the way of self-support than an ignorant one; so that in reality in providing them with good teachers, we rather hasten than retard

the time when they will be willing to support themselves. There is something more precious even than self-support, however important this may be, and it is most important; but it is more important that the Christians be well taught and grounded in the Christian faith; and when this is the case, I have no fears but that self-support will naturally follow. It is true, indeed, God the Holy Spirit can do without catechists; and sometimes He shows us that He can, as in the case of the old woman just mentioned; but His ordinary way is in the use of the human agents, and we must be content to wait upon Him, and use the human teacher whenever we can get the suitable one taught by the Spirit and able to teach others.

The village of Sang-Au is a small one, but it is the centre of a large group of small ones. An interesting work was commenced here about five years ago by Cheng Mi, now the head catechist of this district. This Cheng Mi is the same catechist who had charge of the Lo-Nguong Mission in its infant days, and who was the first to begin work in Achia and other places. He is now getting old and feeble; but he is not to be despised because he is growing old. The Fuh-Kien Mission will ever honour and respect the old catechists who have spent their strength in the Lord's work, and whose work the Lord has owned and honoured. I visited this village when Cheng Mi commenced his work there, when there were only two or three men and a woman met together to listen to his preaching; now there is nearly 100, and the Christians have succeeded in building a church, which is not quite finished yet, but which is being now used for divine worship. I hope they may soon be able to finish it, and that it may be filled with earnest, faithful followers of the Lord to the praise and glory of God. After supper at Sang-Au we had prayers, and a goodly number from different places had come together to meet me. I did not retire to rest till about two o'clock next morning, the Christians had so much to talk about themselves and about their church.

I next visited the village of Teng-Aing. The people of this place have shown themselves most hostile to the Gospel, yet we have one or two inquirers even here. I was soon surrounded by a

crowd. I stood upon the end of the broken wall, and read out John iii. 16-18, and for a long time spoke to the people of the love of God in Jesus. After this Cheng Mi, who was with me, stood up and spoke with great vigour and effect. After this the villagers brought me into a large *tiang-tong*, or hall, of a private house, and asked me to speak again to them. The crowd was so large in this hall that I had to stand upon a chair, and from this I spoke to as interesting and attentive an audience as ever I had the privilege to address on the concerns of their souls and

eternal things, and I trust the Lord was present, and that good will come of it. One good effect already has taken place; the villagers do not now object to our renting a chapel there, which before this they would not hear of; but, alas! where are the teachers? This large village stands on an arm of the sea, and is surrounded by hills on all sides, which gives its position a most wild and picturesque appearance. After this we travelled in an easterly direction, over high hills and a rugged, broken pathway, till we suddenly came upon a view of the open sea. It was a relief.

We are now introduced to a wild country and half-savage people on the sea-coast. In some places a white man was a novelty, and Mr. Wolfe seems to have been as much mobbed as he used to be in the early days of the Mission :—

Our path now led us along the side of a cliff along the shore till we came to the village of Nang-Sa-Sang, where there are a few Christians who were glad to see us. Here we again preached to some of the villagers; but when I asked them to kneel with us in prayer to God, they all rushed away, except the Christians, and seemed afraid that we were engaged in some magical operations to injure them and their families. One old man actually remonstrated with me, and used threatening language. At length I induced him to sit near me, and before he went away actually ate a slice of the cake which Mrs. Wolfe had put into my basket before I left Foo-chow. The old man liked the cake, though at first he doubted and looked at everybody, and shook his head as if something dreadful was about to happen. I, to encourage him, took a slice myself; he then ventured to taste it, but was determined that others should share the same fate as himself, whatever that might be, from the effects of the cake, for he insisted that others should taste it also, and distributed his piece among the bystanders. It was really ludicrous to witness the whole scene, and afterwards to see the old man's familiarity and the special attention which he paid to me the whole time I remained there, as if he had braved and overcome some terrible enemy without injury to himself. The people throughout this region are really half-savage, and the majority of them scarcely ever leave the precincts of their immediate neighbourhood. As

we rested here a beautiful English steamer passed by on her way to Foo-chow, and I fancied I could see the jealous eye of these villagers look anxiously at her as if they wished the old days of Chinese junks and Chinese isolation had returned when they could indulge their piratical instincts and enrich themselves by the plunder of other people's goods. But these days are happily gone, and the people are beginning to receive new ideas, slowly, it is true, but surely most certain; and Christianity in this region, at least it is hoped, will take a leading part in the transformation.

We arrived about nightfall at the village of Tuai-ku, where the C.M.S. has a little chapel. Here a very interesting work had been commenced four or five years ago, but through the misconduct of the first catechist, and other causes, the early interest has died away. There are, however, a few faithful Christians left. The chapel for some time has been without a catechist, and altogether it presented a very cold and dead appearance on this occasion. A few candidates for baptism were brought forward by the exhorter, but they could answer nothing, were extremely ignorant, and, of course, were put off. How can they learn without a teacher? How can they hear without a preacher? The catechist now working at this place whom I brought with me, and who on this evening was inaugurated into his new sphere at this station, spoke, and I also preached for a long time. I hope and pray that God may bless this place

as He has blessed others. Twai-ku is an important village in this out-of-the-way region. There are many small villages and hamlets scattered along the sides of the mountains and on the sea-shore in the most secluded nooks and places, and the catechist from this place would have a most interesting and delightful work in seeking them out and taking to them the word of eternal life. These isolated families are more easily influenced by the Christian teacher than those in the towns and villages surrounded by the power of idolatry and swayed by the opinions of their neighbours, and held in check by the fear of the powerful gentry and literati. An arm of the sea runs in to Twai-ku, in which I had a pleasant swim some four years ago. The country all round here is most mountainous and barren, and enormous black boulders are scattered most plentifully everywhere. The sombre appearance of these enormous black stones, so plentifully studded over the face of this district, has a peculiar effect, and one wonders how anything can be produced for the support of human life amidst these stones and mountains. Good crops of sweet potatoes and wheat are, however, produced in the spaces between and underneath the shadows of these boulders, and causes one to wonder at and admire the industry and indomitable perseverance of the Chinese, who can thus overcome the local inhospitableness of nature, and out of such sterility and barrenness extract fruitfulness and comparative plenty.

After breakfast I left Twai-ku, and visited an old Christian family whom I baptized four years ago. After a couple of hours' walking, partly over rugged hills and rocky pathways, and partly along the beautiful sands of the open sea-beach, we arrived at the solitary house down in the creek by the sea-side. The family was glad to see me, and begged that I would stay overnight. We had prayers and singing, and afterwards an examination of two candidates for baptism. I was not able to admit them, but I promised to come again, and encouraged them to go on learning and praying to God's Holy Spirit for enlightenment and more knowledge in the doctrines of Christ. These poor people were most kind and hospitable in their way; and according to their ability. Christianity does in-

deed, as might be expected, change the whole man, and creates love and affection between different and most diverse races, and brings into realization the brotherhood of man. On our way to this place we met with a large crowd, in a circle, round two men, who were fighting in the most ferocious manner. The friends of both parties were crowding to the scene, and a general clan-fight was on the eve of taking place. I approached the two combatants, one of whom had the blood flowing from his nostrils. I asked them to cease fighting and tell me the cause of the dispute. Both the men were too excited to give any connected account. I gathered, however, from the bystanders, that A had owed B some money; that A had not been able to pay B; that B had met A going to his work this morning and demanded payment; that A had nothing to pay, but begged of B to give him time till he could earn the money. This B refused to do, and hence the fight. I asked how much A owed to B. Nobody seemed to know distinctly. We got A, however, to give us an account, and I then handed to B the amount due to him, and released poor A from his difficult and dangerous position. B at first looked rather doubtful as the money was being handed him; could hardly believe his eyes that the money was to be given to him; he looked savage at A, and swore at him most dreadfully. A, however, realized the position, made the most humble obeisance, and thanked me most heartily, and went away with a light heart. The crowd now dispersed, and we went on our way with a glad heart that we had an opportunity of stopping a savage clan-fight, and possibly saving the lives of some wretched individuals.

The eldest son of the Christian family just mentioned, who acts as exhorter here, led me on through a perfect sea of black boulders on to Sieng-Neng-Chiong, i.e. "genius man's hand," so called from the form of one of the boulders here, which looks exactly like the palm of a man's hand. The poor people implicitly believe that a spirit, or ghost, or genius, left the impress of his hand here in the form of this enormous stone, which they think possesses a peculiar sacredness and most excellent Fung Chui. The private house of the Christian which has been used here as

the meeting-place of the Christians on Sundays, for the last year, stands alone amidst the sea of black stones. There is not another house seen anywhere round, yet about twenty assemble here on Sunday for Christian worship. Several candidates for baptism met me here. I regret that I could not admit them, and I more than ever felt impressed with the necessity of having teachers to instruct these poor people who seem pressing in to the kingdom of God. We should take advantage of this feeling and supply teachers, else the opportunity may slip out of our hands. Ignorant Christians who have very little idea as to the real nature of spiritual religion, are no strength to a Mission, they are rather a weakness, and are in danger of being carried away by the first blast of temptation. It would be different if the people could read the Word of God for themselves, but not scarcely one in this region can do this, and this is the danger, and creates the absolute necessity for catechists and teachers, till such time, at all events, as there shall be Christians sufficiently instructed who can act as leaders. After dinner in this solitary-looking place the head of the family came and told me, what the head catechist had already said to me, that it would not be convenient to him to give his house any longer as the meeting-place of the Christians on Sundays, that the time for which he originally promised his house for this purpose was about to expire, and begged me to look out for another place. The reasons which this Christian man gave for refusing any longer to give his house quite satisfied me, and that they did not arise from any want of interest or coldness of love. He offered to help willingly in subscribing towards erecting a church, or procuring a temporary place to serve as a place of worship. I then went on to the village of Ting-Hiong. Here the Christians showed me a house which the owner was willing to mortgage for eight years for \$50. The Christians promised to pay \$30, and I paid the rest, and the house was secured as a place of worship for the scattered Christians of the neighbourhood.

I then went to the village of Sieng-Song, where there is a chapel in the house of one of the Christians, but no catechists. I lodged here for the night.

There were about twenty Christians, and six candidates were brought forward for baptism. They could not tell who Jesus was, so, of course, they were put off. The ignorance of this people is extreme. May the Lord help us to devise the best means of teaching the Christians, and the numbers who have placed themselves under instruction, but without any one to instruct them! It is impossible for the few catechists to do half the work that is to be done. If we would reap a rich harvest we must have more reapers to gather it in. After prayer, and much exhortation, I retired to rest wearied in body and anxious in mind, on account of the ignorance, especially of the Christians and candidates, and the difficulty in providing qualified teachers to instruct them.

Next morning early I proceeded to the village of Sa-Keung. Here also we have a little chapel, but no catechist. Some four or five years ago I baptized several at this place, and a large number of inquirers had placed themselves under instruction. The catechist, Cheng Mi, was then in charge of this place. Here also the sad result of leaving the Christians and inquirers to their own resources was painfully manifested, not half the original number of Christians was present, and very few inquirers, and the chapel presented a deserted and melancholy appearance, only three or four of the Christians came to see me, and I left there saddened and discouraged. The catechist of Sang-Au has had charge of this place, in addition to more than half a dozen places, besides which, had he the strength of a giant, and the zeal of an apostle, it would be impossible for him properly to attend to them all. The village of Sa-Keung is situated on the shore of an arm of the sea, and is the centre of a number of villages.

After leaving this I proceeded to the new station of Kuang-A, in the south-western part of the district, for which hitherto nothing whatever has been done in the way of evangelization. This district is called Lek-sek-ek Tu, or sixty-first township. It contains 108 villages, with an average of about 300 families in each village. Kuang-A is one of the largest, and is situated very pleasantly on the seaside. Boats from Hing-Hua and A-Nang frequently come here for the purposes of trade, and

the large island of Nang-Nip is opposite, across the bay about thirty miles distant. About one-third of a mile from this town are the remains of one of those enormous fortresses built by the Government and the people during the troublous times of the close of the Ming dynasty, when life and property were so insecure in these parts, and when the Japanese, joined by the native pirates, infested the sea-coast, and carried fire and sword, and misery and destruction through many a town and village in Hok Chiang. The excitement of the people on seeing me was extraordinary. They had never seen a foreigner in their town before. Cheng Mi and myself were occupied the whole of the day and the greater part of the night in preaching to the people. They listened most attentively, and many of them said they had never heard such things before. One old man interested me very much. He remained the whole day, and most zealously defended the systems of idolatry. I argued with him for more than two hours, and Cheng Mi much longer, in the presence of a large crowd in the chapel, and the catechist in charge had also his turn of debate with the zealous old heathen. At length he went away, but the crowd remained listening to us, and we had a deeply interesting day. Towards evening I went to visit our landlord, who is an inquirer, and who has just lost his wife from, it is supposed, the disease of Hu-li-ma or demoniacal possession. After my visit to this man I went for a walk on the beautiful beach, and soon had all the little children in the village after my heels. They saw me pick up some shells, and the entire flock rushed over the beach and soon returned with loads of shells for my acceptance. After this I went on till I came in front of a blacksmith's shop; here a large number of people assembled, and I again preached for a considerable time. I returned to the chapel to find it well filled, listening to the catechists and Christians, who had come from Hong-A and Tong-Kang. We had supper, but did not

retire to bed till rather late; a good many had come to hear and seemed to be in no hurry to leave. It was the same next morning: many came to listen, and one old man declared that we spoke the truth, and that he would come to learn and worship God.

We took our departure from this interesting place after a late breakfast, and visited some villages on our way to Tong-Kang; at this latter place there are about seventy Christians and a small chapel. We hope soon to see a decent place of worship here, as the Christians have subscribed for the erection of their church, and hope to begin before the end of the year. The village of Tong-Kang is not a large one, but there are a good many small villages and hamlets surrounding it. About four or five years ago I visited this place. There were then two or three men who were interested in the truth, and were admitted into the Church. These men have continued faithful, and have worked as exhorters, and chiefly through their means the little congregation has been gathered and kept together and increased. These men have proved themselves earnest and zealous Christians, but their extent of knowledge is limited. One of them is now placed in charge, so that his whole time may be devoted to the work of teaching, and preparing himself to teach others. My own experience is, that these men make the most efficient catechists when they can read well; but alas, they are few and far between, especially in Hok Chiang. I hope I shall soon be able to report the completion of the church in this village, for it is greatly needed, as the present room is much too small to hold half the people who come to worship. I remained here over the Sabbath, and on Sunday morning baptized about a dozen adults and several children. On the whole I was well satisfied with the answers and general qualifications of the candidates, and I thanked God for the blessed work that seemed to be going on at this place.

Mr. Wolfe now retraces his steps; and then winds up with a brief survey of the Hok-Chiang work:—

On Sunday afternoon I went on to Ko-Sang-Che, not far distant from this village, had service, and baptized seven persons. I remained here on

Sunday night. The people of this village are very hardened, like the inhabitants of all the busy towns and cities in this country; they seem to be too much ab-

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sorbed in business and worldly affairs to have any time to bestow upon the search after truth, yet they spend much of their time on occasions in the exercise of foolish heathen rites and worship.

Next day I started for a visit to the villages on my way back to Keng Tau. In one of these villages I found an inquirer, who gave me the idol that he had been accustomed to worship. He seemed a very earnest man, and I hope soon to admit him into the Church of Jesus Christ by baptism. This man supplied me with fresh eggs, and showed his kindness in other ways. We travelled on to Hong-A, from thence to Keng Tau, where I spent the night, and had some very interesting conversations with one of the proud literati of the village, whom I invited to our evening worship in the chapel. After supper we had a large audience, and I was glad to see the literary magnate present, and apparently entering into the service. He now and again nodded his assent to some sentiments uttered by me in the course of my address, and I could not help praying that the Lord would touch his heart and carry some word of truth home to his soul. The next morning I proceeded to the city of Hok Chiang, and paid some pleasant visits to the residences of some of the city gentry in company with the catechist. I was received most courteously by these gentlemen, and we had some very pleasant conversations about Christ and Confucius. One of these gentlemen is a constant visitor to our chapel here, and has long and earnest talks with the catechist. He showed me his large and well-stocked library, of which he seemed very proud. I was anxious to procure a certain book, but he had not got a copy in his collection, but he kindly promised to search for it for me among the collections of his friends.

On the whole, I think the cause of Christianity is making progress—wonderful progress—throughout these regions in which it has been preached for some time. The difficulties which it has to encounter at the outset, and, indeed, all through, but especially at the outset, are very great. The ignorance and superstition of the masses are extreme, the pride and self-sufficiency of the higher and more learned classes are unbounded, and the hostility and hatred of all classes for the foreigner are deep-rooted and inveterate. But the religion of Jesus is gradually and surely winning its way over all these difficulties to the hearts and convictions of this people, and we have now and then clear evidences that this is the case. A difficulty occurred some time ago between some parties in a certain village, which led to a law-suit and both parties came before the magistrate of Hok Chiang. The magistrate failed to find out the rights of the matter. He asked if there were any Christians in the village. He was told that there were several, and a catechist. Then he said, "The Christians will tell the truth." He sent one of the principal gentry to the catechist to inquire of him the truth. The catechist told him all the facts of the case, and the next day the case was decided according to the information given by the catechist. This shows that the gentry and officials begin to see that Christianity demands truth on the part of those who profess it, and that Christians can be trusted to tell the truth. O that all Christians would live up to their profession, and follow fully the example of their Master Christ; then, indeed, would His religion win its way over men's hearts with a rapidity never experienced yet in this world!

This journal will have been read with deep interest. Its moral is unmistakable. Mr. Wolfe's obvious message to us is, More Native teachers! Certainly he has a right to send us this message, seeing that in no Mission have more vigorous efforts been made, or made more successfully, to draw out the voluntary evangelistic zeal of the rank and file of the converts. The unpaid "exhorters" of Fuh-Kien are a distinct feature in the great army of the Church Missionary Society. But no doubt, in districts like Hok-Chiang, the sound and scriptural instructions of the trained catechist who has himself been systematically instructed are peculiarly needed. May it please God so to bless the College at Fuh-Chow that it may send forth a constant supply of able and devoted men for this service!

EXTRACTS FROM THE ANNUAL LETTERS.

USAGARA MISSION, CENTRAL AFRICA.

*From Dr. E. J. Baxter, Mpwapwa.**Mpwapwa, Nov. 24th, 1882.*

AS another year has nearly passed away, we are called upon again to count up our mercies, and raise our song of thanksgiving to Him from whom all blessings flow. Whilst we have each in our turn had sickness more or less severe at some period during the past twelve months, I am thankful to say that in God's good providence we have been restored again to excellent health, which at the present time we continue to enjoy. Another cause of gratitude is the friendliness of the Natives around us, by whom we are looked upon not only as brothers, but also as protectors, since, on our account, passing caravans, as a rule, refrain from pillaging their crops, and the warlike tribes have also kept from making any raids upon them. How long this peaceful state of things will continue, time only will show; but I am not without hope that it is the beginning of a new era, in which, among these people at least, the sound of war will be remembered only as a thing of the past.

We have acquired, about six miles from here, a most fertile plot of ground, which is capable of supplying ourselves and passing Europeans with vegetables at any season of the year. This is a boon, the hygienic value of which it is difficult to estimate, since without it we should be able to obtain but few fresh vegetables, and those only during the rainy season. Here, surrounded on all sides by hills, Mr. Cole has built his Salem Cottage, with the necessary out-buildings, including a church. From this centre, in the cool of the day, he visits the surrounding villages, which, being cut off from Mpwapwa by high hills, would otherwise seldom see the face of a white man. Visiting and studying the language are amongst the chief features of his work. The Natives have voluntarily attended some of his Sunday services, and have exhibited an appearance of great interest in the Word spoken. On one occasion the chief remained about two hours after the service, talking about what he had just heard, and other matters, such as

witchcraft. The latter he strongly condemned, and said, in his quaint way, that whenever little children died, God gave them to their parents that they might see them, and then took them to Himself. Their deaths could not be looked upon as the result of witchcraft. Mr. Cole was the means, on one occasion, of preventing this chief from going out with guns to fight. Their servants can read a little, and it is pleasant to hear them reading aloud, from the portion of the Bible which they possess, in their spare moments. Not a few of the people on the Mission have renounced some, if not all, of their heathenish ways. Whilst we have no conversions to report, I may mention that there is one man of whom we have great hopes. His name is Bilali, and he acts as foreman at Kisokwe. He is so consistent that it is impossible to find the least fault with him, and his conduct would certainly put to shame many of those at home, of whose Christianity we have no doubt. The other night one of the people, under the influence of drink, threatened to kill him. When mentioning this to Mr. Cole, he said he was not afraid to die, because he would then go to be with Jesus Christ. This man was a Mohammedan: and though I would not like to say that he is converted, yet I think we have good reason to hope that he is not far from the kingdom of God.

Mr. Price continues to work as hard as ever, both in visiting his parishioners and studying the language. He has also paid a short visit to Usagara proper, and delighted the people when he told them that God made of one blood all nations, that God the Father of all sent His Son to die for black and white alike.

At Mamboia steady progress has been made by Mr. Last, though on account of the presence of the soldiers stationed there he and his good wife have not been able to do nearly so much as they might otherwise have accomplished. Some idea of the vantage-ground gained may be obtained from the fact that the chief of one of the villages tries to make his people keep Sunday,

and frequently takes them to church. Reduction of the dialects of the people around him is still a prominent feature in his daily work.

As regards the medical department, I cannot report much increase in the number of patients treated. Owing to my inability to keep up the supply of vaccine lymph, I have had to defer the vaccination of many applicants till I get a fresh stock. It is pleasing to see the faith they have in it, as evinced by the fact that the large sores which in some cases resulted from the operation did not prevent others from seeking its

protection. It is impossible, in such sparsely populated parts as this in which we labour, to hold regular services with the patients, as is usually done in medical Missions. Instead of this I endeavour to use the opportunities I have of pointing out to individuals the deadly character of sin, and their need of the Great Physician.

Among other things I have been endeavouring to translate Steere's *Swahili Exercises* into Kigogo. I have done the greater part of them, but from want of an efficient teacher I can only make slow progress.

From the Rev. J. C. Price, Mpwapwa.

Mpwapwa, November 24th, 1882.

My work amongst the people about here still consists chiefly in going about to the various tembes, and talking in a quiet way of the things of God. Sometimes, after speaking to a few in this way, they will go into the tembe and call out the others, asking me to tell them again what they had just heard. I find that the people often remember and talk over amongst themselves afterwards what they have been told in this way. You will probably ask, Are there no inquirers yet? And I fear I must say "no." I hope I shall not be misunderstood if I say I have a dread of anything like "hot-bed religion." Whilst longing to see any approach to a real desire for better things, one learns from acquaintance with people such as these to be cautious and not over sanguine. We must have faith, and hope, and charity; but at the same time we can hardly expect, in the ordinary course of things (even when such work as ours is concerned), to find people so utterly ignorant, so gross in their minds, and so superstitious, who "with but little persuasion" might be made Christians. However, their time, too, will come: may God hasten it! The chief of Mpwapwa, who has certainly appreciated our presence here from the commencement, is a man who, whilst he would do our cause no harm, would at the same time do no good. In speaking to him the other day, I told him that if he and his people did not want to know and learn what we had come to teach them, perhaps our friends at home might tell us to leave Mpwapwa and go somewhere else, where the people were more anxious to be taught. But this,

he said, would never do—we must not leave Mpwapwa. Putting the matter in this light may have a beneficial effect. I find much difficulty in getting the people to attend the services on Sundays, chiefly, perhaps, owing to our having no means of calling them together at the time. During the week I tell them when to come, and am sometimes asked how many days it is to Sunday. But when Sunday arrives, some come when the service is nearly over, some come hours afterwards, and some have even come on the Monday. Lately I have had a flag put up at the little building we use as a chapel on Sundays, but this alone is not sufficient. Could not some one give us a bell?

With regard to the children, I have not been successful yet in establishing a school for them; but have told you before what difficulties there are, owing to the children being constantly employed in herding the cattle and goats of their parents. But we must not give up all attempts on this account, for the hope of success in our work eventually lies (humanly speaking) in getting hold of and teaching the children.

A short time ago one of the L.M.S. missionaries (who were staying here for three or four months) wanted to go into Usagara to buy rice, and said if I would accompany him, he could let me have sufficient men to carry my things. I went, thinking it would give me opportunities for speaking to the Wasagara in their own country, and telling them "the old, old story." There are Wasagara living at Mpwapwa, it is true; but although this is called one of the Usagara Mission stations, the nearest

point of Usagara proper is forty miles distant. I visited several villages, and those to whom I spoke appeared to be interested, and even astonished, when I told them of God and His love, the future life, the resurrection, &c. Some asked me when I would come again and tell them more, saying that this was a year of good things, for God had sent them such good news, and they would be sure to remember it. I came back quite confirmed in the opinion which I hold in common with the other brethren here, that our Society ought, as soon as possible, to establish a station in Usagara proper. The people are more intelligent and better disposed than the Wagogo, and then again it would be a much easier matter to get the children for teaching than here, since they have no

cattle to tend. Neither does one meet with anything like the amount of begging for cloth and so on, as amongst the Wagogo, and altogether there seems, humanly speaking, to be ground for hoping for speedier success in the missionary's work than amongst these latter. For my own part, I should not, certainly, wish to leave the Wagogo because the work amongst them seems to be less encouraging, but I should like to see a station in Usagara. I like to look upon the Wagogo as the people to whom God has sent me with the tidings of His love, and however unpromising they may appear to be at present, the time will come when they, or some of them at least, shall turn to God, and be found rejoicing in the knowledge of a Saviour's love. May God hasten it!

From Mr. J. T. Last, Mamboia.

Mamboia, December, 1882.

1. In looking back over the past year, we have abundant cause to be thankful to our Heavenly Father, for notwithstanding all our unworthiness He has been blessing us throughout. And His blessings have been both to us personally and also to our work.

(a) *Personally*.—Throughout the past year, Mrs. Last and I have been blessed with very good health, so that hardly a day has passed in which we have not been able to go in and out and perform the various duties of the day in their proper time and place.

(b) *The Work*.—Though our gracious Master has not seen fit to crown our efforts hitherto in His work with the conversion of souls, still I think there is great cause to be thankful. We may rejoice in the fact and praise God, in that the Natives do really take a greater interest in divine things than when I first came to Mamboia. This is shown by the three following proofs:—First, a chief, Msamwenda by name, and two of his wives, always attend church regularly. He is on my baraza nearly every day, ever ready to listen to any spiritual conversation. This man will not allow any of his people and slaves to work on Sunday, but gives them every opportunity to attend the services. Secondly, the number of Natives who have attended church voluntarily is much greater. Thirdly, the greater number of Natives who come to my baraza to talk, and the

interest they take in what I read and say to them, lead me to hope that God is working in the hearts of these people, and that in due time He will reap a rich harvest to Himself. To Him who gives the blessing is the praise due.

2. *The Secular Work of the Station*.—This year the mission-house has been entirely new roofed and re-ceiled, fresh bamboos and grass being used for all the work. The ceiling has been covered with a floor of clay six inches thick; so, should the mission-house by any means take fire, only the roof would be burnt off; the house would remain intact. The Native Mission cottages have been repaired and re-roofed; also a fence of bamboos has been set up all along the front boundary of the Mission property. For all this, much time was spent in cutting grass, trees, and bamboos. In addition to this, two log bridges have been built, roads cut, and cleared where formerly cut, the ground before the mission-house levelled and arranged so as to be more useful; besides numerous smaller matters which can hardly be mentioned here.

3. *Sunday Work*.—(a) Every Sunday morning at 10.30, I have English Church service in Swahili. After the service, I give an address in the same language; but when I use phrases in Swahili which I think Megi and other Natives are not likely to understand, I repeat the same in the Megi language. By this means all can know what I say. The morning service is the fullest, and

is always the best attended. The former part of the year the number of Natives who attended varied considerably, but from June till the middle of October we had always a good congregation. From the middle of October there have not been any services on the station, because I have been travelling about, but wherever I have been the regular services have been held. During the maseka I could hardly expect to have such good attendance, both because of the rain, and also because it is the busiest time of the year for the Natives. (b) After the morning service is over, I generally take some of the chief Natives who have attended to my little room on the baraza; there I talk with them on the service and the address given. (c) In the afternoon Mrs. Last and I often call together as many of the women and men on the place who like to come, and we spend an hour or so in singing hymns and talking. (d) At five p.m. we have a shortened form of the evening service, at which all the people on the station attend, but the number of Native attendants is not so large as at the morning service.

4. *Week-day Work. Teaching on the Station.*—(a) All the first half of the year Mrs. Last conducted her classes for women, at which she taught them reading, writing, and sewing. Some of the scholars made considerable progress; one woman especially, in all three branches. But as changes are continually taking place, some leaving and others coming, they do not attain to that degree of proficiency we would desire. This work Mrs. Last had to put aside in August, in order to attend upon Mrs. Hore, wife of Captain Hore, of the L.M.S., who was very ill of sun-stroke; and before Mrs. Hore was able to leave, Mrs. Last had to go to Kisokwe to be with Mrs. Cole. (b) During the first half of the year, I had a class for men and boys twice a week, at which I taught them reading, writing, and arithmetic; a short time was given to hymn teaching and singing. Circumstances obliged me to discontinue this after the arrival of Mrs. Hore. We hope, however, to resume all the school work again as soon as possible after we reach Mamboia. (c) A daily evening service in Swahili (a shortened form of the English Church service) has been held, at which many Natives attended.

Later on in the year, circumstances compelled us to discontinue this; but we hope to resume it as soon as we reach home again. (d) Much good, I trust, has been done during the daily visits of Natives to me. They come in numbers varying from one to a dozen or more, people of many tribes, at any time they please. I have a large square on my baraza, some twenty feet by twenty-five: this is well protected from sun and rain. Here I meet my visitors, talk with them about their own affairs, and then, as opportunities occur, direct their attention to things which concern their souls.

5. *Visiting among the Natives.*—Our visits this year have been confined more to the hill tribes than at previous times. The Wanyamwezi in the valley were very nice people to visit, but during the year they have been so upset by the disgraceful habits of the Sultan of Zanzibar's soldiers stationed here, that it has been neither safe nor decent for us to go into their villages. I believe steps are being taken by General Matthews to rectify this conduct of the soldiers. The people themselves are as friendly disposed towards us as ever. Our visits to the Megi tribe and others are always well received; they listen with attention to what we say. We do not go and preach to them, but first by talking to them about their gardens, children, &c., we gain an introduction for spiritual things. The result of this visiting has been that more Natives have attended church. Often Mrs. Last and I go out together; sometimes separately. We seldom spend less than three afternoons weekly out amongst the Natives.

6. *Itinerating Work.*—This year I have been able to make three itinerating journeys. First, to the Mangaheri and Waitumba tribes of the Sagala nation. Secondly, to the Wanguru and the Masai living north of them. Thirdly, to the Wasagala living to the south of the Humba hills, and round to Mpwapwa; thence to Mamboia, and thence again to Zanzibar. In all these journeys I have been well received by the Natives. I have been able to tell them of the love of God in Jesus Christ; and they have in their turn begged me to come and take up my abode with them permanently.

7. *Linguistic Work.*—(a) During the

year, as opportunity occurred, I have been working at seven different languages and dialects. These are the Megi, Sagala, Nguru, Zeguha, Kamba, Humba, and Masai. Of these, the Megi and Sagala are very similar to each other, as are also the Nguru and Zeguha the one to the other. Kamba is more distinct. These five are all languages of one family. The remaining two, Humba and Masai, are closely related to each other, but totally different to the five afore-mentioned. (b) Of the work in these languages, I have made a grammar of the Megi language, and a vocabulary of about 6000 words; also some little attempts at translation of prayers, &c. These will need revision. (c) I have made a short grammar in the Kamba language, and a vocabulary of about 2000 words. (d) In the Nguru language, I have nearly completed a short grammar, and have about 4000 words. (e) I have several hundred Zeguha words. (f) I have not written a Sagala grammar, but I find by observation that there will be but little difference between it and Megi. The vocabulary, in which I have a good number of words, is very similar to the Megi; only occasionally a different word is used. (g) In the Humba language I have a vocabulary of about 6000 words. I have not written any grammar at present. (h) In Masai I have a number of words and phrases. (i) In Nyamwezi I have made a collection of about 2000 words. (j) I should like, if health and time permit, to make a grammar and vocabulary of each of the languages mentioned above.

8. *The Difficulties and Advantages in the Work.*—(a) *The Difficulties.* (1) These arise from two sources—indifference to

spiritual things, and ignorance. There is in all East Africans a great indifference to things which are not material. Any African is ready to hear about food, drink, cloth, his garden, and other material things; but he can hardly be expected to take a deep interest at once in things which, true enough in themselves, are very difficult for him to realize or understand. (2) Again, there is gross ignorance amongst all the people, the chief of which is ignorance of self. They have no idea of any greater goodness or holiness beyond what they see around them. So, judging themselves by their fellow-creatures, they are not able to realize or understand the holiness required of them by God.

(b) *The Advantages.*—These are many, and outweigh the difficulties. (1) The general goodwill and kind feeling of the Natives towards us. This opens the way to their hearts much more freely, and induces them to accept what we say with less doubt. (2) There is a growing readiness on the Natives' part to take heed to our teaching, and they are never ashamed to acknowledge that they are followers of the white man—which means, of the white man's religion. (3) Many of their crude religious notions are a help to us. They recognize God (Mulungu) as the Author of good. They make sacrifices to a mediator (the *manes* of their ancestors), in order to obtain blessings from God. They make thank-offerings to God. Their dead they call "wagono," which means "the sleepers," thus showing a belief, though faint and crude, in the doctrine of the resurrection. Again, the three names they give to God (Mulungu, Mbalo, Chomi) are a help to us when we speak of the Divine Trinity.

SINDH.

From the Rev. J. J. Bambridge, Karachi.

Karachi, January 14th, 1883.

In last year's Report I chronicled the departure for England of Mr. and Mrs. Sheldon, the veteran missionaries of Karachi. . . . Thankful I am that God has given me one faithful and like-minded fellow-labourer; but "what are we among so many?" May our Home Committee soon be encouraged to augment more adequately the number of our workers, both European and Native, that God's work among the 80,000 inhabitants of this rising seaport

of Karachi may be greatly increased and more abundantly blessed.

Native Congregation.—This numbers about the same as when Mr. Sheldon left us, viz. seventy-one souls, of whom twenty-nine are communicants. During the past year two adults—one a convert from Hinduism, the other from Islamism—have been baptized, also two children. Two children and four adults have died, among whom was Isadas Sundaram, our Mission catechist. The death of our only fully-qualified Native

agent is a real loss to our Mission, and more especially so as it took place at a time when his zeal and diligence in the Master's service seemed greatly quickened and increased. We hope ere the year closes that his place will be filled by a Native pastor.

The attendance of our Native brethren at the Sunday morning Hindustani service has been on the whole very regular, and I trust that many have profited by the means of grace provided for them in the house of God. During Lent and Advent, as well as on other special occasions, we have had extra services, which seem to have been appreciated. May God grant His blessing more and more. During the whole year the only thing which has given me any serious anxiety, or cast a shadow over my truly happy ministrations in connexion with this little flock, has been the excommunication of two of its members, formerly Roman Catholics, for gross insubordination. Both the congregation and Sindh missionaries felt it to be a case calling for ecclesiastical censure, and after representation to the Bishop of the diocese, and with his full sanction, both offenders have been cut off from Church privileges until such a time as they repent and amend their ways.

The contributions of this congregation to their Native Church Fund amount to Rs. 459, which is Rs. 83 more than last year. I take this to be a sign of increased spiritual life, as we are as yet very few, and many of our people are by no means well off. The daily morning and evening services have been regularly kept up. A short "instruction" is given at each service. The first year of our Sunday-school has been a successful one, and most of our men and boys attend very regularly. The Saturday evening prayer-meeting has, I believe, been a means of great blessing to us all, and I trace much of the spirit of love and concord which prevails among us to the sanctifying influences of this weekly gathering.

Evangelistic Work.—Bazaar preaching has been carried on at our various preaching-stations almost daily, and in the summer months both morning and evening. During the year we have had numbers of inquirers, some brought by the public preaching, others through our catechist and reader, and not a few by our Native brethren; but out of all,

only two have given us sufficient satisfaction to warrant their baptism. Both these, thank God, are walking worthy of their Christian profession. One of them, I should mention, received his first impressions of Christianity in a Mission school. Not long since I heard of the baptism at B— of a promising youth, who, three years ago, was a pupil in my matriculation class in our Mission High School. It is cheering to note such results in connexion with our Mission schools.

The Weekly Bible-class for English-speaking Natives has been regularly carried on. There seems to be a growing interest in the minds of the Native youth of Karachi about Christianity, which ought to be more closely and systematically followed up by direct personal intercourse. When funds permit, I hope to secure a suitable room somewhere in or near the Native town, in which we shall be able to give addresses both in English and vernacular, and thus seek to create a further and deeper interest as to the claims of Christianity. Heartily do I wish some reader of this Report would send us a cheque for this object.

Schools.—During the greater part of the year, Mr. Ball has been in charge of our High School, also the Book Dépôts.

Boys' Vernacular School.—This school and its branch now register 423 boys against 400 this time last year, with an average monthly attendance of 331.

Girls' Schools and Zenana Work.—During the greater part of the year, three ladies connected with the Church of England Zenana Society have been responsible for these two branches of Mission work in Karachi. There are at present three schools—one for Marathi and Parsi girls, with an average monthly attendance of twenty-four pupils; another for Gujerathi girls, at which the average attendance has been fifty. The third is for Sindhi children: average attendance fifteen. Two of the three schools were very favourably reported upon after their examination last October. Zenana work has been carried on as opportunity has offered, and a good number of houses are now open for receiving visits. The Gospel in the family is a great step. Let us reach the women and children, and the men will surely follow.

English Sunday Evening Service.—It

is a real pleasure to minister from Sunday to Sunday to the intelligent and influential congregation attending this service; and we are more than repaid for our labours by the interest taken by many who attend, not only in the service itself, but also in our other more direct Mission work. In October the whole church was thoroughly cleaned and repaired at a cost of Rs. 500. We thank our friends, both European and Native, for giving us the necessary funds.

This brief statement of our work in Karachi will, it is hoped, furnish some proof as to its reality. Let, then, these two thoughts conclude my Report. Looking inwards as to the progress of spiritual life in the Native Church, we trust we see real progress, and that our little congregation is an undoubted

witness, amidst sin and error, to the sanctifying and peace-giving power of the Gospel. On the other hand, looking outwards, the sight to a true missionary is a sad one. Hinduism and Moham-medanism are by no means yet overcome. The Gospel has still to be preached, if only as a witness, and upon us has the responsibility been laid. Though we cannot yet say of Karachi that "the fields are white unto harvest," yet we trust we are justified in hoping that not a few things point to a steady, if not a rapid, extension of our work, and that results will be increasingly solid and prosperous in proportion as we are faithful to our trust. May our work in Karachi become to all lovers of the C.M.S. in England more and more a centre of interest, a subject of prayer and a living reality!

NORTH INDIA.

From the Rev. R. J. Bell, St. John's College, Agra.

Agra, November 23rd, 1882.

We have, as educationists, to labour long and work in patient hope. Our work is necessarily slow. Here, in India, our pupils come to us too often with preconceived and prejudiced notions respecting the vast superiority, to their minds, of their ancient religious systems, and it is only by following the examples of God's servants of old that we can hope to make progress. It is verily, "Line upon line, precept upon precept; here a little and there a little." Thus we must toil and labour in the Lord's vineyard. We need very much a class of Native Christian teachers who have experienced very deeply the truths of the Gospel; men who rejoice in their spiritual light and life, and who are thus enabled to impart the glorious truths to others. Some are, I trust, growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, and are prayerfully seeking for more light and life. For these our friends in England must supplicate the Throne of Grace.

I may here notice an instance of the influence we insensibly exert over our students. Many of our old pupils call to see me when on a visit to their friends in Agra. Many of them are frequently located in stations where there are missionaries. These ex-pupils invariably look upon such men as their friends. The other day, an old ex-student, who

has a good practice as a lawyer in Central India, called to see me, and in conversation I asked him if there was any missionary in his station. He at once replied, with a beaming countenance, "Yes, sir; and he is my best friend. I had him living in my house for some weeks, and we had many conversations on religious subjects." So, instead of shunning these servants of the Lord, they welcome them as friends. This feeling is not singular. Several have expressed the same pleasure in numbering missionaries among their best friends. Thus I hope we may rest assured that our Christian training is not lost. Many will, in God's good time, rise up and acknowledge that they are the servants of the Lord Jesus Christ.

I have had, since my return from the hills, two most interesting conversations with a young Brahmin, once a pupil, of whom I had great hope. He still feels the utter folly of idolatry. We were lately walking together, and I pressed upon him the importance of the new birth, and drew his special attention to our Lord's words to Nicodemus. On a later occasion he reminded me of our former conversation, and then asked if he, in common with many of the ex-pupils of St. John's College, might not be deemed a Christian. He added, "Once Christ's disciples forbade some who were exercising power in His name; Jesus replied, 'He that is not against

Me is on My side.' They were not Christians, for they had not openly joined His disciples. We honour Jesus Christ, and follow His teaching as far as we can : may we not be called Christians ?" Again, in reply to my question, what he thought of the effect of our teaching, he said, "No student attending St. John's College can doubt the immortality of the soul ; he must believe in eternity and in sin." He promised to take up afresh the reading of Christ's life and work and teaching. May the Holy Spirit give him light, and also strength to follow his convictions !

Our Haileybury master (a Native Christian) told me the other day, that he heard with much pleasure some of our students boldly standing forth as defenders of our religious system of education. There is, in Agra, a Students' Association, and lectures are periodically delivered by some of its members. He was present when a paper on "Education" was delivered. After the lecture, discussion followed, and one of St. John's students pointed out that the lecturer had omitted an important factor in his educational scheme, and that was *religion*. He argued that no education could be complete without it, and maintained that a course of instruction like he enjoyed at St. John's College was the best fitted to educate the whole man. Many objected to his remarks, but happily he was upheld by two or three other students of our College, who ably defended their bold fellow-student.

I may here mention that our Haileybury master has during the year delivered his lectures to the students of this College and entrance classes. He has bestowed much labour on the preparation of his lectures, and has endeavoured to render them interesting as well as instructive. I may name some of the subjects he took up : "Mohammed,"

"Contrast between his character and Christ's," "Observations of Hinduism," "Pantheism," "The Hindu Divinities," "The Vedic Age," "The Ancient Doctrines as regards matter and the formation of the Universe," "The Doctrine of Hindu Sages on the same," &c., &c. We continue to be much indebted to the masters and pupils of Haileybury, who continue to show their interest in the spiritual well-being of our students by remitting their annual subscriptions, whereby their important lectureship is maintained.

We have lost, by death, an interesting pupil, Sonas, a Santali Christian, and "Weitbrecht" scholar. He was sent to us in July, 1881, by our medical missionary in Taljhari, the Rev. R. Elliott, who intended that he should enter the Medical College here, as soon as he could pass the entrance examination. He read for some months in our school department, and then went to the Rev. Dr. Valentine's Medical Training Institution to receive further instruction before going up for the Medical College Entrance Examination. He passed the examination, but soon afterwards fell sick with fever ; and notwithstanding Dr. Valentine's attention and care, the fever carried him off. His end was peace. The last words he was heard to utter were, "O Death, where is thy sting ? O grave, where is thy victory ?" His fellow-students at Dr. Valentine's were most kind and brotherly. We hoped that he would, after his medical studies, return to Santalia, and become a medical missionary among his people. He was a dear Christian, respected by all who knew him.

I am thankful that the much-needed hostel now accommodates our boarders and normal students. It is a good, substantial building, much commended by Dr. Hunter, the Educational Commissioner, who visited it when he was in Agra.

From Miss L. Ellwanger, Agra.

Amidst the various drawbacks, prejudices, superstitions, and obstacles in carrying out our Christian teaching, we are not without cause for gratitude, and encouraging signs. The four C.M.S. schools under my charge are attended by Mohammedan and Hindu girls of the upper and middle classes. The time has not come yet, in this part of the country at least, when parents

value education for girls as much as they do for boys. They are unwilling to pay school fees ; on the other hand, we do not pay them for coming to school. We make Christmas a pleasant day for them. They receive sweetmeats and little presents, and occasionally some fruit when in season.

The Mohammedan school has been the longest established, and it has forty-

six pupils on the roll. The elder ones, some already engaged, come in a "dooli;" the little ones walk, taken care of by a respectable Mohammedan woman, called the "collecting-woman." The first class of fourteen girls in number have married during the past year, with the exception of two. Some have left Agra. One or two would have liked to continue their learning, but have not been permitted by their new relatives. Two bright, superior girls belonging to the first class, were suddenly removed by their father, a rich mauvi, who sent word that he was afraid his girls would become Christians, as they constantly sang Christian hymns and read our books at home. I tried to persuade him to allow them to continue, but it was of no avail. However, this is an exceptional case, as we have gradually won the confidence of the people, both Mohammedans and Hindus.

The three Hindu schools have each from twenty-two to thirty-eight pupils on the rolls. I regret their many religious holidays and early marriages, which are great hindrances to progress in their studies; considering this, and the want of efficient teachers, the girls

have, nevertheless, got on fairly. They learn Scripture verses, catechism and hymns, and other branches of learning. The Mohammedan girls make greater progress in their studies, as they remain longer at school, and have not so many religious holidays, and on the whole they appreciate ordinary learning more than Hindus do; but as a class we can scarcely help to prefer the Hindus. It is a great pleasure to my pupils to see me at their own homes from time to time, and their parents always give me a very friendly welcome. Some of the mothers and other relatives of my Hindu pupils are regularly visited and instructed by myself, assisted by one of the Christian teachers. We are on very friendly terms, and enjoy being together.

Many zenanas have given us a friendly welcome through our schools, and the girls who come to us will not be so prejudiced against Christian teaching in after-years as those who have never come in contact with us. The seed is a tiny grain; but His wonders do not cease: by the divine power and blessing, it will take root and spread far and wide; and so we trust Him for a plenteous harvest in time or eternity.

THE HOUSE OF LORDS AND THE CHURCH MISSIONARY SOCIETY.



OR the information of the Society's friends, a report is subjoined of the Debate in the House of Lords on Thursday, April 12th, upon the work and agents of the Society in West Africa.

The Archbishop of Canterbury had taken particular pains to acquaint himself with all the details of the case, in order to defend the Society in the House of Lords if necessary. The Bishop of Rochester and Earl Cairns had also been put in possession of the facts, as well as the President of the Society, Lord Chichester. Lord Cairns's powerful speech, however,—to which even the *Morning Post* report, which was the best, and which we give below, does scant justice—almost exhausted the case; and the Society is deeply indebted to him for such a complete vindication of it from unjust aspersions. Lord Chichester added some important particulars, but was not well heard by the reporters; and the Archbishop's very hearty few words at the close of the discussion—his maiden speech in Parliament—made a manifest impression on the House. Eleven Bishops were present, and there was a considerable attendance of peers. The Society has every reason to thank God for the result.

Concerning the sad affair of 1877 itself, it is needless for us to add

anything to what we said in October and December last; but with reference to Lord Cairns's allusion to the Rev. J. B. Wood, Mr. Wood writes that although it is true that he informed the British authorities at Lagos of the matter as soon as he himself heard of it, they did in fact know of it before.

House of Lords, April 12th.

THE DUKE OF SOMERSET, in terms severely reflecting on the Church Missionary Society, called attention to the atrocious treatment of a Native girl up the Niger in 1878, as disclosed in papers on West Africa presented to both Houses of Parliament. He described the victim as a slave who had been flogged and done to death by missionaries, agents of the Society; pointed out that when the poor girl was buried after she had been murdered by those agents, "the bell was rung for prayers," and charged the Society with having taken no step to bring the crime to light and the criminals to justice. He asked whether the Government would in future prevent English missionaries from having stations in regions where there were no British Consuls, and whether they would make any representation to the Church Missionary Society on the subject of slave-owning by their agents, and the ill-treatment and murder of the poor girl.

EARL CAIRNS said that he had read the papers to which the noble duke had referred, and he wished to say a few words upon the subject. As regarded the story told by the papers, nothing which had fallen from the noble duke was at all too strong. (Hear, hear.) It was one of the most horrible ever told, and it was a simple disgrace to humanity. (Hear, hear.) He could not at the same time help expressing satisfaction that it fell to the lot of two of our departments of State—the Foreign and Colonial office—to do justice in the matter—(hear, hear)—and he was quite sure that in every part of Africa the British name would be held in reverence by those unfortunate people, as they knew that this case was taken up by the British Government, and all difficulties were surmounted, though some five or six years had elapsed. Money was provided by the Treasury; witnesses were brought forward and the wrongs done were, so far as they could be, avenged. (Hear, hear.) Having said thus much on that part of the case he must next state that anything more unfair than the noble duke's remarks in reference to the Church Missionary Society he had never heard. (Hear, hear.) He wondered whether the noble duke had ever had any one in his employment who had committed a crime, and whether the origin and committal of the crime had been attributed to him as he had attributed this to the Church Missionary Society. (Hear, hear.) The noble duke said the Church Missionary Society knew of these things and took no steps in regard to them, and that nothing would have been done but for the Consul. The noble duke had not read all the papers, or he would have seen that it was the Society and not the Consul who brought the matter to light. Mr. Wood brought it before the notice of the Governor at Lagos. He was a missionary of the Society, and inquired into all the circumstances. Bishop Crowther heard something of them, and made inquiries; and a court, called a merchants' or an equity court, but an inefficient one, held an inquiry and did not punish Mr. John, and the Bishop assumed that the court had come to a right conclusion; and it was not till Mr. Wood made further inquiries and reported to the Governor that justice was done. The noble duke spoke of those persons as missionaries, but they were not missionaries at all; they were two natives—men of colour, and were employed, one as an interpreter and the other as schoolmaster to teach the Native children. Those were their occupations. The Church Missionary Society did their best—like the founders of Christianity—in employing agents to find proper men, but these two men turned out to be worse than could have been expected. He did not know whether the noble duke had employed men and had been deceived. He had several times said that the Society held slaves. Now the papers showed that the girl who was killed was not a slave—she had been redeemed; but he was prepared to admit that she was treated worse than a slave—that, however, was not the point under discussion. (Hear, hear.) Had the noble duke read anything of the history of the West Coast of Africa? If he had, he

would have seen what had been the great civilizing agent on that coast. Had he read how many thousands of the savages the Church Missionary Society had converted, not only into Christians, but into civilized men? There was nothing more wonderful in history than the change that had been worked among the West African Natives. He (the noble earl) had recently read an extract from a commercial paper on the West Coast on the subject of the atrocities, in which it was stated that they felt deeply for the Church Missionary Society which had done so much for the Christian education of the people. Perhaps the opportunity would be seized on by its enemies to make an attack on that Society, but nothing could be more unjust than that. One of the greatest wonders of this generation was that the Church in that district, which had been dependent on the Society, was now self-supporting and had itself sent out missionaries into the interior. The crime that had been committed was no doubt horrible, but he deeply regretted that the noble duke had, in a manner which he could only characterize as unlike the justice which generally actuated him, taken occasion to make an attack which, in his opinion, was entirely unfounded on the Church Missionary Society. (Hear, hear.)

THE EARL OF DERBY did not think that any one was surprised that the noble duke had brought the matter before their lordships. The noble duke had spoken with natural and justifiable indignation of those horrible and disgusting acts of cruelty of the nature of which they were all aware. It was not for him either to excuse or accuse the Church Missionary Society, but if he were to state his own opinion he should say that he did not see how any further responsibility could be cast on the Society than that they were unfortunate and possibly rather injudicious. The criminals were not missionaries properly so called. One was an interpreter and another a schoolmaster. They were both Natives, and if any blame was to be attached to the Society it was for placing them in a situation where they did not seem to be subjected to any control. With regard to the question of the noble duke, he did not think it necessary, nor did his noble friend who preceded him in office, to give any special notice to the missionary body of the transactions, partly because they were fully cognizant of them, and also because the whole of the transactions had acquired such a degree of publicity that it would be superfluous to do so. As regarded the proceedings, no doubt they were cumbrous and costly, but when they considered the remoteness of the place where the transactions took place, and the difficulty of getting witnesses, it was not to be wondered at that there should be some cost and delay. With reference to the punishments awarded, it could not be said that they were insufficient. All the criminals had been sentenced to penal servitude for about twenty years. He might, perhaps, mention that an order was now being prepared which they believed would simplify proceedings in future should they unfortunately become necessary. He would only add that the Church Missionary Society was one which was dependent on popular support and assistance, and that undoubtedly any scandal of this kind tended to create an unfavourable opinion. It followed therefore, that in the interest of the Society it behoved them to take all possible care that such a miserable and unfortunate occurrence should not happen again.

THE EARL OF CHICHESTER said that the action of the Church Missionary Society in this matter might well be left in the hands of the noble earl opposite (Earl Cairns). As the President of the Society he might, however, say that they had advanced the cause of humanity and Christianity in many parts of the world.

THE ARCHBISHOP OF CANTERBURY considered that the arguments of the noble duke had been entirely shattered by those of the noble lords who had followed him. He thought that it should be stated that, after a notice given as long ago as 1857, the Church Missionary Society had in 1879 issued to West Africa a most careful notice, by which they laid down the rule that any of the agents of their Society who held slaves should, *ipso facto*, cease to be such agents. By the same minute a document was drawn up and sent out by them, stating that they held no slaves. It was worth while to call attention to the fact that they had appointed two Archdeacons, for whom they were willing to accept every responsibility. They had also sent out a steamboat for the Bishop, to enable him to pass rapidly from place to place along the Niger. In 1881 they added an English Secretary, to be the constant com-

panion and adviser of the Bishop, and were now proposing to send out a medical missionary still further to support him. He mentioned these facts lest any impression should prevail that the Church Missionary Society were to blame in this affair. They had done everything that could be done to prevent any occurrence of the kind. (Cheers.)

The subject then dropped.

NOTICES OF BOOKS.

THE STUDENT'S GEOGRAPHY OF BRITISH INDIA, POLITICAL AND PHYSICAL.
By GEORGE SMITH, LL.D. London: John Murray, 1882.



It is a striking testimony to the interest which—notwithstanding the usual condition of the House of Commons on Indian Budget night—really is taken in our Indian Empire by large classes in this country, that such a book as this should be included in Mr. Murray's familiar series of Manuals, a series meant, not for the library shelves but for popular use. No one, certainly, who opened the book at hap-hazard would sit down to read it unless he was in need of information, or was actually interested in the subject. Almost every page is crowded with names and figures, and bears evident marks of extreme condensation, and of the omission of every feature that might tempt the casual reader. If any man could invest with living interest such a mass of uninviting matter, it is the author of the *Lives of John Wilson and Alexander Duff*; but we can understand Dr. Smith's feelings when he penned the following words in the preface, "It would have been more easy and pleasant to have given adequate literary expression to the extensive and comparatively new materials in two or three volumes." The book, however, is full of valuable and trustworthy details, and well deserves careful study. It is in fact, as Dr. Smith observes, a Guide-book in the best form.

The first chapter "states briefly what every intelligent reader ought to know of the British Indian Empire, its name, extent, and magnitude compared with Europe; its growth since 1600, and especially since 1765, and present administrative system; statistics of its twelve Provinces and of the 153 Ruling States grouped together; its imperial surveys and land tenures, taxation, debt, and new municipal organization." The second chapter "pictures India as a Whole, its great mountains, rivers, waterfalls, lakes, canals, forests, and railways, and the coast of Asia from Suez to Singapore, with the harbours and lighthouses." Subsequent chapters describe the British Provinces and Native States in detail. All these belong to Book I., Political Geography, which occupies four-fifths of the volume. Book II., Physiography, describes the geology, meteorology, &c., of India. In an appendix is a complete list of the principal works on different branches of the subject.

The total results of the Census of 1881 are included, and also a good many of its detailed figures; and their publication here was their first appearance in England. The details of certain provinces and states were not received in due time, and indeed are not yet issued in a complete form.

The scope of the work does not allow of many references to Missions; but Dr. Smith's hearty interest in them, and personal connexion with those of the Free Church of Scotland, are well known, and what is said of them incidentally could not be said better.

The maps are rather a weak point. They are fairly good, but ought to have been coloured; and some might have been larger with advantage.

DAMASCUS AND ITS PEOPLE: SKETCHES OF MODERN LIFE IN SYRIA. By *Mrs. Mackintosh.* London: Seeley, Jackson, and Halliday, 1883.

For more than twelve years Mr. and Mrs. Mackintosh were labouring in Syria in connexion with the British Syrian Schools, and of these years seven were passed in Damascus. The C.M.S. itself is indebted to Mr. Mackintosh for his superintendence of its schools among the Druses of the Hauran during Mr. Bellamy's absence in England; but this was not part of his regular work. He has now gone to Morocco on a mission of inquiry for the Bible Society. The book before us is the work of his excellent wife, and is a most graphic and brightly-written account of modern Damascus. It is not in the main a book of Eastern travel, or of Biblical illustration, though it comprises both; but chiefly a description of the people, and in this respect is full of interesting and first-hand information. Mohammedans, Jews, and Oriental Christians of various communions appear upon the scene; and unpretentious as the book is, there are few works out of which a more vivid idea may be obtained of their several religious habits and customs. Incidentally the good work of the British Syrian Schools is illustrated; and the remarkable fact is mentioned that so happy is their influence upon the Moslem girls taught in them, that, as far as can be ascertained, not one of these, when married, has ever been divorced, nor been subjected to the annoyance of having a second wife brought home to the harem. "Moslem husbands have thanked the teachers for the gentle, patient wives they have provided for them."

We especially recommend the volume for reading at working parties; and also to Sunday-school teachers, who cannot but profit by its vivid pictures of a life scarcely at all removed from the life of Biblical times.

THROUGH THE KHYBER PASS. By the REV. J. GELSON GREGSON. London: Elliot Stock.

Mr. Gregson, who is secretary to the Soldiers' Total Abstinence Association in India, went up to Cabul with the British troops in 1879-80, and this book contains his letters describing the campaign. Its speciality is the account of temperance work, prayer-meetings, &c., among the soldiers, and some striking evidence is given of the superiority of the abstainers both for travelling and for fighting. Mr. Gregson may well ask, regarding his Association, "Is there not a cause?" when he tells us that "in every camp between Peshawar and Cabul men were punished for drunkenness, and at Jellalabad the whole guard got drunk by breaking into the commissariat rum-store, which not only disgraced the regiment, but the whole brigade, as a native sepoy had to supersede a British guard." But apart from this particular feature of the book, the letters are full of exciting interest, especially the diaries of those perilous days when General Roberts was shut up in the Sherepore camp.

Stepping Stones to Higher Things, by Captain Seton Churchill (Elliot Stock), is a collection of religious addresses, mostly evangelistic in character, and originally delivered extempore. They are sound in teaching, brimful of earnestness, brightened with illustrations and anecdotes, and manifestly the outcome of personal spiritual experience. The book would be a capital one to give to those who have come under the power of the Gospel at parochial missions and are asking their way to Zion; and it may also be profitably used by speakers and teachers. A certain missionary interest also attaches to it, from the author's acquaintance with India,

whence he draws many of his illustrations. We commend the volume heartily, and trust that God will bless it.

We ought before to have noticed two admirable sermons by the Rev. C. F. Childe, Rector of Holbrook: one entitled *The Happy Man* (W. Hunt and Co.), preached in Norwich Cathedral, in which our Lord's sympathy with *human joys* as well as human sorrows is beautifully expounded; and the other a sermon preached in Trinity Church, Cambridge, in connexion with the Simeon Centenary, in which it is pleasant to see an old veteran dwelling on the bright and not the dark side of the prospects of Evangelical religion in England. This latter sermon is accompanied by those preached by the Rev. J. Barton and the Rev. H. C. G. Moule on the same occasion, both of them excellent, worth reading, and worth keeping. The pamphlet is printed for private circulation.

Another noteworthy sermon sent to us is *The Form of Sound Words*, preached at the opening of the chapel of St. Aidan's College, Birkenhead, by the Dean of Chester. It, and the Preface printed with it, are admirable, though brief, exhortations to the use of the Protestant language of the Prayer-book, e.g. "Communion" and not "Celebration."

Our Master's Footsteps, by Charlotte Bickersteth Wheeler (Elliot Stock), is a substantial volume of more than 400 pages, containing brief notes on the Four Gospels by the teacher of a Bible-class of girls. It has no very special features of merit, but all that is said is sound, reverent, and earnest.

Two more numbers of the *Outline Missionary Series* (J. Snow and Co.), which we have before noticed, have appeared. These are on India: Part I. on the country, people, history, &c., and Part II. on Indian Missions, both by the Rev. E. Storrow. These are by far the best of the series. In two little pamphlets of 48 pages each, we have a mass of information about India in a condensed and convenient form. Mr. Storrow has done his work admirably.

The *Indian Female Evangelist*, the quarterly magazine of the Indian Female Normal School and Instruction Society, continues as excellent as ever. The work of women in India is the very romance of modern Missions, and the periodicals of the different societies engaged in work of the kind stand in the front rank of really interesting missionary literature. The April number contains an account of Roma Bai, the remarkable Mahratta lady who has been creating such a sensation lately in Bombay, a notice of a Christian faqir named Michael, by "A. L. O. E.," and some good letters from the field, particularly from Lucknow.

Fragments from the Early History of the Christian Church (J. Nisbet and Co.) is a series of pamphlets bound up together, containing extracts from the writings of Clement of Rome, Ignatius, Polycarp, Justin Martyr, Irenæus, Clement of Alexandria, and the ancient Liturgies. The authoress has kindly given the Society copies for the use of missionaries.

The Chinese Opium Smoker (Partridge and Co.) is a remarkable publication. It consists of twelve coloured pictures, facsimiles of Native drawings, illustrating the downward course of the opium smoker to ruin, with a translation of the original Chinese text accompanying them. In their original form they were cartoons, published by private Chinese gentlemen and posted up at their expense in public places, to warn the people against the evils of opium smoking. This is unimpeachable testimony of the most convincing kind. The pamphlet also contains, as an appendix, some of the official statements of Chinese authorities on the subject.

DEPUTATION FROM THE CHURCH MISSIONARY SOCIETY TO THE ARCHBISHOP OF CANTERBURY.



T has been the custom for the Committee of the Church Missionary Society to wait upon a new Archbishop of Canterbury for the purpose of formally requesting his Grace to accept the office of Vice-Patron, which, by the Society's Fundamental Laws, is reserved for the Primate of all England. In accordance with precedent, therefore, the Archbishop received a Deputation on April 19th, although he had, in fact, already signified his acceptance of the office. There were present,—

The Bishops of Rochester, Ballaarat, and Saskatchewan; Bishops Alford and Perry; Captain the Hon. F. Maude, R.N., Treasurer; Sir Harry Verney, Bart., M.P.; Sir W. Hill, K.C.S.I.; Generals Hutchinson and MacLagan; the Revs. Prebendary Wilson, Canon Tugwell, E. H. Bickersteth, F. F. Goe, Dr. L. B. White, D. D. Stewart, A. Kennion, R. W. Kennion, J. McCartie, Norman McNeile, J. S. Pratt, J. Long, F. M. Harke, U. Davies, J. S. S. Robertson, T. W. Peile, R. B. Ransford, A. Isham, E. D. Stead, S. Bott, S. D. Stubbs, F. E. Wigram, W. Gray, H. Sutton, R. Lang, J. M. West; Messrs. Arthur Mills, C. H. Bonsfield, C. Douglas Fox, A. Leslie Melville, R. N. Cust, J. A. Strachan, Colonel Bruce, Colonel Touch, Captain Seton Churchill, Eugene Stock, &c.

The following sent apologies for their absence :—The Earl of Chichester, President; the Bishops of Gloucester and Bristol, Liverpool, Sodor and Man, and Dover; Bishop Titcomb; Sir J. H. Kennaway, Bart., M.P.; Sir T. Fowell Buxton Bart.; Sir Bartle Frere, G.C.S.I.; and Sir William Muir, K.C.S.I.

The Bishop of Rochester having introduced the Deputation, the following Address was read by the Honorary Clerical Secretary :—

To the Right Honourable and Most Reverend Edward White Benson, D.D., Lord Archbishop of Canterbury, Primate of All England, and Metropolitan.

The Committee of the Church Missionary Society approach your Grace with profound respect, to request your acceptance of the office of Vice-Patron of the Society, reserved by its Fundamental Laws for the Primate of All England.

In the year 1841, Archbishop Howley accepted the office of Vice-Patron; and ever since that date the Society has had the great advantage of the confidence and counsel and cordial support of successive Archbishops of Canterbury. To the fatherly counsel and energetic action of your Grace's immediate predecessor, Archbishop Tait, the Society was again and again deeply indebted; and as the growth of the work and the development and organization of Native Churches bring forward fresh problems for solution, the occasions when the counsel of your Grace will be needed by the Committee may be expected to increase in frequency and importance.

The Committee crave, and will esteem highly, the privilege of being permitted to hold frank and free communication with your Grace, as necessity arises. They have already had evidence of the thoroughness with which your Grace, in the midst of your arduous duties, has made yourself acquainted with matters affecting the interests of the Society; and they gratefully acknowledge the very valuable service

which you lately rendered to the Society in the House of Lords, and the readiness with which you have consented to preside at the approaching Anniversary.

The Society is now entering on its eighty-fourth year; and from very small beginnings has, by the favour and blessing of the Lord on its operations, grown to comparatively large dimensions. But the signs of progress, and the openings now before the Society, are such as to justify the expectation that, in comparison with its immediate future, its past history will read back as the day of small things. From all parts of the world in which its operations are being conducted, and notably from India, the very success of the work has caused a demand for immediate and extensive reinforcements; and the most urgent need of the present moment appears to be an awakening of the Church at home to a fuller recognition of the claims of the Foreign Mission Field for enlarged pecuniary support; and for more men, especially from the Universities, whose best and ablest sons would find in the Mission Field spheres which they might well deem it an honour to fill.

The Society has ever recognized the vital importance of seeking out and employing among the Mohammedan and heathen nations none but men full of the Holy Ghost and of power, who, after the example of the great Apostle to the Gentiles, will go forth determined not to know anything among their hearers "save Jesus Christ and Him crucified."

At the College at Islington no pains are spared to give a thoroughly efficient and sound theological training to the young men selected for the purpose; and the Committee trust that your Grace will be ready to receive, when occasion may arise, these missionary students as candidates for holy orders, as they have been received by your predecessors.

The Committee desire to thank you for according them this opportunity of waiting on your Grace, and to avail themselves of the occasion to congratulate you on your elevation to the unique sphere of responsibility and influence to which you have been called, and to assure you of their earnest prayer that the Divine Spirit may so endue you from day to day with every needed gift, that your Grace may be enabled not only to maintain but to enlarge and strengthen the great power for good which attaches to your office, and which, under the hands of your immediate predecessor, received so marked and world-wide a development.

Signed in behalf of the Committee of the Church Missionary Society.

CHICHESTER, President.

F. E. WIGRAM, Honorary Clerical Secretary.

The Archbishop then spoke as follows :—

I shall not take many words to express what is completely a feeling of thanksgiving to you, from the very bottom of my heart, for the great kindness and honour you have done me this day. If I had any difficulty or hesitation in promising to do my very utmost for the Society I might spend some time in responding; but I trust you will accept from me my humble pledge that I shall be glad to labour for the Society in any way that shall be found useful to it. (Cheers.) It is rather striking to hear that during eighty years of the Society's history for half that time it has enjoyed the cordial support of successive Archbishops of Canterbury, and one may pray that it will be so as long as the Church of England exists. You do not expect from me the powerful championship which marked the life of my predecessor, whose name it was only right should have the place in your address which you assigned to it; but I will

do my best to advance the great work of your Society. (Cheers.) You have been kind enough to allude to my having been of use to the Society the other day in the House of Lords. I can only say that it was to me an auspicious event that the first occasion I had to open my lips in that House should be connected with the great missionary work. You lay too much stress on what I was then able to do, but what I did say was said from my heart. The work is growing, so growing that the great past of the Society may come to be regarded as a day of small things. God grant that it may be so! God grant that we may so work that in the past we may only have a type of what is to be! And why should it not be so? Were the cause of Christ burning in the hearts of men the work must increase. The great desire now is to have men from the Universities, and this is very important. I am not so anxious about funds, because I am convinced that if God sends us the men the silver and the gold will not be wanting. I hope before long I shall be able to visit the College at Islington. (Cheers.) Wherever a great work is to be done men must be prepared to do it. The work before us seems to have been hidden from our fathers. We need men now who will go as St. Paul went in his day, with all the culture of the world to attack the culture of the world. He could dispute with the Stoic and the Epicurean, because he understood their philosophy; and only the man who has entered into the meaning of Hindu systems will be able to grapple with them and quietly to remove them. I am persuaded that we must recognize that all that has been taught by earnest people in the dark is part of the Gospel, that the Cross is wider and deeper than humanity, and that all that is against humanity is against the Cross. We must have all resources at command, but used by men who will be determined "to know nothing among men save Jesus Christ and Him crucified." (Hear, hear.) I thank you most earnestly for all you have said, and for the prayers you have promised; for if St. Paul said, "Who is sufficient for these things?" you will believe me when I say that it is my daily, hourly thought that nothing can be done *by* me at all, but that *in* me something may be done, and that if God has counted me worthy, and has put me in this place, He will find the way in which it can be done. One way in which He must mean me to be useful is by my being useful to this great Society. I thank you very much for all your kind words, and I can assure you that in all things it is my desire to have frank and free intercourse with you, and that it is my earnest hope that you will yourselves enable me to be of the service you desire. (Loud cheers.)

Capt. the Hon. F. Maude, R.N., Treasurer of the Society, then rose and said:—

In the unavoidable absence of the Earl of Chichester, I am deputed to say a few words. I believe we shall all go on our way rejoicing after this interview. (Cheers.) I believe that all around me have but one wish, and that is that your Grace may have all needful health and strength to enable you to discharge your important duties. (Cheers.)

The Archbishop then suggested that the assembly should kneel with him in prayer, and himself said the collect beginning, "Almighty God, the Fountain of all wisdom, Who knowest our necessities before we ask," and the Lord's Prayer; after which the Deputation withdrew, the Archbishop shaking hands with each one as he left the room.

THE MONTH.



THE Archbishop of Canterbury will take the chair at the C.M.S. Annual Meeting on May 1st. This is usually Lord Chichester's place as President; but it has been the custom for a new Archbishop on the first occasion of his attending to preside as Vice-Patron. In addition to the speakers already mentioned, the Revs. A. W. Poole and H. Newton will represent the missionary army in the morning, and the Rev. W. J. Richards and Dr. Downes in the evening.

THE Society's accounts for the year just closed are not fully made up at the time we write; and if they were, it is not the custom to publish the result before the Annual Meeting. We may say, however, that there is a good increase in the income, but that a much larger increase is shown in the expenditure. On the whole, there is great reason for thanksgiving to God for the financial position.

ANOTHER member of the C.M.S. Committee has been taken to his rest—Mr. George Loch, formerly a Judge of the High Court of Calcutta. While in India he was a hearty friend of missionary work, and in the Home Committee his calm judgment and good sense were much valued.

A VENERABLE C.M.S. missionary, the Rev. F. Hildner, died on Feb. 28th, at Syra. He was a native of Saxony, and went originally to Greece for the Basle Missionary Society. He joined the C.M.S. in 1829, and in 1841 received Anglican orders from Bishop Blomfield. For more than forty years he carried on a large school in the Island of Syra, and won the universal respect of the community. The British Consul writes to the Society that the Greek Archbishop of Syra placed the cathedral at the disposal of the Rev. Mr. Newman, Acting Chaplain at the British Legation at Athens, who went over to Syra to conduct the funeral, and that a vast concourse of people assembled for the ceremony. After Mr. Newton had read the Burial Service, the Archbishop delivered a touching discourse, and the body was then conveyed to the British Protestant cemetery.

THE Bishop of Moosonee has appointed the Rev. T. Vincent, C.M.S. (country-born) missionary at Albany, Hudson's Bay, to the office of Arch-deacon of Moose. He was ordained in 1860, but had laboured some time before that as a lay agent.

THE Bishop of Travancore and Cochin (Dr. Speechly), and the Rev. W. T. Sathianadhan, of Madras, have been appointed Fellows of Madras University.

IN the last two months, the Committee have accepted seven more offers of service from candidates ready to proceed to the mission-field without further training in the C. M. College, viz.:—(1) The Rev. C. T. Wilson, M.A., late of the Nyanza Mission, who had retired and taken a parish in Hampshire, but who has now offered again for Palestine; (2) the Rev. George E. A. Pargiter, B.A., of Merton College, Oxford, senior curate of West Ham, and son of the Rev. R. Pargiter, formerly C.M.S. missionary in Ceylon, and

now an Association Secretary; (3) Dr. Percy Brown, M.B., brother of the Principal of the Government Medical College at Lahore; (4) Dr. E. G. Horder, L.R.C.P., &c., of Edinburgh; (5) Mr. W. E. Oliphant, of the London College of Divinity, St. John's Hall, Highbury, about to be ordained; (6) Dr. Shapurji Dhanjibhoy Bhabha, a Parsee of Bombay, and an M.D. of Glasgow, surgeon-in-charge of the Willesden Cottage Hospital; (7) Miss Eva Young, sister of Mrs. Pickford of Ceylon, who has offered for, and been appointed to, the Tamil Girls' Boarding-school at Colombo. Dr. Brown is appointed as a medical missionary to the Niger; Dr. Horder to Bishop Burdon's new Medical Mission at Hoi-how, in the Island of Hainan, South China; and Dr. Bhabha to the Gônd Mission. Other appointments will be announced in our next.

ON December 22nd the Revs. J. Hannington, R. P. Ashe, and E. C. Gordon and Mr. C. Wise were still at a place called Msalala, at the south end of the Victoria Nyanza, and all four were suffering from fever.

A GIFT of 600*l.* has been made to the Society's Extension Fund by Mrs. Henry Wright, to provide for a Native medical missionary at Salt, "on the other side Jordan" (see Miss Tristram's article in the *C. M. Gleaner* of May, 1882); and we are glad to hear that a good man has been found for the post, Dr. Ibrahim Zourab, of the Beyrout Medical College.

VEHEMENT opposition has been met with by our missionary at Baghdad on the part of the local Turkish authorities. The school he had opened was quickly attended by more than a hundred boys, one-third of whom were Moslems. The Governor peremptorily ordered the closing of the school; but we hope this may have been averted by the interposition of the British Consul, who has been very friendly. The Rev. J. J. Bambridge, of Karachi, being on a holiday trip to the Persian Gulf, has been up to Baghdad, and he writes very warmly of the openings the city presents for missionary effort, and of the discretion as well as zeal with which Mr. Maimon had availed himself of them. We hope to give extracts from the letters in our next, and meanwhile commend this new Mission to the special prayers of our friends.

THE Rev. W. Allan, an active member of the Committee, is visiting Palestine, and writes in the strongest terms of the excellence of the Society's work there, which exceeds his highest anticipations. We hope to give extracts from his letters next month.

THE reports this year from the Niger Mission, sent in by the two African Archdeacons, Henry Johnson and Dandeson Crowther, are among the most remarkable that have reached the Society from any part of the world. In the Delta, at Bonny and Brass, where ten years ago the most degraded heathenism and barbarism reigned almost undisturbed, there are now 4000 souls under regular Christian instruction; and at some of the upper stations (the furthest of which is 320 miles up the river) there have been notable conversions in the past year. The Committee are especially sensible of the mercy of God in making Onitsha, which six years ago was the scene of the barbarous cruelty for which two Native ex-agents were lately brought to justice (and which was the subject of the late debate in the House of Lords), a

field for very signal manifestations of the power of the Divine Word. Not only were forty-three adult converts baptized there in the year; not only are many hundreds attending the Church Services; not only has the king, hitherto hostile, suddenly commanded the observance of Sunday, and arranged for a public service at his own court; not only has a leading chief been buried without the offering of human sacrifices at his grave; but the Onitsha Christians have spontaneously visited neighbouring towns to tell the story of the Gospel, and Archdeacon Johnson, being invited to one of them, found 1500 people waiting to hear him.

A Mission Board has been established in New Zealand, comprising the three Bishops of Auckland, Waiapu, and Wellington, with three missionaries, three laymen, and a secretary, to administer the Society's grant to the Mission and the revenue from the Society's lands in the island; and an arrangement has been made for a yearly diminution of the former, and for its cessation at the end of twenty years, subject to the personal claims of individual missionaries on the Society. The scheme has been cordially welcomed in New Zealand, and the first meeting of the new Board was held at Napier in January, all the members being present, viz. Bishops Cowie, Hadfield, and Stuart; Archdeacons Clarke and Williams (Secretary); the Revs. R. Burrows and S. Williams; and Messrs. Larkins, Clarke, and Tanner. Some of them had travelled long distances to attend. The proceedings were of the most practical character, and thus a plan has been happily inaugurated which will in course of time not only relieve the Society's funds, but obviate the inconvenience of administering what is now mainly pastoral work at a distance of twelve thousand miles.

BISHOP INGHAM landed at Sierra Leone on March 17th, and was most kindly received by Governor Havelock at Government House. The Bishop writes, "Mrs. Ingham and I are agreeably surprised at *everything*, so far as that which is outward and visible goes. The foliage is lovely; the heat does not overpower us; we have throughout the day most delicious breezes." The installation of the Bishop took place in the Cathedral on Easter Tuesday. The Governor ordered all public offices to be closed, and was himself present, as were no less than twenty Native clergymen and an immense congregation. The Bishop preached, taking two texts, St. John xvii. 21, "That they all may be one," and Eph. iv. 3, "Endeavouring to keep the unity of the Spirit in the bond of peace." Afterwards he entertained the clergy at luncheon at the West Africa Hotel, at the close of which the following address was presented to him:—

Freetown, March 27th, 1883.

MY LORD BISHOP,—We, the undersigned ministers and pastors of the Church of England established in this colony through the instrumentality of the Church Missionary Society, desire to approach your Lordship with this address of hearty welcome, both for your appointment to this diocese, and for the safe arrival of yourself and your dear wife at this settlement.

It will no doubt be a source of pleasure and interest to you to know, that many and fervent have been the prayers of the Church since the retirement of the late Bishop from the diocese that the great Head of the Church would be pleased to select and send us one full of the Holy Ghost and devoted to His cause—one who would fatherly undertake the arduous work of supervising the unendowed Native Church, which under God has arrived at its present position; and that on the day of your consecration, February 24th, special meetings were held in all the parishes and districts throughout the settlement, that God may grant you His heavenly

grace, so that you may come out to us in the fulness of the blessing of the Gospel of Christ. We regard your presence among us to-day as an answer to our prayers.

We need hardly state for your Lordship's information that the Church over which you are now called to preside is the fruit of Christian philanthropy. It consists of (1) The Native Pastorate, or the Church at home. (2) The Sierra Leone Church Missions, or the Church abroad.

The Native Pastorate is the Church at home. While the privilege was granted by God to the Right Rev. Bishop Beckles to organize this Church, in 1861, when the Church Missionary Society took a step forward in humble faith, and transferred some of the churches hitherto supported by them to the West African Native Church, the honour of seeing the complete transfer was reserved for Bishop Cheetham, who for eleven long years laboured most faithfully, zealously, and effectually for the consolidation and expansion of this Church, so that now it embraces fourteen parishes and ecclesiastical districts, in each of which a clergyman resides, besides several out-stations.

The Sierra Leone Church Missions is the Missionary Society of the Native Church. It consists of those stations hitherto supported by the Church Missionary Society beyond the colony, on the Bullom shore, in the Quiah, and on the Tassoh Island; stations which are daily growing in strength and vitality.

Simultaneously with the above is the Sierra Leone Church of England School Society, by whose very valuable efforts the majority of our schools, especially in the poor parishes, have been hitherto supported.

We are thankful for that grace of God vouchsafed to you, which, in obedience to the command, "Go, work in My vineyard," has enabled you, like your devoted and energetic predecessors, to come among us, not counting your life dear unto yourself. We trust that the Master, whose glory you have come to seek, will bestow upon you every needful grace, will guide and comfort, will strengthen and support you throughout your episcopacy, that great success may crown your labours, so that many may be your joy and crown of rejoicing in the day of the Lord; and that the Native Church will continue to prosper under your supervision. May the Spirit of the Lord rest upon you—the spirit of wisdom and understanding, the spirit of counsel and might—making you, as the chief pastor of the flock among us, of quick understanding in the fear of the Lord, so that you may not judge after the sight of your eyes, nor reprove after the hearing of your ears, but rule and superintend all things in truth and love.

Praying that your valuable life and that of your dear partner may be long preserved, and that the Chief Shepherd will give you wisdom to contribute much to the further consolidation and expansion, the peace and prosperity of the Native Church, &c.

In a letter describing his voyage back to China in November last, Archdeacon A. E. Moule refers to the large number of Chinese at Singapore and the "Straits Settlements," which he passed on his way, and for whose evangelization very little has hitherto been done. "I felt much saddened, I must confess," he writes, "by what I saw ashore during our brief stoppages at these beautiful and (compared with parts of China) healthy places. Satan seemed so lively and strong in his rebellious rule." Then he goes on:—

As we steamed out of a heavy typhoon-shaken sea into the comparatively quiet waters near Hong-Kong we passed countless islands, no doubt each of them with fishing villages, peopled by men and women and children made for immortality. A mere scanty handful, of course, compared with the crowds on the mainland; but still sheep to be sought for. Yet which

one of the tiny missionary band in South China could think it right to leave the cities and sail about the islands? If but the Home Churches would send us a reinforcement of 1000 men devoted and true! I asked a friend yesterday if he (an American) knew the number of clergy in the Church of England. "1500?" said he. "You mean 15,000, I suppose?" "No,"

he said, "hundreds." I told him we had 24,000, and he thought 1000 could indeed be spared for China. Yet here we are in Mid-China, with only eleven clergy and the Bishop, of our Society, and two out of the eleven at home, and two more invalided, we fear, for good. My brother is nearly in despair, as to the manning of our few existing stations—and expansion, which we desire always to keep in view, seems quite out of the question at present. I do not think that Christian friends at home can at all realize the sight which meets us every day in China—the streets one continuous stream of people (like Fleet Street crowds), and almost all heathen, and very few of them with any knowledge of salvation. Here, for instance, in Hang-chow (where we are spending a few weeks with my brother, waiting partly till our house is ready in Shanghai), a city with (they say) 700,000 people; how can the small band of eight missionary families (including all

societies) adequately evangelize this vast city? And at Shanghai, with a population of immigrants crowding under the shelter of the foreign settlements, with their municipal police and effective laws, nearly as large as Hang-chow; how can our feeble missionary agencies make their voices heard above the clamour of business and money making? At any rate, a large reinforcement would show the heathen and our own half-Christian countrymen that we are in earnest, and not at play. But I am wasting your time and patience; for all these appeals and remarks you receive and have heard incessantly, and there is nothing new in them. And after all, is not the excellency of the power of God, and not of man? Yes; that is just the impression which grows upon me day by day as I am resuming once more, through God's mercy, my preaching to the heathen.

On February 24th the Bishop of Lahore opened the new chapel of the C.M.S. Divinity College at Lahore, which has been built with funds bequeathed for the purpose by the late Rev. G. M. Gordon. On the following day, in the chapel, the Bishop admitted three well-tried Native brethren to deacons' orders, Nobin Chandar, Malik Ishaq, and Thomas Edwards. The Rev. R. Clark writes:—

On Saturday (the 24th) the chapel of the Divinity College, Lahore, was set apart for the worship of God by a special service. The Archdeacon was there; and seventeen clergymen were present, of whom eleven were C.M.S. clergymen, and five were Natives. Many of the residents, who take an interest in our Mission, were also present. The chapel is in every respect worthy of the College, and of the object for which the College has been established. It is, as the Bishop remarked, the most ecclesiastical building that Lahore possesses. Its proportions are good, the plan is suitable and convenient, and the work is substantial. It has been built entirely from the funds which were left by Mr. Gordon for the purpose, and it has cost the Society *nothing*. Our friend Mr. Weitbrecht, who is the officiating Principal in Mr. Shirreff's absence, deserves very much credit for the admirable way in which the work has been carried out; and if our dear brother Gordon could have

seen from heaven his chapel filled with the overflowing congregation of Natives and Europeans, and heard the hearty singing and responses of those who had assembled together to set it apart for the worship and service of God, he would have rejoiced with us, and have praised God for His great mercy. It was a happiness to our Bishop to witness the completion of the chapel of the College before he leaves for his furlough to England; and it will be a happiness to our brother Shirreff also, who is now at home, to hear of what has taken place.

The ordination to deacons' orders of our three Native friends and fellow-labourers, the Revs. Nobin Chandar, Malik Ishaq, and Thomas Edwards, took place in the same chapel yesterday morning. They are all of them old C.M.S. friends, and well-tried Christian men.

The Rev. Nobin Chandar was baptized in Lahore, by the Rev. W. C. Forman, in 1863. In 1864 he came to Amritsar, and has been working in connexion with the C.M.S., and after-

wards with Mr. Baring, ever since. He formerly did good service in our Amritsar Boys' Orphanage and schools; and was always a useful volunteer coadjutor in evangelistic and every other Christian work. In 1881 he joined Mr. Baring's Mission in Batala, and he has been now ordained on Mr. Baring's title as pastor of the Batala congregation.

The Rev. Malik Ishaq was baptized in 1864, I believe by Mr. Sheldon, through the influence of our old friend Mr. Abdullah Athim, Extra Assistant Commissioner. He became first a catechist, and then a head catechist, of the C.M.S.; and laboured for many years both in Amritsar and its out-station Fathgar. When the Beluch Mission was established by Mr. Lewis and Dr. Jukes, through Mr. Gordon's efforts, Ishaq was transferred to his native country, the district of Dera Ghazi Khan, and he has now been ordained as curate to Mr. Lewis.

The Rev. T. Edwards was formerly in the service of Messrs. Burne, Shepherd, and Co., the well-known photographers of Simla; and by his diligence and probity and zeal had won their confidence as a trusted agent of the firm. About two years ago he gave up the liberal salary and good position which he had with them, with the sole object of giving himself up entirely to the Master's service. After studying for two cold winters in the Divinity College, he now returns to Simla as an ordained Native clergyman of the Church of England. He will there have the sympathy and support of our friends Archdeacon Matthew and the Rev. W. Rebsch, our old C.M.S. missionary, who, although he has now retired from service, after some forty-four years of faithful labour, still works for the C.M.S. in Simla, and retains the position of chairman of the Church Committee, of which Mr. Edwards is the secretary.

IN memory of the late Rev. Joseph Fenn, formerly C.M.S. missionary in Travancore, and father of the Revs. C. C. and D. Fenn (and of Canon Fenn of Cheltenham, and other brothers), a fund was raised to maintain scholarships in the Cambridge Nicholson Theological Institution, Travancore, for Native students. The first two Fenn scholars have now been appointed, C. L. Thommi, and P. A. Stephen. Both of them were students in the Cottayam College, of which (or rather of the old College it replaced) Mr. Fenn, sen., was Principal more than sixty years ago, and are undergraduates of Madras University, the former having passed the Matriculation Examination in the second class, and the latter in the first class.

THE following medical men have kindly added their names to the list of those who are prepared to give gratuitous medical attendance to the Society's missionaries who may desire it:—Dr. R. H. Kinsey, Bedford; Dr. F. Robinson, Eastbourne; and Dr. R. C. Shettle, Reading (for the Preparatory Institution there).

THE C.M.S. Committee will observe the Day of Intercession, as mentioned last month, on May 8th. There will be the usual Communion Service at St. Dunstan's, Fleet Street, to which the friends of the Society in London are cordially invited.

ERRATA.—We are glad to find that the Rev. J. B. Wheeler, referred to in our last number (p. 247) is not dead, but another clergyman of the same name and initials.

Miss Greenfield, mentioned at p. 203 of our last number, does not belong to an American Mission, as stated in the Indian paper whence our information was derived, but to the Society for Promoting Female Education in the East.

HOME WORK OF THE SOCIETY.

Bowdon and Altrincham.—On Sunday, April 8th, simultaneous sermons were preached in the churches of Bowdon and Altrincham with most encouraging results. The collections were considerably in advance of last year, and amounted to 121*l.* Of this sum Bowdon Church returned 48*l.*; St. John's, 55*l.*; and St. George's, 18*l.* On Monday, April 9th, a joint missionary meeting was held in St. John's Parish Room, the Vicar of St. John's (the Rev. F. Wainwright, H.D.S.) presiding. The collection amounted to 5*l.* 2*s.* This meeting was a very happy and successful one, and had representatives from four or five parishes. The Revs. R. T. Dowbiggin (Ceylon) and R. Palmer, Assoc. Sec., attended as the deputation. Sermons to the young were preached in the afternoon at St. George's by Rev. R. T. Dowbiggin, and at St. John's by Rev. R. Palmer. The other preachers were the Revs. Canon Gore and F. Wainwright.

Bristol.—The Annual Meetings of this Association were held at the Victoria Rooms, Clifton, on April 5th. The Rev. Talbot Greaves presided in the morning. The Report was read by the Rev. W. S. Bruce, and the treasurer's account by E. W. Bird, Esq. The total receipts were 3333*l.* 19*s.* 5*d.*, an increase of 483*l.* over the amount of the preceding year. The adoption of the Report was moved by the Chairman, and seconded by the Rev. W. W. Gibbon, M.A., Canon of Ripon, who congratulated the Bristol Association on the marked progress made during the last twenty years. The Revs. W. J. Richards (Travancore) and S. Coles (Ceylon) also addressed the meeting. The evening meeting was a large one. The Rev. T. C. Price took the chair; and Canon Gibbon and the two missionaries again spoke. In connexion with the Anniversary, the following meetings and sermons are also reported:—

A tea meeting at St. Luke's, Bedminster, J. Inskip, Esq., presiding; meetings at Mangotsfield, Clifton (annual and juvenile), Bristol (St. Michael's, St. Augustine's, St. Nicholas', St. Philip's, Hannah Moore School, Emmanuel, and St. Peter's), Henbury, Kingsdown (St. Matthew's), and Hotwells (Trinity). Speakers, Revs. Dr. Doudney, R. Fargiter, G. Alford, G. B. James, F. Goodall, T. A. L. Greaves, T. C. Price, Canon Gibbon, S. Coles (Ceylon), W. J. Richards (Travancore), S. G. Collisson, J. H. Way, W. S. Bruce, W. B. Doherty, C. H. Wallace, J. G. Alford, H. A. Hall, R. Cornall, J. H. Gray, and W. T. Hollins. On April 4th sermons at the Cathedral, by Canon Gibbon, also in twenty-three churches in Bristol and Clifton, and six neighbouring villages. Preachers, Revs. R. Cornall, J. S. Puckridge, T. C. Price, G. Purchas, F. Goodall, J. Hart-Davies, H. G. Quick, W. S. Bruce, T. H. Clark, T. H. Barnett, W. B. Doherty, S. Coles, W. J. Richards, J. Davidson, S. Pike, G. B. James, A. E. Hill, W. Hazeldine, C. Marson, T. A. L. Greaves, C. H. Wallace, A. R. Tucker, W. T. Hollins, E. P. Hathaway, W. Balmain, Canon Cooper, J. W. Dann, G. Alford, N. Tibbits, T. H. Howard, H. A. Hall, H. L. G. Coombs, W. Colquhoun, W. H. Painter, C. Griffiths, S. G. Collisson, W. Saunders, W. C. Cooke, E. L. Horsley, G. Alford, and A. Howard; also sermons to young at Holy Trinity, St. James', Barton Hill (St. Luke's), Kingsdown (St. Matthew's), St. Peter's, St. Silas', Clifton (Parish Church and Christ Church),—by Revs. H. A. Hall, H. Meyer, T. H. Clark, C. R. Lilly, S. Coles, W. Saunders, Canon Gibbon, and W. J. Richards. A sermon was preached also on April 4th at Christ Church, Clifton, for the Disabled Missionaries' Fund, by Rev. C. Marson.

Carlisle.—The Anniversary of this Association took place on April 1st and 2nd, when sermons were preached in the Cathedral by the Bishop and Dean, and in nine of the churches by the deputation, the Revs. W. J. Richards (Travancore), J. D. Thomas (Madras), N. Vickers (Assoc. Sec.), and the local clergy. The annual meetings were held in the County Hall on Monday, Dean Oakley presiding in the afternoon, and M. MacInnes, Esq., in the evening. The Rev. F. Richardson, the secretary, having read the Report, the treasurer stated that the total receipts for the past year were 854*l.* 19*s.* 9*d.* The Revs. J. D. Thomas, and W. J. Richards then gave interesting details respecting their work.

Edinburgh Auxiliary.—This Auxiliary, which, formed in 1818, is one of the oldest on the Society's list, held its Anniversary on March 3rd to 5th. The Rev. H. Newton (Ceylon) attended as a deputation. He addressed a meeting of

the Juvenile Association on Saturday, the 3rd, and preached twice in St. Thomas' Church on Sunday, where the collections amounted to 70*l*. A public meeting was held on the 5th, Sir J. Don Wauchope, Bart., presiding, in the absence of Lord Teignmouth from indisposition. Special interest attached to the meeting from its being the first opportunity of the Scotch and English Episcopalians in Edinburgh publicly combining in behalf of the Church Missionary Society, and advantage was taken of the occasion to reorganize the Auxiliary on a wider basis. The following resolution was adopted by the meeting on the motion of the Right Rev. Bishop Cotterill, seconded by W. F. Burnley, Esq.:—

"That this meeting recognizes the urgency of the call made by the Church Missionary Society during the past year, especially through Mr. Bickersteth's letter "Half as much again," for enlarged support, in view of the increasing openings for missionary work in the various fields of the Society's operations, and resolves that this Auxiliary endeavour to respond to that call to the best of its ability."

An influential Committee was appointed, with Lord Teignmouth, one of the Vice-Presidents of the Society, as President, and Bishop Cotterill, Sir J. Don Wauchope, Professor Balfour, and W. F. Burnley, Esq., as Vice-Presidents. The Rev. H. Newton gave an able and interesting address on the Ceylon Mission. The collection at the close of the meeting was 23*l*. 15*s*. 7*d*., bringing up the amount, with the Sunday collections, to 93*l*. 15*s*. 7*d*., as against 65*l*. 17*s*. 3*d*. last year. The amount of annual subscriptions sent in through this Auxiliary for 1882 was 120*l*. 4*s*., while the Juvenile Association has raised about 165*l*. in addition.

Gloucester.—The annual sermons were preached in the following churches on Sunday, March 11, viz. St. James's (by the Bishop), Christ Church, St. Michael's, St. Luke's, St. Nicholas' (Tredworth), Mariners' Church, and All Saints', by the local clergy and others. The annual meeting was held in the Corn Exchange on Monday, the 12th; the Bishop presiding. The hymn "Rescue the perishing" having been sung, the Rev. G. B. James read a portion of Scripture; the Rev. W. Bulmer stated that as the financial year did not close until the 31st, he was unable to give a full statistical account, but gave a statement of what had been done during the past seven years. In 1875, 287*l*. 13*s*.; 1876, 312*l*. 8*s*.; 1877, 324*l*. 8*s*. 9*d*.; 1878, 394*l*. 14*s*.; 1879, 436*l*. 3*s*. 5*d*.; 1880, 409*l*. 17*s*., and in 1881, 369*l*. 6*s*. 5*d*.

The Bishop, who had only arrived in Gloucester a short time before, after having held a confirmation, stated that he was very glad to be present, for he had great confidence in the Society, a confidence which increased from year to year. Not only was the Society doing a mighty work for God, but it was doing it in a spirit of prayer and earnestness which made it a Society that any one should be proud of supporting in every way in his power. He never went to Salisbury Square, the headquarters of the Society, to attend any of its meetings, without coming away impressed, and sometimes deeply impressed, with the Christian spirit and the Christian earnestness, and complete Christian harmony, that marked every meeting, and with the good work which emanated from that great Society. He felt happy and honoured in presiding on the present occasion. The Revs. C. B. Leupolt and H. Barne spoke.

Hampshire Church Missionary Prayer Union.—The fifth meeting of this Union took place at Basingstoke, on Thursday, March 29th. The proceedings of the day commenced with divine service, and with the administration of the Holy Communion. The Archdeacon of Winchester (Dr. Jacob) preached the sermon; his text being Rom. xv. 30—33. After luncheon, hospitably provided by friends in and near Basingstoke, the meeting was held in one of the rooms of the Municipal Buildings. The chair was taken by the president, R. C. Hankinson, Esq., J.P. He opened the meeting in an animated and earnest address. During the meeting a resolution was unanimously passed expressing sympathy with, and entire approval of, the decision of the Parent Committee with respect to Mr. Duncan, of Metlakahla, and the Rev. W. Dening, of Hakodate, Japan. The following were the subjects of the addresses, each speaker at the close offering prayer: "Mission Work among the Hindus of India," by Major-General Lewis. "Deputations—Are they needed? Are they a success?" by Rev. H. W. Sheppard.

"C.M.S. Prayer Unions—their object and importance," by Eugene Stock, Esq. "The value of Christian Missions conducted on evangelical principles," by Rev. R. Hughes. The following friends also took part in the meeting: The Archdeacon of Winchester; Revs. R. J. Shields and W. Marriner (Hon. Dist. Secs.), J. Hamilton (Assoc. Sec.), and A. B. Burton (H.D.S., and Secretary of the Union).

Hatherleigh.—A very interesting event took place in the old schoolroom of this parish on February 1st, 1883, being the occasion of the celebration of the 70th Anniversary of the Local Association, which was founded on February 1st, 1813, and has been kept up ever since with earnest and regular effort, as may be seen by a glance at the yearly sums sent up to the Parent Society, amounting in all to over 2300*l.*—very good for a country parish. Hatherleigh would seem to have carried out at once the suggestion of the C.M.S. in the January number of the *Missionary Register* for 1813, as to the formation of C.M. Associations, and thus to have had the great honour of being one of the first, if not the first, *provincial* C.M.S. Association, if by "association" is meant a regular society with president, secretary, treasurer, collectors, committee, and members, and not merely the fact of sending up collections after sermons, &c. The Rev. J. W. Banks, the Vicar, presided, and the Rev. J. Hamilton (Assoc. Sec.), was the deputation. His address was much enjoyed, being very bright and just suited to the subject of the evening, "The progress of Foreign Missions during the past seventy years, and especially that of the C.M.S."

Hibernian Auxiliary.—The Sixty-ninth Anniversary of this Auxiliary was held in the Ancient Court Rooms, Dublin, on April 6th. The Earl of Belmore presided and delivered an interesting address. The Report stated that the total income for 1881 was 5598*l.*, and that for 1882, 6274*l.*, showing an increase of 316*l.*, which, considering the disturbed condition of the country and diminished incomes of the loyal inhabitants, is very encouraging. The meeting was addressed by Revs. J. W. Smith (Vicar of Pendleton, Manchester), T. T. Smith (Rector of Thruxton, Hereford, formerly missionary in N.-W. America), H. Newton (Ceylon), and Jani Alli (Bombay). The meeting was a great success, was largely attended, and will no doubt result in increased interest in the work and redoubled efforts to promote the objects of the Society. The Rev. W. J. Smith also gave the address to the clergy on the morning of the 6th.

Leamington.—On Saturday, March 10th, a Prayer Meeting was held in the Albert Hall, the Rev. W. C. Bishop in the chair, the Rev. G. Everard, of Wolverhampton, giving the address. This was a new feature in Leamington, and was felt by all present, about 150, to be a very happy and profitable one. The Rev. G. Everard's address was on John xii. 28. Having pointed out that it was the introduction of the Greeks to our Lord by Andrew and Philip, which gave rise to this mental conflict—this little Gethsemane, and that it was the future triumphs of the Gospel among the Gentiles which prompted this prayer, he showed how the Father is glorified in the C.M.S.,—in the self-denying labours and contributions of His servants here; in the fidelity of the Committee to His truth; in the devotion, even unto death, of the missionaries abroad; in the Native converts and the Native Churches. Do not all the Father's family join in this prayer, "Father, glorify Thy Name"? And do we not, as we humbly survey the past of the C.M.S., and look trustfully to the future, hear the answer, "I have both glorified it, and will glorify it again"?

The Annual Sermons were preached at several churches in and near Leamington, on Sunday, March 11th. The Annual Meeting was held at the Music Hall, on Monday afternoon, the Rev. J. Bradley, in the absence of Rev. Canon Eardley-Wilmot, presiding. The Rev. G. F. Smith having read the Report, stated that there was a gratifying increase over the receipts of last year. The Revs. D. T. Barry and J. D. Valentine (China) were the deputation. There was also a meeting for children in the evening, at which W. C. Grimsdick, Esq., presided, and Mr. Valentine spoke.

Plymouth.—A C.M.S. Prayer Union for Devonshire was held at Plymouth on April 10th, commencing with a short service at 11.20 a.m., when the Rev. Dr.

Wilkinson, Vicar of St. Andrew's, preached a valuable discourse from Matt. xxiv. 14, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations." At 12.30 p.m., there was a meeting for prayer and praise, when the Rev. G. F. Head made a few very practical remarks regarding the need of the help of the Holy Spirit for our missionaries in their special wants. At 2.15 p.m. there was a Conference, at which the Rev. Dr. Wilkinson presided, and Mr. Eugene Stock gave valuable information regarding the success of the Society's work. In the evening Mr. Stock addressed a large meeting in Charles schoolroom; at which also Mr. F. Sellwood, of Collumpton, described his recent journey in Persia and Palestine.

Shrewsbury.—A Devotional Meeting of the Shropshire Association was held in St. Chad's Vestry, on Tuesday, April 10th. The Rev. C. E. L. Wightman, Vicar of St. Alkmund's, gave a devotional address based upon Matt. xxviii. 18-20. The Rev. H. C. Milward read a paper on "The Church Missionary Society in Shropshire," and an address was given by the Rev. R. Pargiter (Assoc. Sec.), on "Recent points of interest at home and abroad." The chair was taken by the Rev. J. Yardley, Vice-President of the Association, and prayer was offered by the Rev. J. S. Yardley, A. Burn (Kinnersley), and J. Lewis (Ford). Most of the leading clerical supporters of the Society in the county were present. At the close of the meeting a resolution of sympathy with the Society, with reference to the Metlakatla and Hakodate cases, was passed, on the motion of the Rev. H. C. Milward, seconded by the Rev. C. E. L. Wightman.

Suffolk Church Missionary Union.—The first meeting for the current year was held in the Town Hall, Ipswich, on Tuesday, 10th April, when the members assembled in large numbers to welcome the Rev. F. E. Wigram, who attended as deputation from the Parent Committee. The morning session, at which the President, Mr. H. E. Buxton, took the chair, was devoted to "Home Work," Mr. Wigram giving an address on "The Supply of Men"; and Rev. W. S. Price (Assoc. Sec.), reported an increase of about 140*l.* in the returns from Suffolk during the past year. In the afternoon, Archdeacon Groome, Vice-President, was in the chair, and the subject was "Foreign Work." Mr. Wigram read a very interesting and instructive paper on "Enlargement and Extension," and was followed by the Rev. John Pelham, the selected speaker. The Revs. Canon Garratt, C. F. Childe, Herbert James, R. A. White, J. H. Clowes, E. D. Stead (Hon. Sec. of the Union), and other friends also took part in the proceedings. The Hon. Dist. Secs. were hospitably entertained at dinner the previous evening by Canon Garratt.

Windsor.—The Annual Sermons were preached at the Parish Church and All Saints' on Sunday, February 18th, by the Revs. Canon Gee and W. J. Smith, Vicar of Pendleton, Manchester. The Annual Meeting was held in the Town Hall on the following evening, the Dean of Windsor (Very Rev. G. Connor) presiding. A portion of Scripture having been read by the Vicar, the Rev. Canon Gee, the Rev. H. P. Prosser, the Secretary, read the Report; and Mr. Russell, the Treasurer, stated that the receipts of the past year amounted to 144*l.* 12*s.* 2*d.*—The Chairman, in a very interesting speech, advocated the cause of the Society, and stated that he was very anxious in coming among them to take his place there in remembrance of the many happy meetings he had had in his late parish, and from an unwillingness to allow himself to drop out in any way from any work or any action which he believed to be the great security for the religious life in England—especially local action for Mission work. It therefore gave him great pleasure to know that he could in any way be useful in promoting this great and noble Society—a Society which had been established for so many years, whose records are of the highest kind, and whose benefits had not been altogether confined to distant lands, but the spiritual benefit which had been derived from its action abroad had certainly come back to many parishes where work had been done for it. The Revs. W. J. Smith and J. Hamilton and others then addressed the meeting.

MISCELLANEOUS.

Derbyshire.—From March 15th to April 12th, meetings at Holy Trinity, Derby (juvenile), and Abbeydale; sermons at Somersal-Herbert, Fenny Bentley (and juvenile address), Carsington, Brassington, and Dinting Vale; sermons and meetings at Gresley, Linton, Swadlincote, and Newhall; also sermons to children at the three latter places. Deputation, Revs. H. Houghton, A. H. Lash (South India), J. D. Valentine (China), and R. Palmer (Assoc. Sec.).

Devonshire.—From March 11th to April 12th, sermons at Halwill, Exeter, (St. Petrox), and Powderham; meetings at Abbots-Bickington, West Putford, Dawlish, and Plymouth; also with magic lantern at Kenton, Heavitree, and Exeter (St. Thomas's); and juvenile meetings at Exeter and St. Thomas's. Deputation, Revs. J. R. Brown and T. Y. Darling, and F. Sellwood, Esq.

Hampshire.—From March 4th to 29th, sermons and meetings at Aldershot (Holy Trinity), North Walsham (with magic lantern), West Meon, Medstead, Gosport (St. Matthew's), and Littleton; meetings at Fleet, Cave, Baughurst, Corhampton, Selborne, Itchen Abbas, Penton Mewsey, and Basingstoke; at this latter W. W. B. Beach, Esq., M.P., presided; sermons at Draxford, Meonstoke, Soberton, Exton, Overton, and Whitechurch. Preachers and speakers, Revs. R. Pargiter, H. G. Mouro (H.D.S.), W. Clayton (Masulipatam), G. Yeomans, W. H. Morley, R. Michell, H. R. Fleming (H.D.S.), C. Tanner, W. S. Dumergue (H.D.S.), A. G. Garland, A. H. Smith, and J. Hamilton (Assoc. Sec.). There were also meetings at Emsworth, Havant, and Hayling, with magic lantern, by the Rev. H. W. Sheppard (H.D.S.).

Herefordshire.—During February sermons and meetings at Putley and Hay, and sermons at Llangelan. Deputation, Revs. F. Denham (H.D.S.) and R. Pargiter (Assoc. Sec.).

Lancashire.—From March 14th to April 12th meetings at Old Trafford (St. Bride's) and Bolton (Christ Church); sermons and meetings at Clitheroe, Blackley (St. Andrew's), Salford (St. Simon's), Chatburn, Baxenden and Accrington (Green Howarth, St. Peter's, Christ Church, and St. John's); and sermons at Aughton (Christ Church), and Church Kirk. Preachers and speakers, Revs. W. J. Richards (Travancore), J. Williams, and W. Clayton (Masulipatam).

Leicestershire.—From March 2nd to 18th, meetings at Blaby and Walton; sermons at Misterton, Kincote, Norton by Twycross, and Burton Lazars; and sermons and meetings at Melton Mowbray. Deputation, Revs. R. C. Macdonald (South India), A. Allen, J. D. Thomas (South India), and G. F. Smith (Assoc. Sec.).

Northamptonshire.—From March 8th to 25th, meetings at Northampton (All Saints' and St. Katharine's), and Shutlanger; sermons and meetings at Church Brampton and Roade; and a sermon at Kilsby. Preachers and speakers, Revs. Canon Roberts, A. O. James (H.D.S.), S. W. Winter (H.D.S.), and G. F. Smith (Assoc. Sec.).

Staffordshire.—From March 15th to April 12th, a meeting of the Clergy at Burton (Holy Trinity), and a meeting at Newcastle (St. George's); sermons and meetings at Oulton and Stone; sermons at Meaford and Horton. Deputation, Revs. Dr. Gardiner, J. D. Valentine (China), and R. Palmer (Assoc. Sec.); and meetings, with magic-lantern, by Mr. Mantle at Walsall, Willenhall, Rocester, and Tean.

Warwickshire.—From March 7th to 25th, meetings at Sparkhill, Sparkbrook (Christ Church), Leamington (Prayer-meeting addressed by Rev. G. Everard), Birmingham (Bishop Ryder's Church); Galley Common, Ansley, and Claverdon (half as much again obtained); sermons and meetings (annual) at Leamington (All Saints', St. Mary's, St. Paul's, Christ Church, and Holy Trinity), Coventry (St. Michael's, Holy Trinity, St. John's, All Saints' St. Mark's, St. Peter's, and Radford, St. Nicholas'), and Warwick (St. Mary's); sermons at Kenilworth, Honiley, Wolvey, and Bulkington; and sermons and meeting at Solihull. The various preachers and speakers, Hon. and Rev. J. W. Leigh, Revs. G. Tonge, J. D. Valentine (China), G. Everard, E. Wilkinson, H. Woffindin, W. Flory, J. Butler, D. T. Barry, G. C. Vequeray, J. Richardson (H.D.S.), G. Sedgwick, G. Tabberer, J. E. Reid, E. A. Kempson, (H.D.S.), H. Sutton, E. J. Eustace, R. Palmer, and G. F. Smith (Assoc. Sec.).

Worcestershire.—During February and March, sermons at Redditch (St. George's), Bengeworth, and Hampton; meetings at Evesham, Cleeve Prior, and Fladbury; sermons and meetings at Bromsgrove (Parish Church and All Saints'), and Stourport; and a magic lantern lecture at Stourbridge. The deputation, Bishop Beckles, and Revs. J. H. Gray, J. Hamilton, and R. Pargiter.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, March 20th, 1883.—A letter was read from the Secretaries of the recent Decennial Missionary Conference in Calcutta, enclosing a resolution unanimously passed by the Conference commending to the prayerful attention of all the Home Churches and Societies the necessity of every effort being made to send forth a largely increased number of labourers into the vast and most important field of India. The Secretaries of the Conference, in forwarding the resolution, called attention to the great obstacle to the spread of the Gospel presented by Hinduism, numbering its 190 millions of followers and cemented by the system of caste into a compact whole, to the special claims of the fifty millions of Mohammedans, to the rapid rate at which the English language is spreading, to the readiness of the aboriginal tribes to hear the Gospel, to the scope there is for the greatest variety of talent, and an unlimited number of labourers, and other considerations. It was resolved,—That the Committee of the Church Missionary Society deeply feel the vast importance of the work in India, and the claims which that country has, in view of the considerations referred to by the Secretaries of the Decennial Missionary Conference and of the special circumstances of India at the present time, for increased efforts to be made by the several Missionary Societies for its evangelization. They hope for themselves to be able to continue to devote to their India Missions what they are expending on them at present, and also the due proportion of any general increase of men and means with which it shall please God to entrust them, looking forward at the same time with a confident hope to the latent energies of the Native Churches being gradually developed, and to a more rapid and vigorous extension of missionary work being brought about thereby.

The Secretaries reported that they had had an interview with J. Odell, Esq., of Fuh-Chow, who made a request, on behalf of between seventy and a hundred Europeans resident at that port, that the Society's Missionaries would undertake the duties of the local chaplaincy, stating that they were prepared to raise a sum of from \$1200 to \$1500 per annum for the Society in return for such services. The Committee, while not consenting that any engagement in this matter should be entered into by the Missionaries, agreed that they should be permitted to render such services as may be necessary to the Europeans resident at Fuh-Chow, from whom the Committee will be glad to receive a contribution to the general funds of the Society.

The Rev. C. A. Blackburn, who had been labouring as a clergyman of the Diocese of Mauritius in the island of Praslin, having accepted an offer made to him by the Committee, at the suggestion of Bishop Royston, that he should become a Missionary of the C.M.S. in Mauritius in local connexion, arrangements were now sanctioned for carrying out this proposal.

The Rev. George Edgar Augustus Pargiter, B.A. of Merton College, Oxford (2nd Cl. Theol. School), Senior Curate of West Ham, son of the Rev. R. Pargiter, formerly a Missionary of the Society in Ceylon and now one of the Association Secretaries, having offered himself to the Society for any suitable post to which he might be appointed, and testimony having been borne to his Christian character and missionary qualifications, the Committee thankfully accepted his offer.

Dr. Shapurji Dhanjibhoy Bhabha, a Parsee of Bombay, M.D. of Glasgow, Surgeon-in-charge of the Willesden Cottage Hospital, having offered him-

self to the Society for missionary work, his offer was accepted, it being understood that he would be presented to the Bishop of London for ordination.

A letter was read from the Rev. C. T. Wilson, late of the Nyanza Mission, offering to resume missionary work in connexion with the Society in either Egypt or Palestine. The Committee received Mr. Wilson's communication with much pleasure, and appointed him to the Palestine Mission.

Miss Eva Young, sister to Mrs. Pickford of Ceylon, having offered herself to the Society for the post of superintendent of the Tamil Girls' Boarding-school at Colombo, about to be vacated by the marriage of Miss Hall, the Committee accepted her offer, and appointed her superintendent of the school.

The Sub-Committee in charge of the India Missions submitted a letter from the Rev. W. R. Blackett, the Society's Missionary in Calcutta, and a member of the Viceregal Education Commission, stating that one of the chief effects of the Commission would be to promote primary education, and that Missionary Societies ought to be on the alert to see that reading should be provided for the readers likely to be created in connexion with such primary education, and that therefore increased efforts should be made to produce and circulate vernacular literature directly and indirectly by Christians. The Committee recognized the importance of increased efforts to spread the Gospel in India as secular education progresses, and directed that the Societies engaged in the work of providing vernacular literature be also drawn to Mr. Blackett's statement.

The same Sub-Committee submitted a letter from the Rev. T. P. Hughes, stating the prospects that exist of opening communications for the Gospel into Kafiristan, the evangelist Sayad Shah having recently travelled thither from Peshawar, preaching the Gospel as he went, and bringing back a young Kafir with him. Mr. Hughes asked for a grant of 100*l.* to enable him to prosecute this work still further, which the Committee voted out of the Afghanistan Mission Fund, subject to the approval of the Rev. R. C. W. Raban, the principal contributor thereto [which approval has been since given].

The Sub-Committee in charge of the Africa Missions recommended, subject to the approval of Mr. Robert Williams and his family, that the materials provided by them for a church at Frere Town, and still unused, be transferred to Rabai for an urgently-needed church at that station. The Committee sanctioned this proposal.

The Sub-Committee in charge of the Palestine Mission submitted letters from the Revs. J. Zeller, J. R. L. Hall, and F. Bellamy, representing the pressing demand for Arabic Prayer-books. It was resolved to request the Society for Promoting Christian Knowledge to publish, as speedily as possible, the revised edition of Mr. Klein's Revised Version, prepared by Mr. Zeller, with the assistance of Native brethren.

The same Sub-Committee submitted letters from the Revs. J. Zeller and J. R. L. Hall, asking for a grant of 166*l.* to cover the deficiency in the accounts of Bishop Gobat's Diocesan School for 1882, and explaining the need of such a grant in consequence of certain exceptional expenses and of the falling off of private funds usually obtained from Germany and elsewhere. The Committee made the grant requested; but, considering that Native Christian parents whose children attend the school should not be relieved of the payment of at least what it would cost them to maintain such children at home, and that the support of orphans is not a

proper charge on the Society's funds, declared themselves unable to give any additional grant-in-aid in the future.

The Committee made further arrangements with regard to Dr. Edward G. Horder, L.R.C.P., L.R.C.S., and L.M. (Edin.), who had been appointed (on January 23rd, but the Minute was omitted in printing) Medical Missionary of the Society for Hoi-how, in the island of Hainan, in virtue of the 1500*l.* paid over by Bishop Burdon to the Extension Fund.

Mr. A. J. Copplestone, who had just arrived from Uyui, Central Africa, was introduced to the Committee, and gave interesting information in reference to Uyui and the other stations, and the brethren who had lately reinforced the Mission. Though unable to record any very direct missionary work or fruits of his labours at Uyui, he stated that the friendship of the people had been conciliated; while at Kisokwe the influence of Mr. and Mrs. Cole was very marked in the attendance of the chief and people at their services, and at Mpwapwa the Rev. J. C. Price had been encouraged of late by signs of growing interest and inquiry.

Committee of Correspondence, April 3rd.—The Committee took into consideration the position of affairs at Metlakahtla, and after full discussion adopted the following Resolutions:—

1. That the Committee recognize the duty of the Society's continuing, as far as lies in its power, to provide spiritual instruction for all the Natives in Metlakahtla who are willing to receive it.
2. That if the Bishop and Mr. Collison think it desirable that the Indians connected with the Society should be removed to some other locality in the Metlakahtla Reserve, or to some more distant spot, and if such a transference is feasible, the Committee authorize the Bishop and Mr. Collison to take steps for carrying it into effect.
3. That in order to ascertain the law regarding Indian Reserves, and to obtain information bearing on the Metlakahtla difficulties, the Secretaries be instructed to seek an interview with Sir Alexander Galt, Commissioner for the Dominion of Canada, who is now in England; and that written application for information be made to the Dominion Government.

A letter was read from Professor Stokes on behalf of the Committee of the Special Japan Mission, proposing, in consequence of a letter received from the Rev. W. Denning, fresh arrangements with regard to Hakodate in lieu of those approved by this Committee on February 28th. The chief proposal was that Mr. Denning should withdraw entirely from Hakodate, and that the Society should withdraw from the two small out-stations of Ono and Nanaye. The Committee approved the arrangement suggested, and resolved to recommend the General Committee to accept it.

Arrangements were agreed upon with a view to the publication of the late Rev. J. Rebmann's *Ki-Nika Dictionary*, under the editorship of the Rev. T. H. Sparshott.

A grant was made to the Rev. F. A. Klein for the purpose of opening and maintaining a book-shop at Cairo.

General Committee, April 9th.—The Committee heard with deep regret of the death of their esteemed friend and colleague, Mr. George Loch, on the 19th ultimo. Mr. Loch had been a member of the Bengal Civil Service, and one of the Judges of the High Court, Calcutta, and had been for some years a member of the Calcutta Corresponding Committee. For several years past Mr. Loch had been a member of the Parent Committee. He had always taken a very deep interest in all the Society's work and especially in its India Missions, and had rendered most valuable services as a member

of the India Sub-Committee. The Committee resolved to record their affectionate sense of the loss they have sustained in the removal of Mr. Loch, and directed the Secretaries to convey to Mrs. Loch the assurance of their sincere sympathy.

A letter was read from the British Consul at Syra, dated March 6th, 1883, announcing the decease, on the 28th February, of the Rev. Frederick Hildner, formerly the Society's Missionary in that island, and describing the marks of respect shown to his memory by the Greek Archbishop of Syra and the population of the place. The Committee recalled with thankfulness to God the faithful services of the Rev. F. Hildner, assured that the good seed sown by him had brought forth fruit, and would yet do so.

Reference was made to the decease, on the 19th ultimo, of Lockhart Gordon, Esq., Secretary of the Christian Vernacular Education Society. The Committee heard with deep regret of the removal of one who had laboured for many years with so much zeal and ability in the great cause of Christian Vernacular Education in India.

The Committee considered the recommendations of the Committee of Correspondence on the new proposals from the Committee of the Special Japan Mission (see above), and approved the arrangement now suggested.

The Publication Committee reported that Mrs. Durrant had presented to the Society 300 copies of her book, *The Good News in Africa*, for distribution among the Society's Missionaries. The Committee directed that their cordial thanks be conveyed to Mrs. Durrant.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for a good year financially. Prayer that the Church at home may be roused to a fuller realization of the urgent need for extension all over the world, and for means adequate to support it.

THANKSGIVING for the over-ruling of the recent attack on the Society in the House of Lords to the advantage of the missionary cause. Prayer that the missionaries everywhere may be guided to the right choice of fit Native agents of all grades, and for all such agents, that they may walk worthy of their high calling. (P. 299.)

Prayer that Divine guidance may be vouchsafed to the Indian Bishops, and to all who may be concerned in working out the problems involved in the future organization of the Native Churches in India. (P. 257.)

Prayer for Hok-Chiang (p. 274), Mpwapwa and Mamboia (p. 291), Karachi (p. 295), Agra (p. 297), the new Native clergy in the Punjab (p. 312), the new Medical Mission at Salt (p. 309), Bagdad (p. 309), the Bishop of Sierra Leone (p. 310), the New Zealand Mission (p. 310).

NOTES OF THE MONTH.

ORDINATIONS.

Niger.—On February 25, the Revs. J. Boyle and D. Garrick were admitted to Priests' Orders by Bishop Crowther, at Bonny.

Punjab.—On February 24, at Lahore, Messrs. M. Ishaq and T. Edwards (Natives) were admitted to Deacons' Orders by the Bishop of Lahore (and also Mr. Nobin Chandar, for the Rev. F. H. Baring's Mission at Batala).

RETURN HOME OF MISSIONARIES.

Punjab.—Dr. and Mrs. Downes left Calcutta on January 15, and arrived in London on April 7.

Western India.—The Rev. W. A. and Mrs. Roberts left Bombay on February 16, and arrived in London on April 11.

South India.—The Rev. E. N. and Mrs. Hodges left Madras on March 13, and arrived in London on May 18.

China.—The Rev. R. Shann arrived in London on April 16 from Ningpo.

Contribution List.

In the following list of receipts from March 12th to April 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire	511	4	8	Great Broughton	4	8	8
Dunstable	27	16	10	Keewick	14	18	9
Eaton Socon	9	1	3	Maryport, &c.	55	5	3
Leighton Buzzard	15	11	0	Melmerby	1	0	0
Luton	97	10	9	Penrith	129	2	0
Berkshire: North Berkshire	1	10	6	Silloth: Parish Church	10	1	4
Abingdon	8	4	6	Whitehaven	208	1	2
Denchworth	1	9	6	Wigton District	37	2	2
Faringdon	16	2	10	Derbyshire:			
Greyfriars	2	3	6	Derby and South Derbyshire	670	9	0
Grove	19	0	0	North-West Derbyshire	102	8	0
Hungerford	10	11	0	Ashbourne and Dove Valley	161	18	1
Newbury	169	9	7	Brassington	1	12	10
West Hendred	24	9	10	Carlington	15	6	8
Windsor and Eton	140	6	2	Chesterfield and East Derbyshire	117	13	3
Winkfield	4	5	7	County Fund	300	0	0
Bristol	969	18	4	Curbar	15	17	1
Buckinghamshire: Apsendon	1	9	7	Derwent Valley	58	7	5
Aylesbury	33	4	6	Edlaeton	10	8	0
Buckingham and Vicinity	8	8	0	Measham	24	12	9
Cheham and Vicinity	63	12	7	Newton Solney	28	15	10
Datchett	8	7	5	Oamaston	55	17	2
Gerrard's Cross	28	2	9	Pinxton	6	1	3
Great Missenden	13	14	5	Rochester	17	0	5
Lee	10	5	2	Winahill	78	4	4
Little Missenden	8	12	0	Devonshire: Combe-Martin	32	6	1
Oving	5	1	6	Devon and Exeter	1390	0	0
Penn	1	7	6	Devonport and Stoke	61	11	1
Saunderson	1	7	6	Highampton	18	6	0
Towsey	7	12	2	Kentisbury	8	0	0
Wendover	26	3	6	Plymouth, &c.	167	15	8
Wycombe District	21	4	4	Totnes and Bridgetown	42	1	0
Cambridgeshire: Cambridge Town, County, and University	72	0	0	Dorsetshire: Bingham's Melcombe	3	19	6
Dry Drayton	3	14	0	Blandford	49	5	0
Newmarket: All Saints'	31	17	2	Bridport	7	15	5
Cheshire: Altrincham: St. John's	50	16	10	Buckland Newton	3	0	0
Birkenhead	357	17	8	Cerne Abbas	8	0	11
Chester, &c.	617	11	3	Cheshelbourne	11	7	9
St. Peter's	8	11	0	Compton Valence	3	16	4
Congleton	33	4	1	Dorchester, &c.	235	3	8
Dinting Vale	10	0	0	East Stoke	2	19	6
Grappenhall	10	3	0	Houghton	11	0	0
Lostock Gralam	26	14	5	Lyme Regis	9	1	2
Macclesfield	62	3	9	Netherbury	15	6	0
Middlewich	3	15	9	Osborne	5	1	11
Neston	17	2	0	Okeford Fitzpaine	12	2	10
New Brighton	64	9	0	Poole	23	7	9
Northwich	20	6	10	Portland	14	16	4
Runcorn	62	11	7	St. Peter's	2	12	0
Stockport	203	8	6	Sherborne	43	4	8
Toft	12	6	10	Stalbridge	23	1	4
Weaverham	5	12	0	Stoke Abbot	5	11	7
Wharton	12	17	2	Wareham	7	0	0
Winsford	7	7	0	Weymouth and Melcombe Regis	23	2	8
Cornwall: Bodmin, &c.	48	16	7	Wimborne, &c.	74	1	10
Crowan	1	1	0	Wotton Fitzpaine	2	14	0
Cury	1	8	7	Durham: Darlington	159	12	11
Deanery of Powder	24	16	10	Durham	1264	7	5
Falmouth	9	17	3	Felling-on-Tyne	14	17	6
Fowey	16	2	7	Gateshead	88	11	11
Launceston	35	11	8	Shildon	8	12	10
Maker	10	4	8	Borough of Sunderland	363	6	5
Mylor and Flushing	20	18	8	Essex: Chelmsford, &c.	675	18	7
Penwerris	10	14	0	Colchester, &c.	468	16	10
Penzance	68	2	9	East Thurrock	16	19	8
Redruth	20	1	4	Forest Gate: Emmanuel Church	4	13	1
St. Columb Minor and Crantock	7	16	7	Grays	10	12	6
St. Day	22	2	8	Great Easton	1	18	6
Cumberland: Aikton	14	9	5	Great Warley	18	19	6
Ainstable	10	5	0	Haverling-atte-Bower	35	17	8
Buttermere	9	9	6	Ilford and Barking-side	2	7	7
Carlisle	704	0	1	Leyton	71	7	0
Crosthwaite	20	8	1	Ongar, &c.	2	0	0
				Peldon	7	8	3
				Saffron Walden and North-West Essex	317	5	0

Salcott	3 0 11	Cowden	1 5 2
Shalford	4 15 10	Dartford	13 15 8
Theydon Bois	9 0 0	Denton	3 18 3
Walthamstow	138 17 6	East Kent	1064 6 1
Wanstead	59 2 5	Eythorne	21 0 5
West Ham, &c.	230 0 0	Greenwich	556 13 5
West Tilbury	3 14 4	Christ Church	45 4 5
Woodford Wells: All Saints	13 10 0	Hadlow	3 5 0
Gloucestershire: Cheltenham	9 12 5	Kidbrook	98 5 5
Chipping Campden	11 0 8	Lamorby	2 12 6
Cirencester	16 12 9	Lee	227 17 8
Fairford, &c.	26 12 4	Maidstone and Mid-Kent	315 0 0
Forest of Dean	36 13 5	Rochester, &c.	241 13 5
Gloucester, &c.	260 3 7	Sevenoaks, &c.	125 2 4
Longborough	5 19 6	Sidcup	58 17 11
Marston Sicca	5 18 4	Sittingbourne: Deanery	25 13 10
Naunton	14 6 6	Holy Trinity	18 13 5
Saul	9 7 0	St. Michael's	23 15 6
Stow-on-the-Wold	1 12 9	Tongue	5 0 0
Tewkesbury	17 13 6	South Kent	80 13 11
Uley and Vicinity	96 14 2	Stockbury	11 15 7
Woodchester	21 8 7	Sydenham: Holy Trinity	63 5 10
Hampshire: East Hampshire	82 11 5	Throwley	9 8 6
Winchester and Central Hampshire	268 3 8	Tonbridge	141 12 5
Baughurst	12 0 6	Tovil	2 19 11
Bishop's Waltham, &c.	15 1 7	Tunbridge Wells, &c.	132 7 6
Bransgore	17 0 0	Waldershare, &c.	15 7 9
Curridge	44 15 10	Westerham	33 1 7
Droxford	14 15 0	Woolwich, &c.	47 14 8
Emsworth	130 0 0	St. Thomas's	13 3 10
Fawley	20 3 10	Lancashire: Barrow-in-Furness	49 2 9
Froxfield	3 4 3	Blackburn	435 10 2
Gosport: St. Matthew's	49 0 0	Blackpool: Christ Church	36 12 9
Hartley Wintney	4 10 9	Bolton: St. George's	50 19 6
High Cliffe	47 2 2	St. Paul's	19 7 2
Mattingley	3 10 6	Bolton-le-Moors	245 16 5
Meon Valley District	32 14 10	Cartmel	57 6 7
Newtown	12 9 3	Clitheroe	117 3 6
North Hants	62 7 3	Colne	5 7 6
Overton	42 19 5	Darwen	118 16 10
Penton Mewsey	27 18 8	Douglas	11 17 9
Petersfield District	26 12 6	Eccleston	7 0 0
Portsea and Southsea	276 2 7	Glodwick: St. Mark's	33 11 0
Romey	15 11 3	Great Marsden: St. John's	13 13 7
Southampton, &c.	328 17 0	Haslingdon	41 17 5
Swanmore	14 16 2	Hindley: All Saints	15 0 8
Whitchurch	20 1 10	Lancaster, &c.	135 2 3
Woolton Hill	1 11 0	Liverpool, &c.	1313 4 5
Wykeham	4 0 0	Longsight: St. John's	11 6 0
Isle of Wight: Carisbrooke: St. John's	35 10 0	Manchester, &c.	3367 14 2
Newport: St. Thomas	35 0 4	Marion	16 10 6
Ryde, &c.	64 13 3	Milnrow: St. James	15 17 0
St. James	37 10 11	Preston	700 0 0
St. John's	29 12 2	St. Helen's	69 17 5
Sandown	63 19 8	Skelmersdale	5 6 0
St. John's	25 15 2	The Fylde	197 7 1
Shanklin: Old Church	33 0 3	Trawdon	4 0 0
St. Paul's	12 2 8	Ulverston, &c.	116 6 4
St. Lawrence	117 9 0	Whalley	12 6
Ventnor	27 10 0	Wiswell	1 14 1
West Cowes: Holy Trinity	46 1 1	Leicestershire: Ashby-de-la-Zouch	78 11 6
Channel Islands: Jersey	225 10 9	Barlestone	11 0
Herefordshire:		Church Langton	6 2 0
City and County of Hereford	398 0 10	Gaulby	6 0 0
Herefordshire, East	1108 7 8	Great Bowden	1 15 4
West Herts	109 3 4	Hinckley, &c.	192 18 6
Great Berkhamstead	10 4 6	Knossington	10 0 0
King's Langley	22 6 1	Leicester, &c.	755 17 0
Lyonsdown	26 12 11	Lutterworth	66 17 4
North Myms	18 9 1	Melton Mowbray	104 8 1
St. Alban's	167 14 8	Juvenile Assoc.	11 16 6
Huntingdonshire	322 6 0	Lincolnshire: Alford	45 2 8
Little Stukeley	1 1 0	Barton-upon-Humber	87 19 7
Kent: Beckenham: Christ Church	35 0 0	Boston	240 0 0
St. Mary's, Shortlands	42 10 0	Cabourne	14 9 0
St. Paul's	48 4 10	Caistor and Vicinity	28 9 2
Belvedere	28 2 9	Donington	1 2 6
Ladies	9 15 1	Friesthorpe, &c.	3 1 6
Bexley Heath	25 9 7	Gainsborough	20 18 8
Blackheath	202 4 4	Grantham	65 7 5
Brockley Road: St. Saviour's	5 5 0	Holbeach	4 15 0
Bromley	26 8 3	Horbling	10 0 0
Chilham	15 0 0	Humberston	3 0 0
Chislehurst, &c.	77 18 4	Lincoln	438 19 8
Cobham	34 3 2	Long Sutton	4 13 0

Louth.....	184	10	8	St. John's Wood and Neighbourhood.....	48	7	2
Holy Trinity.....	315	19	10	St. Mark's, Hamilton Terrace.....	90	11	3
Market Rasen.....	23	4	0	St. Marylebone: All Souls'.....	109	19	0
Redbourne.....	3	13	8	Brunswick Chapel.....	62	18	6
Sleaford.....	49	0	4	Quebec Chapel.....	81	9	3
Spilsby.....	12	12	0	Trinity.....	38	8	8
Stixwoud.....	1	10	6	St. Pancras: Parish Church.....	117	1	4
Wragby.....	2	1	0	Shepherd's Bush: St. Simon's.....	14	13	10
Isle of Man.....	307	10	8	South Kensington: St. Jude's.....	93	1	4
Middlesex: City of London:				Southall.....	24	6	10
Holy Trinity, Gough Square.....	1	8	6	Southgate.....	55	10	0
St. Andrew's-by-the-Wardrobe, &c.....	24	12	11	St. Michael's Bowes.....	15	7	5
St. Bartholomew-the-Less.....	5	10	2	Spitalfields: Christ Church.....	60	0	0
St. Bride's.....	14	3	7	Spring Grove: Isleworth, St. Mary's.....	14	2	0
St. Dunstan's-in-the-West, &c.....	32	18	3	Staines.....	12	0	0
St. Mary Aldermary.....	17	7	3	Stanmore.....	20	2	4
St. Mary, Spital Square.....	8	9	9	Stanwell.....	1	12	6
St. Peter's, Cornhill.....	5	9	2	Stepney: Christ Church.....	4	3	5
St. Stephen's, Coleman Street.....	31	10	11	St. Thomas'.....	31	12	4
St. Thomas of the Rolls.....	4	0	5	St. Dunstan's.....	35	13	6
Tower District.....	25	16	4	Teddington.....	10	16	2
St. Olave's.....	2	3	11	Tottenham: St. Paul's.....	14	0	0
Ashford.....	4	8	7	Trent Park: Christ Church.....	1	16	5
Bethnal Green: St. James-the-Less.....	8	1	1	Twickenham.....	1	1	0
St. Jude's.....	2	6	8	Wealdstone.....	10	9	10
Bloomsbury: St. George's.....	60	19	10	Wembley.....	21	2	0
Boys' Home, Regent's Park Road.....	9	5	10	Westminster: St. Andrew's.....	18	7	7
Chelsea: Old Church.....	19	6	0	Christ Church.....	14	2	11
Christ Church.....	16	9	6	St. James's.....	23	9	3
St. John's.....	46	17	3	St. Matthew's.....	7	13	0
Upper Chelsea: St. Jude's.....	22	17	2	Whitechapel: St. Mary's.....	86	1	8
St. Saviour's.....	23	17	6	Woburn Square: Christ Church.....	3	2	0
Carlton Hill: Juvenile Assoc.....	16	1	11	Monmouthshire: Abergavenny.....	103	5	10
Chiswick: Grove Park West.....	30	9	4	Bassaleg.....	7	1	5
Clerkenwell: St. James's.....	9	13	2	Chepstow.....	15	3	10
St. Peter's Martyrs' Memorial Church.....	12	10	3	Monmouth.....	3	4	6
Covent Garden: St. Paul's.....	9	6	2	Nantyglo.....	1	5	0
Feltham.....	3	2	10	Newport: St. Paul's.....	24	3	9
Finchley: Parish Church.....	24	7	9	Pillgwenilly: Holy Trinity.....	1	13	3
Christ Church.....	11	17	9	Pontypool.....	8	7	11
Holy Trinity.....	7	13	10	Uak.....	1	18	0
Foundling Hospital.....	8	1	0	Norfolk.....	2676	10	10
Friern Barnet.....	13	6	1	Taiburgh.....	1	10	0
Fulham: St. John's.....	61	9	5	Great Yarmouth, &c.....	144	0	2
St. Mary's.....	20	0	0	Northamptonshire: Burton Latimer.....	31	14	1
Hammersmith: St. Matthew's, West				Culworth, &c.....	13	4	2
Kensington Park.....	22	12	8	East Farnon.....	9	6	4
Hampstead.....	713	14	9	Haddon I. Deanery District.....	43	10	7
Harefield.....	5	12	4	Higham Ferrers.....	1	11	0
Harrow.....	38	1	6	Kettering and Neighbourhood.....	78	14	3
Hendon.....	35	5	6	Northampton.....	290	11	9
High Barnet: Christ Church.....	17	4	9	Oundle.....	103	11	11
Highgate: St. Michael's.....	17	16	4	Peterborough.....	140	10	7
Highgate Rise: St. Anne's.....	4	11	0	Wellingborough.....	10	5	6
Hornsey: Parish Church.....	85	17	2	Northumberland: N. Northumberland.....	79	9	5
Christ Church.....	33	11	1	Newcastle-on-Tyne, &c.....	517	8	5
Isleworth.....	59	7	6	Nottinghamshire: Bawtry.....	8	1	3
Islington.....	1008	9	2	Everton.....	4	6	5
Church Missionary College.....	81	3	8	Nottingham and Nottinghamshire.....	704	12	5
St. Clement's.....	15	16	4	Ossington.....	5	10	0
St. David's.....	4	15	6	Retford.....	102	19	2
St. Mary's, Hornsey Rise.....	69	0	7	Serlby.....	5	5	7
St. Peter's.....	13	6	2	Southwell.....	70	17	6
Kensington: St. Mary Abbott's.....	100	0	8	Walesby.....	13	0	0
St. Barnabas.....	9	12	8	Workshop.....	21	19	7
St. Paul's, Onslow Square.....	532	11	8	Oxfordshire: Banbury and N. Oxfordshire.....	40	0	0
Kilburn: Holy Trinity Juvenile Assoc.....	11	5	9	Eynsham.....	9	14	5
St. Jude's, Kensal Green.....	50	6	8	Oxford and Vicinity.....	625	2	0
St. Paul's.....	4	4	0	Thame.....	35	0	0
Knightbridge: All Saints.....	8	7	0	Rutlandshire: Oakham.....	110	4	8
Maida Hill: Emmanuel Church.....	86	12	0	Uppingham.....	11	3	5
Mayfair: Christ Church.....	8	18	6	Shropshire: Cheswardine.....	11	19	8
Muswell Hill: St. James's.....	31	2	0	Coalbrookdale.....	9	10	0
New Brentford.....	8	15	4	Culmington.....	10	0	0
New Southgate: St. Paul's.....	25	3	5	Hinstock.....	4	6	5
North Bow: St. Stephen's.....	5	12	6	Kemberton.....	5	11	5
N.-E. London.....	150	5	5	Ludlow.....	12	19	8
North Kensington: St. Mark's.....	15	7	7	Lydbury, North.....	1	0	0
Notting Hill: St. John's.....	6	5	0	Mainstone.....	8	12	6
Pentonville: St. James's.....	32	19	3	Newport.....	3	15	0
Pimlico: Eaton Chapel.....	71	15	10	North-West Shropshire.....	20	10	0
Pinner.....	8	16	0	Oswestry.....	90	17	2
Portman Chapel.....	436	0	5	Shropshire and Shrewsbury.....	541	4	3
St. George's-in-the-East: Christ Church.....	5	2	6	Stottesdon.....	1	14	4
St. Giles'-in-the-Fields.....	26	14	11	The Olive.....	7	4	8

Wellington, &c.....	66	17	4	Juvenile.....	34	5	6
West Felton.....	2	2	0	West Brixton: St. Paul's	32	15	8
Somersetshire: Bath, &c.....	98	13	0	Camberwell, &c.....	210	9	0
Bridgewater.....	4	13	6	All Saints'.....	4	13	1
Burnham.....	7	3	6	Christ Church.....	14	18	9
Cheddar.....	2	10	9	St. Philip's.....	3	4	5
Clevedon.....	227	6	7	St. Saviour's, Herne Hill Road.....	22	9	10
Crewkerne.....	100	4	2	Cheam.....	68	9	3
Cucklington.....	2	6	0	Chobham.....	15	2	8
Frome.....	57	13	11	Clapham.....	298	8	4
Glastonbury and Polden Hill.....	126	17	3	Clapham Park: All Saints'	35	1	3
Kingsdon.....	3	5	6	Croydon.....	295	12	2
Lucombe.....	11	2	6	Dorking, &c.....	137	16	8
Martock.....	23	9	11	Epsom.....	55	5	5
Midsomer Norton District.....	36	17	6	Ewell.....	2	5	4
Queen Camel and Vicinity.....	8	16	9	Farnham.....	148	4	10
Salisbury.....	5	2	0	Gypsy Hill.....	68	1	9
Shepton Mallet.....	12	0	0	Godstone.....	21	0	0
Somerton, &c.....	55	18	6	Guildford, &c.....	274	14	3
Stoke Trister.....	2	0	0	Ham.....	14	13	0
Taunton.....	189	1	2	Herne Hill: St. Paul's.....	60	2	9
Wellington.....	6	4	0	Horne.....	13	9	0
Wells.....	144	15	8	Kennington Park: St. Philip's	20	11	6
Weston-super-Mare.....	25	7	9	Kew.....	11	17	8
Wotton District.....	94	16	8	Kingston and Vicinity.....	21	16	7
Yeovil.....	95	19	0	Kingston Hill: St. Paul's	45	4	3
Staffordshire: Alstonfield.....	11	0	1	Lambeth: St. Andrew's.....	13	9	9
Biddulph Moor.....	1	15	6	Emmanuel.....	8	16	4
Brockmoor.....	5	8	2	St. John's.....	45	10	0
Burslem.....	28	7	6	St. Thomas'.....	9	14	5
Burton-on-Trent.....	81	6	0	Limpfield.....	15	2	10
Christ Church.....	51	17	11	Merton.....	5	0	0
Holy Trinity: Juvenile Assoc.....	5	2	8	Newington: St. Matthew's	10	16	11
Cannock.....	20	3	7	New Malden.....	3	16	7
Chebsey.....	4	17	3	Norbiton: St. Peter's	61	16	10
Coven.....	5	0	0	South Norwood.....	58	12	0
Darlaston: Parish Church.....	32	13	6	Penge.....	104	12	4
Galley.....	4	7	1	Holy Trinity.....	104	16	4
Handsworth.....	58	9	0	Pyrford, &c.....	31	14	8
Hanley.....	7	6	6	Redhill.....	115	9	8
Lichfield.....	44	18	3	Richmond.....	79	6	7
Marston and Whitgreave.....	4	6	7	Southwark: St. George-the-Martyr	22	0	10
Newcastle-under-Lyme: Parish Church	3	0	4	St. Jude's.....	53	15	10
St. George's.....	38	13	1	St. Peter's.....	12	1	6
Norton Canes.....	10	0	7	St. Stephen's.....	8	14	4
Penkridge.....	1	2	3	St. Thomas'.....	1	2	10
Penn Fields: St. Philip's.....	29	1	6	Streatham: Immanuel Church.....	2	2	0
Rollaston.....	41	7	6	Streatham Hill: Christ Church.....	16	0	0
Rugeley.....	8	6	7	Stockwell: St. Michael's.....	67	9	10
Shareshill.....	21	14	11	Surbiton: St. Matthew's.....	4	10	0
Stafford.....	92	3	2	Upper Norwood: St. Paul's.....	51	11	9
Stoke-on-Trent.....	7	13	6	Thorpe.....	1	10	6
Walsall.....	196	10	6	Tooting.....	12	6	4
Wednesbury.....	16	6	9	Victoria Coffee Hall.....	1	18	0
West Bromwich: Holy Trinity.....	78	8	5	Wallington.....	128	1	11
St. Paul's, Gold's Hill.....	2	17	0	Walton-on-Thames.....	16	10	6
Wolverhampton: St. James'.....	12	16	4	Wotton.....	3	15	3
St. Jude's.....	28	8	6	Yorktown.....	26	18	2
Wordsley.....	13	12	10	Sussex: East Sussex.....	400	15	5
Suffolk: Beccles, &c.....	80	1	10	Broadwater and Worthing.....	163	7	9
Benhall.....	53	15	6	Burgess Hill.....	11	12	0
Bentley.....	1	6	10	Chichester, &c.....	105	4	1
Friston with Snape.....	4	10	1	Cowfold.....	27	2	4
Halesworth, &c.....	247	3	4	Crowhurst.....	4	11	4
Hartismere.....	78	5	9	Eastbourne.....	247	9	8
Mutford and Lothingland.....	250	18	10	Fairlight.....	17	7	4
Peasenhall.....	1	0	0	Hastings, &c.....	793	9	0
Stradbroke.....	42	13	6	Horsted Keynes.....	12	11	3
Stratford.....	3	4	6	Lewes.....	308	14	10
Sudbury.....	83	17	7	Petworth.....	45	1	6
East Suffolk.....	1020	0	0	Silverhill: St. Matthew's	41	11	5
West Suffolk.....	300	0	0	Stedham and Linch.....	3	11	0
Walton and Felixstowe.....	15	3	11	Wittersham.....	16	13	0
Wrentham.....	30	7	1	Warwickshire: Arrow.....	6	2	0
Surrey: Balham and Upper Tooting.....	8	6	0	Attleborough.....	5	10	4
Battersea: St. Mary's.....	87	3	3	Birmingham.....	963	18	1
St. Saviour's.....	8	2	6	Brilles.....	22	13	8
Beddington.....	47	18	0	Bulkington.....	2	15	0
Bermondsey.....	33	15	6	Church Lawford.....	12	8	9
Bishop Sumner's District.....	4	15	0	Colehill.....	5	16	2
Christ Church.....	21	18	6	Coventry.....	209	4	10
St. Paul's.....	2	14	1	Exhall-cum-Wixford.....	2	5	4
Rotherhithe: Christ Church.....	12	3	10	Kenilworth.....	48	7	9
Brixton: St. John's, Angell Town.....	5	13	6	Leamington.....	9	19	7
St. Matthew's.....	144	9	10	Nuneaton.....	24	5	0

Perry Barr	63	14	0
Rugby	89	4	9
Salford Priors	9	4	4
Solihull	11	18	2
Stockingford	7	13	9
Stretton-on-Dunsmore	19	3	1
Ullenhall	25	5	5
Warwick, &c.	95	0	3
Wolver	1	6	6
Westmoreland: Ambleside	36	10	7
Bampton	7	14	6
Burton	44	0	10
Kendal	263	15	6
Levens	27	13	6
Long Marton	5	14	0
North Windermere	114	1	8
Windermere: Parish Church	14	17	9
Wiltshire: West Ashton	7	7	0
Burage	1	10	6
Calne	44	13	8
Corsham	41	0	6
Devizes	73	4	0
Heytesbury	5	0	1
Malmesbury, &c.	86	6	7
Marlborough	35	7	4
Salisbury, &c.	206	4	6
Swindon	1	1	0
Trowbridge	102	8	7
Westbury	1	19	3
Winkfield	16	3	6
Worcestershire: Birta Morton	4	16	6
Blackheath	21	0	0
Bromsgrove	50	14	6
Cleeve Prior	11	0	0
Cockley	25	9	8
Evesham	21	8	11
Fladbury	4	6	6
Great Malvern	125	14	6
Hales Owen	54	17	9
Kidderminster	15	13	4
Langley	3	10	11
Lutterworth	65	15	6
Redditch	25	2	11
Stourbridge	92	8	6
Stourport	19	4	9
Tenbury and Rochford	9	8	0
The Lickey	2	10	7
Upton-on-Severn	1	7	6
Wolverley	40	14	2
Worcester: Juvenile Assoc.	10	4	6
St. Peter's	10	6	6
Yorkshire: Austwick	5	4	7
Barnsley	193	13	9
Bempton and Speeton	6	5	0
Bentham: St. Margaret's	13	17	6
Beverley	41	11	5
Bingley	26	3	2
Brafferton	4	1	1
Bridlington Quay	49	17	3
Holy Trinity	5	9	0
Calverley	88	6	8
North Cave, &c.	23	6	0
Clapham	22	0	6
Clayton	16	15	11
Cleveland	119	11	5
Cowthorpe	3	4	8
Dewsbury	59	14	4
Doncaster	345	1	7
Drax	15	16	4
Driffield	176	11	10
Giggleswick	8	13	6
Grosmont and South Cleveland	28	6	0
Halifax	361	16	1
Huddersley	19	17	6
Hampthwaite	29	5	6
Harrgate	373	1	6
St. Mary's	53	0	0
Hathersage	11	15	7
Heckmondwike	14	18	3
Healey	5	3	9
Hooton Pagnall	11	12	6
Huddersfield	931	6	4
Hull	433	12	0
St. Mark's	1	18	0
Ilkley	62	8	1

Kirk Deighton	1	1	0
Kirkby Knowle	8	17	7
Knareborough	158	15	0
Laxton	5	18	0
Leathley	10	0	0
Leeds	922	7	3
Malton and Ryedale	123	16	9
Middleton Tyas and Moulton	10	17	9
Northallerton	145	12	3
North Otterington	10	6	6
Oughfildridge	6	8	10
Pannal	4	1	0
Pocklington and Neighbourhood	130	7	0
Pontefract	203	5	1
Rawmarsh	2	2	0
Richmond	20	15	5
Ripon	365	0	0
Roccliffe	21	11	0
Rotherham	283	1	4
Rylstone	4	10	0
Scarborough	202	17	6
Scarborough-cum-Leconfield	8	10	9
Selby District	29	6	9
Selby: St. James'	58	4	6
Sheffield	2163	3	0
Skipton	7	0	2
Snailthorpe	50	8	9
Staincliffe	8	0	0
Stanton-in-Craven	15	10	5
Thirsk	104	7	10
Thorne	2	0	0
Thornston-in-Lonsdale	12	10	2
Wakefield	164	13	0
Wetherby	11	12	10
Whitby	124	18	10
Whixley	4	18	6
Woodside	9	13	10

ASSOCIATIONS IN WALES.

Angeley: Beaumaris	26	12	0
Brecknockshire: Brecon	10	6	6
Builth	5	2	4
Llanelli	7	19	8
Cardiganshire: Llandysill	37	13	1
Cardiganshire: Carmarthen	22	6	11
Cwmaman: Parish Church	1	6	9
Llandillo	9	0	0
Llandovery	9	4	11
Llanelli	15	19	5
Llanstephan	1	0	6
Carmarvonshire: Carmarvon	90	12	3
Glanogwen	5	0	0
Lleyn and Eifonydd Deaneries	30	18	3
Denbighshire: Bryn Mally	9	1	6
Chirk	29	1	7
Denbigh	33	11	6
Henllan	8	18	0
Llanrhaeadr-yn-Kinmerch	14	16	0
Ruabon	7	10	9
Wrexham	10	15	7
Flintshire: Bodvri	8	2	0
Cefn: St. Mary's	3	4	4
Holywell	33	4	0
Hope	11	5	0
Mold	20	3	2
Northop	3	3	0
St. Asaph	12	9	0
Tremeirchion	5	13	2
Glamorganshire: Cardiff: St. John's	210	14	9
Llancafan	3	16	9
Neath	10	1	5
Oystermouth	16	14	0
Penarth	4	3	0
Pontllynn	2	0	0
Super Avon	3	11	0
Swansea	69	5	4
Ladies' Assoc.	4	5	6
Merionethshire: Corwen	5	16	2
Festiniog	1	1	4
Maentwrog	2	0	0
Montgomeryshire: Arystley	5	14	6
Welshpool, &c.	43	8	0
Pembrokeshire: Haverfordwest	51	3	1
Radnorshire: Cregina	2	5	6
Llanfangel-Nantmelan	1	16	6

Llangunllo.....	3	11	8	St. Mark's Sunday-schools and Bible-Classes, by Mr. S. R. Dermott.....	4	14	0
SCOTLAND.				St. Paul's, Thornton Heath, Sunday-schools, by H. Haslam, Esq.....	2	12	6
Annan: St. John's.....	30	7	6	Sanders, Miss, Teignmouth.....	1	0	0
Edinburgh Auxiliary.....	182	8	2	Sotham, Mrs. H. F., Water Eaton.....	3	0	0
Scottish Episcopal Board of Foreign Missions.....	63	0	0	Taylor Mr. H., Wolford (<i>Miss. Boree</i>).....	14	6	
Glasgow: St. Jude's.....	23	0	9	Thorpe, Albion, Esq., Battle (<i>Miss. Boree</i>).....	2	9	6
St. Silas.....	74	3	7	Tucker, Miss L. E., Carlton Hill (incl. "Half as much again").....	12	1	0
BENEFACTIONS.				West Ham Farthing Card Fund, by Rev. G. E. A. Pargiter.....	5	10	0
A Friend.....	25	0	0	Williams, Rev. C. L. (<i>Miss. Boree</i>).....	15	0	
Anonymous, Proceeds of Sale of a Dog.....	5	0	0	Wright, Miss, Derby (for the Slave Colony at Frere Town).....	2	10	0
A Thankoffering for continued mercies.....	25	0	0	Young Men's Missionary Association at Messrs. Hitchcock, Williams, & Co., St. Paul's Churchyard.....	8	4	6
A Widow's gratitude, "Half as much again".....	5	0	0	LEGACIES.			
Birks, Rev. Prof. and Mrs., Cambridge.....	100	0	0	Bord, late Mrs. M. A.: Exor., Mr. R. T. Bord.....	45	0	0
Bishop, Miss, St. Helen's.....	50	0	0	Bowman, late Miss Ann, of Southport: Exors., Rev. J. Bowman and Mr. S. Boothroyd.....	19	19	0
B. J., Thankoffering for a special mercy received.....	5	0	0	Brown, late Miss Bridget: Exor. and Extrix., Messrs. J. H. Brown and N. Wright, and Mrs. Brown.....	20	0	0
Bosanquet, Arthur, Trellech.....	10	0	0	Eade, late Mary: Extrix., Miss S. Eade.....	63	0	0
Brook, late Mrs. Charles, of Melham, by J. Brook, Esq.....	100	0	0	Man, late Mrs. S. W.: Exors., Rev. G. Playford and Mr. G. O. Spencer.....	19	19	0
Brown, Miss, Broadstairs, for Nyansa.....	5	0	0	Pollock, late Mr. M. J.: Exors., Messrs. J. G. and J. E. Pollock, 500 <i>l.</i> less duty, 450 <i>l.</i> , and additional from executors on account of delay, 25 <i>l.</i>	475	0	0
Burton, Miss Evie, for Sale of Work, &c., at Cherry Burton.....	25	0	0	Stewart, late James, Esq., of Brugh.....	70	18	11
Crabb, R. H., Esq., Baddow Place.....	200	0	0	Turner, late Miss A. L.: Exors., Reva. W. T. Turner and H. F. Barnes.....	1000	0	0
Davidson, H., Esq., Mansfield Street.....	10	10	0	Turner, late Mr. J. B., Lagos.....	5	5	0
Dyson, Rev. W. H., Sittingbourne.....	20	0	0	West, late Maria Elizabeth, of Woburn: Exors., Messrs. H. Thorp and W. G. Towers.....	20	0	0
E. A. J., In Memoriam.....	10	0	0	FOREIGN CONTRIBUTIONS.			
E. and A. G.....	100	0	0	Australia: New South Wales.....	97	16	6
Fell, James A., Esq., Carlisle.....	100	0	0	Bahamas: Grand: St. Stephen's.....	1	0	
Freeman, Major T. A., Dinapore, Bengal, "Half as much again".....	5	0	0	Canada: New Brunswick: St. John's.....	27	13	0
From Lady E., by Capt. the Hon. Francis Maude, B.N.....	31	10	0	France: Boulogne: Holy Trinity.....	3	19	0
"From Winged Words".....	100	0	0	Lyons: Trinity Church.....	6	18	3
Green, Miss E. A., Leicester.....	10	0	0	Paris.....	10	0	0
Hollings, J., Esq., Frimley.....	10	10	0	Fau.....	35	12	0
Hubbard, W. E., Esq., Leonardale.....	300	0	0	EXTENSION FUND.			
In Memoriam, the Rev. Dr. Mansfield, Stanwick Rectory, Northampton, by his Children, J. and F. M. F.....	5	0	0	A Friend, by Rev. W. H. Barlow, for maintenance of two missionaries on the Afghan frontier.....	640	0	0
Isaac, Mrs., Croydon.....	6	6	0	E. S. N.....	500	0	0
Jones, Rev. D. J., Llanarq.....	6	0	0	Sellwood, Frank, Esq., Collumpton.....	100	0	0
Landor, Misses, in lieu of Legacy, Rugeley.....	20	0	0	Stanton, Rev. V. J., Halesworth.....(ann.)	260	0	0
L. W., Shrewsbury.....	5	0	0	HENRY WRIGHT MEMORIAL FUND.			
Marchant, T. W., Esq.....	10	0	0	Richardson, Ven. Archdeacon.....	5	0	0
Mayo, Miss, Weston-super-Mare.....	10	10	0	Sellwood, Binford, Esq., Collumpton (for Steamer Equipment).....	10	0	0
Payne, Rev. Dr. D. Bruce, Deal (for Africa).....	10	0	0	Tabor, Rev. B. B., Cheam.....	10	10	0
"Reveresco".....	10	0	0	DISABLED MISSIONARIES' FUND.			
Stewart-Savile, Rev. F. A., Welwyn (incl. 10 <i>l.</i> for C.M. Children's Home).....	35	0	0	Cobb, Rev. J. F., Tunbridge Wells.....	50	0	0
Warner, late Thos., of Bryn y Menai, by R. W. Warner, Esq.....	500	0	0	SHANN MEMORIAL FUND.			
COLLECTIONS.				By R. E. Smithson, Esq.....	1000	0	0
Ayling, Miss, Midhurst.....	3	0	0	EGYPT, PALESTINE, AND PERSIA MISSION FUND.			
Clark, Miss M. A., Romford (<i>Miss. Boree</i>).....	10	0	0	Cahill, Miss, Richmond.....	10	10	0
Contents of the Miss. Box of a Well-wisher.....	14	3	0	Halesworth, &c.....	30	0	0
Donald, Miss H. A., Stanwix, Bible-class.....	10	0	0	St. Paul's, Onslow Square.....	5	3	0
Fenton Boys' Central School, by Rev. H. C. Turner.....	3	1	4	Stewart-Savile, Rev. F. A., Welwyn.....	10	0	0
Fisher, Miss, Alma Street.....	1	5	4				
Green, Mr., Children, East Dulwich.....	15	7					
Grisdale, Miss Allie.....	10	0	0				
Hines, Miss, Hollis Street, by Mrs. Dashwood.....	17	8					
Hopwood, Miss E. A., Lewisham.....	2	1	0				
Hounslow Heath: St. Paul's Sunday-school, by Mrs. C. Shearman.....	3	0	10				
Large, Mr. J. A., Lambeth (<i>Miss. Boree</i>).....	1	0	5				
Lower Walmer Juvenile Association, by Miss Sharpe.....	3	10	0				
Montgomery, Miss L., Cornwall Gardens (<i>Miss. Boree</i>), "Half as much again".....	8	1	5				
Parry, Rev. James, Plasgwyn.....	3	10	0				
St. Hilda's Church Sunday-schools, Middlesborough, by Mr. G. Medcraft.....	5	0	0				

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

JUNE, 1883.

THE SOCIETY'S ANNIVERSARY.



THE work of Missions is, and ever must be, an arduous one for all concerned in it. Attention is usually concentrated upon those who are fighting in the foremost ranks, and in obedience to their Lord's command have gone forth into the battle-field against Satan and his hosts, not counting their lives dear unto themselves. It is right and reasonable that this should be the case, for to their efforts under the guidance and influence of the Holy Spirit of God success or failure must be imputed. The chronicle of what they may have been permitted to achieve is therefore, so far as Missions are concerned, the "*Articulus stantis aut cadentis Ecclesiæ*," unquestionably it is so of the Society which sends them forth. It is therefore a rational instinct, in strict conformity with Apostolic practice, which requires that the detail of the events in the Missions should be the true centre around which all the rest of the proceedings depends. We have but to refer to the Acts of the Apostles to see how much a matter of course these Reports of returned missionaries were. The multitudes did not come together to hear orations from Paul or Apollos, but they "kept silence and gave audience" while they declared what miracles and wonders God had wrought among the Gentiles by them. As distance and the pressure of work now precludes the presence of all labourers, the account of their work is embodied and presented to Christ's people.

In modern Missions, which are of an extensive and complicated character, carried on usually by ordinary means, and in very distant lands where little or no help can be forthcoming, and where at the outset hostility has often to be met, there is an important feature which has to be dwelt upon. St. Paul put the pertinent question, "How shall they hear without a preacher? and how shall they preach except they be sent?" This, no doubt, has its primary reference to the Lord Himself thrusting forth labourers into the harvest, but the subsidiary sense of provision for those sent forth must not be excluded. Certainly it is not so in practice. When, led by the Spirit of God, a missionary stands up and says, "Here am I, send me," Christian people make provision for his transport to the scene of his labours and his maintenance there. The skilful organization which causes the manifold tiny rills of Christian liberality to converge into one common reservoir, and the dispensation of them from it to all quarters of the world, has recently arrested the attention and excited the admiration

of secular journals not over-favourable to Missions. Under this aspect, too, the Report giving an account of faithful and successful stewardship has an import by no means to be overlooked. An expedition sent forth to conquer without adequate reserves and an efficient Commissariat is not likely to achieve much. Enthusiasm is essential to missionary enterprise, but sustained effort is equally indispensable.

It was therefore welcome intelligence that the income of the Church Missionary Society (apart from special funds) was larger than in any previous year in the Society's history, noble as the contributions have often been before. Those Special Funds have been munificently supported, especially by the noble gift of seventy-two thousand pounds this year from W. C. Jones, Esq., in addition to his princely gifts in former years. It should be remembered, too, that this increased income has been gathered in a season of deplorable depression, when numbers of the Society's supporters have been severely tried by diminished incomes and difficulties of no ordinary kind. We do not enter here into the details of Finance, which more appropriately find their place elsewhere, but they could not be altogether passed over in an account of the Anniversary.

The proceedings commenced, as usual, with the usual service on Monday evening in St. Bride's Church, when an admirable sermon, full of interest, was preached by Canon Tristram from 2 Kings iii. 16, 17. This will, of course, in due season, be in the hands of the Subscribers. The church was crowded with devout and earnest worshippers, praising and glorifying God with hearty thankfulness for the mercies vouchsafed to the Society during the past year. The address, eminently suited to the occasion, at the breakfast of the clergy the following morning, was delivered by Canon Bell of Cheltenham.

Naturally much of the interest of the meeting was aroused by the presence of the new Archbishop of Canterbury, who has, like his predecessors, accepted the office of Vice-Patron of the Society, and, by what some might deem fortuitous circumstances, has already during his hitherto most brief tenure of the Primacy been enlisted in the advocacy of its cause. As usual on the occasion of his first presence the chair was conceded to his Grace by the noble President of the Society. We furnish his speech *in extenso*. It suggests problems of serious import, which, however, have not been overlooked in the past proceedings of the Society. It would not be possible for us adequately to review the tenour of his Grace's remarks, which no doubt were intended rather to spur up and animate the Society to yet more arduous exertion than to divert them from the path of beneficence in which they have been hitherto so successfully engaged, and which God has so signally blessed. Missions in any effectual sense are, comparatively speaking, but of yesterday, for until the commencement of the present century, members of the Church of England can hardly be said to have responded to the call so far as the heathen were concerned. It is something that, at this comparatively early period in missionary history, the poor in all quarters of the world "have had the Gospel preached to them." But as the Archbishop

truly remarks, "the rich too have souls." We are too in full accord with him, that it will be much harder to deal with those whose culture has been inherited, and of whom in India especially it may with only too much truth be said, that by this culture and this training "they have their wealth," and a strict and terrible monopoly over all their fellow-countrymen, if such an expression may be permissible. His Grace's observations were as follows :—

My Lords, Ladies, and Gentlemen,—I am sure that it is unnecessary for me to say with what great happiness I stand before so vast an assemblage as this, gathered for such a purpose. Those who surround me here, by reason of their greater insight into missionary work and their greater experience in addressing you, will, I am quite sure, do the real work of to-day. But still I may be allowed to express the tremulous happiness which it gives me to be allowed to speak to you at all. (Cheers.) One great point of course which appears in the very beginning of this noble Report is—and may the Lord increase it a thousand-fold!—the great wealth which is this year at the disposal of the Society. (Hear, hear.) And then it is most remarkable to think where this great wealth goes, how it goes to the service of the poor, how hitherto they that are converted the whole world through are mainly the poor,—and how when this Society is spending its princely revenues the teachers still remain, and are content to remain, poor men also. (Hear, hear.) There is one point which appears again and again in your Report, and goes home very much to me as I have looked at it again and again, and page by page, and listened to its sentences, and that is that there is a growing conviction that the time is very fast approaching when we shall not only recognize that the rich also have souls, but when we shall begin to deliver an assault upon the souls of the rich and the educated in those great populations and among those ancient civilizations of distant lands. (Hear, hear.) It is not presumptuous of me to believe that those who have the management of the Church Missionary Society are realizing well that the time is drawing very near when the great assault must be delivered upon the kingdom of Satan in his most fortified places. It is not only that we are just on the borders of the mission-field, considering its extent, but we have also much

harder work to do than we have done before. (Hear, hear.) It will be very much harder to deal with those whose culture is inherited, whose minds have been carefully trained in their own system, than with the village populations. There will be more demand as time goes on upon wisdom at home, and there will be more costly work. We must realize that. It will not be so picturesque. It is not so picturesque by any means to press the Gospel home upon a mandarin surrounded with luxury and sipping his tea in the fashion in which we have learned from him to sip it; not half so picturesque as having to go among people who really believe that demons haunt their trees, and who at nightfall place bowls of milk for them to drink. But perhaps in the past we have a little too much forgotten how early in our Lord's ministry He began the Christian culture of the rich and the educated; how early in His ministry came the conversation with Nicodemus (hear, hear), and how one of His most memorable disciples was Joseph of Arimathea. No one can fail to notice the enormous effect upon European history and civilization which has been conveyed in the deep culture of St. Paul. (Cheers.) St. Paul did and caused to be done an immense amount of what then was literally underground work. No doubt the slaves of the palace and the soldiers of the Prætorium and the outcast and semi-Jewish classes of Rome were they who in Italy first received the Gospel, but the change which made the Church visible like a New Jerusalem before the eyes of man began when, long after, that culture of St. Paul bore fruit, and when the jurists came, and the great legists, the orators, the barristers, and the philosophers. It has been well shown how in the history of the ancient Church it was a new day when the great jurists and legists began to come in, the men who were not broken down by poverty or crushed by sorrow, and

whose easily-persuaded sentiments stretched out feelingly towards God, but men who, with their hearts rich and their sentiments high, and their zeal strong, set to work with no hasty generalization, but with careful and calm weighing of evidence. (Hear, hear) It was when he whom we know as Justin Martyr, but who in his own days was known as Justin the Philosopher, began to think and speak and write and cast upon his paper the Christian faith in its purest and earliest form, that the new era began; and you know how soon that was followed by the days of Tertullian and Cyprian, and you know the wonderful letters that Cyprian wrote to the most cultivated people of his time, and his conversations with people like-minded as himself. Then you come to the all-accomplished Augustine, and to that beautiful dialogue by Minutius Felix. Our Lord desires that men should rejoice, not because of the good things that they can do, but because their names are written in the Book of Life; and the poor of this world having the Gospel preached to them is the great sign of the kingdom of heaven coming down among men. At the same time we know there are no names brighter in the Book of Life than those of men who devote the intellects and the great gifts which God has given them to the service of the poor. (Cheers.) In the Report there is mention of the conversion of a young man of the writer class in India, whose mind was first startled by seeing over the door of a school at Allahabad the inscription, "Abode of the knowledge of God." That is just one of those little golden points that I traced throughout the whole Report, signs of a consciousness stealing over the Christian mind that we have to give not only knowledge of the name of God, but the Christian Church must be made for all those distant populations an abode of the knowledge of God. Yes, we are on the threshold of still greater things. As time goes on we shall be able to perceive what our forefathers were able to perceive, that just as the ancient philosophies, looked at from a point outside the Christian Church, and the philosophers themselves, were recognized as the *præparatio evangelica*, so when we stand far enough from that which now gives wonder and pain we shall see that the awful tenden-

cies of the human heart have been going through a discipline, and that Buddhism and the Hindu systems and the system of Confucius will also in their way be a *præparatio evangelica* (cheers); and so at last the Church of God will not be known by those wretched names which at present distinguish and divide its portions, but will be at once High and Low and Deep and Broad. (Cheers.) There are beautiful fruits belonging to the ancient civilizations of the East which we shall work into our Gospel, and our children, ages and generations hence, will wonder how we found the Gospel quite complete without them. Take such a noble thought as the Buddhist thought of the perfect sacredness of life, how everything that lives, down to the mere animated dust, is a sacred thing. The Buddhist sees the difference between life and everything else that God has made, and it gives to him a tenderness and a sweetness and a power of union with the creation which, when we have apprehended it, will enable us to see better and deeper and nobler meanings in St. Paul's eighth chapter to the Romans. (Hear, hear.) Our Lord seems to me to have been speaking of the enormous strength of the buttresses and the ramparts and the armature with which man is armed to resist Him when He speaks of the strong man armed and keeping his palace. But our Lord describes Himself as stronger than he, and as taking from him all his armour wherein he trusted, and dividing his spoils. He does not cast away the spoils into the castle ditch. They are valuable in themselves. They are things to be achieved and attained, and it is that strong man armed whom, as Christianity advances, it has to grapple with more and more. (Hear, hear.) Then remember how He speaks of the true child of the kingdom of heaven, how he is possessed of things both old and new, not rushing madly into the battle with mere zeal, but prepared with the old learning and the new learning to do the work of the kingdom. (Hear, hear.) I hear with great delight that there have been fifty-five graduates in seven years of work. But what is the measure of my delight? It is only this, that there have been so few graduates in the years before. Fifty-five graduates in seven years! Remember, friends, what are they among so many?

(Hear, hear.) How they in the future will look back upon this as a day of small beginnings, when they know that the whole mass of people here was thrilled by the announcement of fifty-five graduates in seven years. Just contrast that with what there ought to be. Let me touch upon one other point of the Report. There is no less need of talented women than of cultivated men. (Hear, hear.) The Zenana Mission and kindred things that we have heard of are only the beginning. We need talented and cultivated women, acquainted with the literature of Europe, with the languages of the East, and seeing the place of all wisdom in the kingdom of God. (Cheers.) We must look forward to graduates for things that no University can take notice of. We are thankful to God for people that come forward now with varied acquirements; but what is before us is harder than what is past. They must not be satisfied in the future merely with varied acquirements gained late in life. (Hear, hear.) There must be the cultivated powers, disciplined and trained from a very early age. There will be wanted the powers of just and acute reasoning. There will be needed that which comes of real cultivation—the absence of exaggeration. (Hear, hear.) With these there will come delicate taste. Then will come unselfish manners, and until we can send the Gospel burning in so beautiful a lantern as that into the dark places we may win the simple and the poor and the oppressed, but we shall not do the work that has to be done for the New Jerusalem, with its pearly gates and its streets of gold—the work of building into the walls of that city all the glory and all the wealth and all the nobleness with which God has stored the world. (Cheers.)

How our hearts must have bounded to hear the account given by the Secretary of the work at Onitsha, that spot on the map at which we cast our eyes with sorrow, with fear, with shame. (Hear, hear.) God seems to have sent down a bright ray from heaven upon the very spot where all appeared dark, and to have turned as it were by a miracle that which was the cause of so much pain to us into a real ground of strength and hope. (Cheers.) There is a touch of blessing upon the Native Churches. The best and most hopeful of us must have trembled as to whether we were doing all for the best in respect to Native Churches when such a fearful atrocity could happen; but now, lest we should lose heart, God says, even on this spot where you had so much to fear you see the blessing of the Native Church. But even the Native Church can never stand in its completeness until it is quite capable of embracing all classes. (Hear, hear.) And so, if I may venture on this my first appearance before you to point one moral from what we have heard, it is this—we must address ourselves to much harder, far more difficult, far more disappointing efforts than we have yet made, and see how in the next ten years there may be a greater assault delivered upon the rich, the cultivated, the wise, and the educated. St. Paul in his first letter to the Corinthians, says there were not many wise, not many rich, not many noble for God, so they must be content with the simple that were about them. But, my dear friends, can we think for one single moment that St. Paul was content to give them up? Did he not yearn for the wise, and the rich, and the noble, and the cultivated, just as much as for the simplest and the most ignorant? (Loud cheers.)

A few remarks followed from the noble President, the Earl of Chichester, testifying to the regret entertained for that "wise and good man," the late Archbishop of Canterbury, and to the reverence in which he was held by the friends and supporters of the Church Missionary Society, as "the kindest, the wisest, the most patient of counsellors in every occasion of difficulty in which they invoked his counsel and aid to it." The first resolution, the usual formal one, appointing the Committee, &c., was moved by Earl Cairns, in a most eloquent address, which plainly testified to the intimate acquaintance which he had with the general work of the Society, both in the past and in the present. The Earl is not and never has been an active member of

the Committee of the Society, his arduous public duties not admitting of the devotion of time essential to such work; but he presents an example well worthy to be followed by multitudes of the Society's supporters, who, even without attendance in Salisbury Square, can, if they please, master the general aspect of missionary work, and no small amount of its most essential details. In moving the first resolution, Earl Cairns said,—

My Lord, it is indeed an inspiring sight on this May morning to see here again this vast assembly of friends and supporters of this great Society, and to meet here, under the presidency of your Grace, with whom almost the first public acts on taking possession of that exalted office to which the country has so heartily welcomed your accession (applause), have been the vindication of the cause of Christian missions in the Senate, and to preside over the Annual Meeting of the Church Missionary Society. (Cheers.) And, my Lord, the connexion of our Church with this Society is one not merely in name. (Hear, hear.) The origin and the history of this Society are coeval and identified with the brightest chapter in the history of our Church. (Applause.) About the middle and towards the end of the last century our Church was sunk into a state of the deepest darkness and decrepitude. Sir William Blackstone, I think, says, writing about a hundred years ago, that after going the round of all the London preachers, there was not one of them in whose discourse he heard more of Christianity than he met with in the writings of Cicero. (Laughter, and "hear, hear.") But towards the end of the last century and the commencement of the present, there came a revival and a beginning of better things; and along with that revival came the establishment of the Church Missionary Society. (Applause.) Since the beginning of the century the Church of England has developed, and developed in every direction, a spirit of energy, and of zeal, and of devotion of time and substance and love which has no parallel in any other age. (Applause.) And what, my Lord, has been the history of the Church Missionary Society during that period? It has been truly said that a missionary spirit is the test of a standing or a falling Church. (Hear, hear.) Where you have a living Church, you will have a missionary spirit; and where you find a missionary spirit, you may rest assured there is a

living Church behind. (Applause.) And it has been so in this case. In the year 1810 the income of the Church Missionary Society was 2500*l.* a year; in 1820 it had risen to 30,000*l.*; twenty years more, in 1840, it stood at 96,000*l.*; twenty years more, in 1860, it rose to 145,000*l.*; and now, twenty years more, bringing us to the present time, we have heard to-day of the income of 220,000*l.* (Applause.) But, my Lord, we are asked very often, and we are asked principally by those who are unfriendly to missions, for strange to say there are persons to whom missions and missionaries—probably because they show an earnestness and reality in religion (hear, hear)—are distasteful, we are asked by these persons what results have we to show for all this expenditure. Well, my Lord, there was a time when this Society had very little to show in the way of results. The great and good men by whom this Society was founded toiled and laboured long and patiently, and they had very little success to speak of, and very few victories to record. They prepared the soil and sowed the seed, but it was not given to them to reap the harvest. Other men, holy, earnest men, men whose faith never wavered, these men laboured, and we have entered into their labours. (Applause.) For now, my Lord, by God's great mercy, there is an advance all along the line (hear, hear), and this Society and kindred societies have conquests to tell of on the right hand and on the left. I hope we shall hear to-day from speakers by whom I shall be followed, and in whose way I am anxious not to stand, what the missionaries of this Society are now doing. But if any one wishes to know what has already been done by missionaries, let him read the book that has recently been published by Mr. Bainbridge. Mr. Bainbridge is not an agent of a Missionary Society; he is an American, a native of Rhode Island, and he desired, for his own satisfaction, to make a tour round the world to visit all Christian

Missions, and to see and judge for himself. Well, he speaks of Sierra Leone. Sierra Leone is one of the earliest and the greatest fields of the Church Missionary Society. Fifty-three of our missionaries there laid down their lives, victims of the climate. What does Mr. Bainbridge say? He says that there are now 37,000 of the Native population there; and, of that 37,000, 32,000 are now Native professing Christians (applause), leaving 5000 only of Pagans and Mohammedans. Is that nothing? (Applause.) Take the case from your own reports of New Zealand. In New Zealand you have a Native population of about 44,000 Maories, and of these there are now 25,000 professing Christians under the Church Missionary Society. Is that nothing? (Applause.) Take the case of India, with its 500,000 Native Christians, of whom more than 100,000 belong to the Church Missionary Society, and then let any one say that we have not got great and marvellous results of God's work done by this Society. (Applause.) But, my Lord, while we record these things with gratitude and even with wonder, while we point to them as conclusive and overwhelming answers to those who despise, or make light of, missionary enterprise, I take it that an assemblage of this kind is met together, not so much to exult over the past as to provoke and encourage ourselves to still greater exertions for the future. (Applause.) For look what has yet to be done. Look at the 300,000,000 of men governed directly or indirectly by this great empire of our own, and look at the nine hundred or thousand millions in other parts of the world, human beings as they are, men of like passions and affections, of like origin and destiny, with ourselves—millions and hundreds of millions of whom have never heard the sound of the Gospel. We are anxious for the spread of our great Redeemer's Kingdom (hear, hear); we in this hall acknowledge the obligation of our Master's command to carry the Gospel to every creature. We admire the devotion and self-sacrifice of our missionaries, who, forsaking country, kindred, friends, and ease, go forth under every circumstance of privation and discouragement to carry the message of salvation to the heathen. But let us ask ourselves this question,—Do we, who tarry at home, do we give

to them that support, that material support, that would be consistent with our professions? (Hear, hear.) 200,000*l.* or 220,000*l.* a year—a goodly income, no doubt; but what is that from a nation which can spend every year a hundred and twenty or a hundred and thirty millions of pounds in the purchase of those intoxicating drinks (applause) which no one would consider a necessary of life, and which most of us here are disposed to look upon as the pernicious bane of our country? (Applause.) By all means, my Lord, let us adopt and circulate this Report, but let us send forth along with it a loud and earnest cry to the Church to arouse herself to greater exertions and greater sacrifices than she ever yet has made, that the coming year may witness not only some other munificent offerings like the princely gift of Mr. Jones (applause), but a still further leap and bound in our general income, that we may not be forced to retrench or starve the missions which already exist, and that when fresh men, when some of those hundreds of missionaries who are wanted, and of whom the Report speaks, when they come forward and offer to dedicate themselves to the work of God in missions, the Society may not be compelled to refuse them for want of funds. (Applause.) My Lord, the Resolution which I am moving tenders to your Grace our thanks for your cordial acceptance of the office of Vice-Patron of the Society (applause), and it returns thanks to Canon Tristram for his sermon of last night (applause), which we who have not heard it will have the pleasure of reading along with the Report; and it proposes the reappointment of the Treasurer and the Committee. My Lord, one other topic finds its place in this Resolution, and it would be strange indeed if it were omitted. The memory of the late Archbishop of Canterbury is dear, and his loss is great to the Church and to the country (hear, hear), but his memory is especially dear and his loss especially great to our Society, of which he had long been the friend and the patron, and which had always received from him material help and wise and sympathizing counsel. (Hear, hear.) His work is over, and he has entered into his rest, but he has left behind him—and we desire to place it on record, as our affectionate tribute to his memory—he has

left behind him a name which for deep learning, for mature wisdom, for unaffected piety, and for simple dignity, will rank among the very foremost even

in the rolls of that illustrious seat in which your Grace has so worthily succeeded him. (Applause.)

He was supported by the Rev. A. W. Poole, from Masulipatam, in a most effective address. After giving a preliminary but necessarily most condensed account of the Telugu Mission, with its head-quarters at Masulipatam, and the various offshoots so frequently resulting from the independent efforts of Christian officers like General Haig, he went on to remark,—

I wish to speak especially of the great work which Robert Noble inaugurated—the work of educational Missions to the higher classes of the Telugu people. When I speak of educational Missions, I speak of that which affects, not only the fourteen millions of the Telugu people, but the one hundred and ninety millions throughout India, who, while sprung from different nationalities and speaking different languages, are still bound in one iron bondage by the terrible fetters of the one-caste system. My Lord, Robert Noble saw from the first that if he was to make any successful onslaught upon Hinduism, he must attack it in its strongholds—that the Brahmins held the key of that great system which works through all India, and that if the power could be wrested from them, then the conquest of India would be comparatively easy. While his colleague Fox preached the Gospel to the masses, Noble undertook the educational work, which is still carried on in his name. His reasons may be briefly summed up as follows:—He saw that if he was to reach the high-caste people, it was only through schools, because they are not accessible, as a rule, through vernacular preaching. He saw it was easier to transplant a sapling than an old tree. He also saw, as every missionary must feel, that all the truths of our holy religion have, in a manner, been forestalled by what seem to be Satan's parodies in the terrible system of Hinduism. Thus we speak of sin to a Hindu, and it brings before his mind ceremonial pollution; we speak to him of the "second birth," and it brings to his mind the transmigration of his soul; we speak to him of the necessity of being born again, and it reminds him of the ceremony through which he passed at the age of fourteen or fifteen years, when he became a

Brahmin, and was initiated by wearing the sacred thread. The most sacred term of all which we use, the incarnation of our Lord, has been anticipated and invested with a false meaning in the systems of Hinduism. Therefore Robert Noble saw that if he was to reach the high-caste people of India, it would be necessary not only to preach, but to teach Jesus Christ; and so day by day he taught the truths of our holy religion, while he imparted at the same time a thorough English education to high-caste youths. (Applause.) The converts directly given to Robert Noble's ministrations in the school which he established at Masulipatam were about seventeen, and since that time they have risen to about five-and-twenty. They have, in almost every case, joined in families, and they and their wives now form a small but important community. I can imagine that when this meeting has heard the figures I have just mentioned, they will feel that the spiritual results are wholly inadequate to the efforts put forth; still it is encouraging to remember that the adherents in the Telugu Mission country number so many that it may be truly said, "The little one has become a thousand." (Applause.) I find now and then, here at home, suspicions of educational Missions, and consequently a half-hearted support. I think it is well that all our friends should know that there is no such feeling among any section of missionaries in the field. At the Bangalore Conference of South Indian missionaries a unanimous Resolution was carried commending this portion of the work as most important, and some of the strongest things were said in its favour by those engaged in district evangelizing. Here is a fact that speaks volumes. The Basle Mission, on the West Coast, closed their Anglo-

Vernacular School for ten years, and at the end of that time they found they had so lost ground in the villages that they were bound to re-open it. (Applause.) Through the length and breadth of the Telugu country the old pupils of the Noble School, if they are nothing more, are the first to welcome and the readiest to help in every way the district missionary. Much stress is laid upon the altered condition of educational work through the extended curriculum of the University and of the Government Examinations. It is quite true that the examination fever has a very great tendency to dispel spiritual impression, but we must face the inevitable in this matter. To withdraw altogether and leave the youth of India to an English education under heathen auspices, or to the purely secular course of the Government schools, would be cowardly and unjust policy. No! in face of the altered circumstances, our duty surely is to strengthen the spiritual element in the school by making its teaching power thoroughly efficient. I was about to allude to Robert Noble's fourth reason for founding the school. Our object in missionary work is not only to save individual souls, but to build up in each land a self-supporting and self-propagating Native Church. (Applause.) It was therefore Robert Noble's aim so to reach men of power among the Natives that they should become Native pastors, and be the pillars of the Native Church when he had passed away. In this view it is impossible to over-estimate the importance of the conversions of which I have spoken, and whose number seems so small. Exactly opposite to the Noble school there stands the Native court-house. The judge, who daily administers impartial justice in the name of the British Government in that court-house, is a converted Brahmin from the Native school. (Applause.) The magistrate in the adjoining district is another; the minister of the Native congregation and missionary in charge of the district of Masulipatam is another; two of the head-masters of our Anglo-Vernacular schools and seven assistant-masters in those schools are all men brought to the knowledge of God in the Noble High School of Masulipatam. (Applause.) One of

them edits the Native Christian magazine, and all our translating, writing, teaching, guiding and directing the work of the Native Church is in the hands of that small but steadfast community. (Applause.) Therefore, I repeat, judging not by their numbers, but by their importance, it is impossible to thank God too much for the blessing which He has vouchsafed to the work of the Noble High School. (Applause.) We find that wherever the district missionary goes, if he meets with a pupil of the missionary school, there he has a friend made ready to hand, if nothing more. (Hear, hear.) No language of mine can convey to this meeting an idea of the numberless cases which have been brought under our personal notice of secret disciples, of men convinced in heart, but still unable to throw off the shackles of their iron bondage. I wish I could convey to you some idea of the influence which a mission school of this character has throughout the whole district as being a centre for information. Let me tell you one story by way of illustration. Two of our pupils came to me and said:—"There is a young man in the village near this who wants to know more of the Gospel." I asked what were the circumstances, and I found that he had received a tract in some chance manner, and was anxious to know more about that which the tract contained. He at once instinctively appealed to two pupils in our schools. The very position of having to be teachers created in them a greater interest than ever they had shown before I gave them portions of Scripture and tracts. They afterwards reported that all one Sunday night they had sat up reading the Gospel, and as morning dawned they had retired to a swamp in a neighbouring village where they would not be observed, and prayed to God to lead them all three into light and truth. (Applause.) When Dr. Duff founded his mission school in Calcutta, he gave utterance to his intention in these memorable words:—"While you (he said to the preaching missionaries) endeavour to detach from the great mass as many precious atoms as the stubborn resistance of the material will allow, we will, by God's help, direct all our attention to the making of a mine, and the laying of a train, which

shall one day explode and rend Hinduism to its centre." (Applause.) Other men have indeed laboured, and we have entered into their labours. The dream of Dr. Duff is being fully realized in Bengal, and, to a great extent, in the south—in Calcutta, and, to a less extent, in the Madras Presidency. Hinduism is breaking up and going to pieces under the disintegrating forces of Western civilization and Christian teaching. (Applause.) The prophecy of Zephaniah is being fulfilled—the Lord is "famishing all the gods of the earth, and men are worshipping Him, every one from his place, even all the isles of the heathen." I could give many remarkable proofs of the extraordinary restlessness of the Native mind in India at the present time, but I will confine myself to one or two. It is no uncommon thing in visiting a Hindu house to see a Table of Maxims hung up inside the door, and containing such a mixture as the copy-book maxims, "Punctuality is the soul of business," and "Procrastination is the thief of time," with passages from the Gospels. There is a singular parallel between the present condition of a large portion of Hindu society and the later Roman Empire, and in the break up of old faiths. Now, if ever, is the time for Christian preaching, Christian teaching, and Christian living to lift up a standard. Christianity is "in the air," and will always obtain a hearing. It was our custom in Masulipatam to have Sunday morning lectures on different aspects of Christianity attended by 200 or 300 intelligent hearers. Of course this provoked opposition, and after my first lecture a Native barrister advertised a rival lecture for the following Saturday. In a clever speech, which savoured strongly of the comparative method, he discarded all book revelations. This led to a discussion at the close, and the next day his chairman, who also presided for me, said with much earnestness, "I wish to take this opportunity of saying that I entirely disagree with the lecture of yesterday. Christianity has its Bible, Mohammedanism its Koran, the Hindus their Vedas. It is not for us to say that all are alike false, but to read and search in order to know which is the true revelation of God." (Applause.) He concluded with the wonderfully pathetic

and solemn words, "My friends, we devote far too much time to the consideration of things of this life. Let us devote a little more to the things of eternity." At the end of the course of lectures, fifteen or twenty persons were found willing and eager to join a class for the study of God's Word. There is another aspect of missionary work among the higher caste people of India. Thousands and tens of thousands who never entered a mission school are more or less familiar with Christian truths, but the twilight of their half-knowledge is a dangerous twilight. Shadows which terrify and alarm are mistaken for the realities which, seen in the broad light of day, could not fail to attract. Alas for our nation, English and American infidelity is pouring in its literature by tons to persuade men that the shadows are the realities, and that there is nothing worth their acceptance in the Gospel at all. It is not the ancient philosophies of India that the missionary of the present day has to contend with, it is the dished-up philosophies of the West. It is not only the more refined philosophical objections to Christianity that are being reproduced in India; the *National Reformer* and the *Malthusian* have a large circulation in Madras, and an active propagandism is going on of the lowest and coarsest atheism with all its attendant abominations. I do not for a moment believe that such awful systems will find a permanent home among the people of India. My Lord Archbishop, I express the profound conviction of many of my brethren when I say that the present extraordinary restlessness of the Hindu mind, which is itself the result in great part of our own work in the past, is a loud call for the Church of Christ to put forth a hundredfold greater energy. Tens of thousands who have never been inside a mission school have heard something of the benign character of the Gospel from those who have. We are being provoked to jealousy by a rival propagandism. Shall we permit the rising youth to believe that these shadows are the realities, as English and American infidels would have them believe, or shall we flood the land with the warm light of a full-orbed Gospel and commend the Gospel to their already awakened consciences as in the sight of God? (Applause.) I believe that there are latent

powers of evangelism in the Native Church which will soon set us free for other fields of labour, but to call them forth they want a heartier co-operation than they have ever yet had. (Applause.) One great combined effort now in such churches as that in the Telugu would both give the lie to the sneering accusation that the power of the Gospel is dead, and would kindle such a flame of zeal in the young men of the Native Church as would cause many of them to turn all the exceptional advantages which they possess into the channel of a soul-winning ministry. (Loud applause.) With China and Japan crying out for more labourers, it may seem unreasonable to

plead for more men for India, but we should not forget that it was India which gave to China, Burmah, and Japan the religion of Buddha; and if, while the *pax Romana* of English rule gives us such an unparalleled opportunity, the Native Church were strengthened by our efforts to become a missionary Church, might it not impart to the whole Eastern Hemisphere the holy religion of Jesus? Let us show the people of India that Christ's power still lives not only in a greater energy at home, but in living offerings of willing workers ready to leave all and follow Christ for India's sake and the Gospel's. (Loud applause.)

The Rev. Sydney Gedge, who had been intimately acquainted with the Archbishop in the earlier years of his Grace's life, spoke in support of the resolution, concluding his remarks as follows:—

All of you have welcomed to the chair, in the first year of his Primacy, and for the fourth time, the Archbishop of Canterbury, the Metropolitan of the English Church throughout all the world. (Applause.) My friends, you have expressed your thanks to the Archbishop for being here. You have not forgotten that the Archbishop pleaded our cause in the Rugby chapel long years ago; that he aided it in his Diocese of Truro; that he has defended us in the House of Lords. (Applause.) I do hope that you will not only give him your thanks, but give thanks to Almighty God for having raised another like spirit to those who have gone before (applause); and if I may venture at the end of more than forty years' knowledge of his Grace to interpret his wishes for a moment to you, I would ask you to accompany your thanksgiving with continual prayer to God for His blessing

upon the present occupant of the See of Canterbury. (Applause.) My dear Lord Archbishop, you will, I am sure, forgive an old man, one who may call himself, I believe, your oldest friend, if I venture to express my heart's desire that the abundance of all spiritual blessings may be poured down upon you from on high (applause); that the sevenfold gifts of the Holy Ghost may equip you for all your arduous and multifarious duties; that you may live long in honour and in happiness, loving and beloved; that when—to use the words of the poet—

When old Time shall draw you to your end,
Goodness and you may fill one monument;

and that then also you may hear the voice of welcome from the throne of God, "Well done, good and faithful servant, enter thou into the joy of thy Lord." (Applause.)

After the singing of a hymn the next Resolution was moved by the Bishop of Calcutta. It was to the following effect:—

That, in view of the urgent calls from all parts of the world for additional labourers, both to strengthen and develope existing work, and to take advantage of fresh openings, this Meeting recognizes the importance of pressing with redoubled energy the claims of the Foreign Mission Field for men and for means, and the duty of earnest prayer to the Lord of the harvest that He will raise up from the universities and from other sources men full of faith and of the Holy Ghost who shall go forth and proclaim, with no uncertain sound, both to Mohammedan and heathen nations, the unsearchable riches of Christ.

The speech of the Bishop was most animated, and was delivered with remarkable energy. His Lordship did not so much appear in the character of an advocate of the Society and of its special work, upon which, however, he spoke with much interest, but rather as a warm friend of Missions in general, in which the work accomplished by the Society,

was included. His desire was to give a bird's-eye view of the whole work in the various dioceses of India which he had traversed and over which he is Metropolitan. The feat was not one easy of accomplishment even for one who has had peculiar facilities for gathering information and who has clearly considerable power in narrating them. But it will not be matter for surprise that with the best endeavours of reporters it was not easy fully to convey his Lordship's meaning, and we must reluctantly content ourselves with regretting that his earnest testimony to the value of the Society's work should not have been more distinctly portrayed. We could much have wished that out of deference to his Lordship's exalted position and manifest kindly feeling towards the Society we could have done his address more full justice. All that we can add is, that as we listened to it with interest it seemed as if it contained rather the germ than the development of many anxious questions, which in the present crisis of ecclesiastical affairs in India are pressing for a solution. Not much was said, but it was not difficult to perceive that there was much, probably wisely, left unsaid, which will tax all the vigilance and wisdom, not only of the Committee in particular, but of all the friends of the Church Missionary Society to bring to a satisfactory conclusion. In the meantime it was with much satisfaction that we saw a hearty welcome accorded to the Bishop, of which he seemed fully sensible and which he most kindly acknowledged.

The Resolution was supported by the Rev. H. Newton, missionary from Ceylon, in an address giving several particulars of his work in that island.

The third Resolution—"That this Meeting, while fully recognizing the gravity of the prospect before the Society, owing to the rapid and inevitable growth of its expenditure, and while deeply feeling the magnitude of the responsibilities resting on the Committee, would take courage by recalling the past history of the Society, and would call on every member of the Society, in humble dependence on the Holy Spirit's quickening and guiding grace, to exercise renewed self-denial and fresh effort in its behalf, as the best thankoffering for the many signal mercies which have marked the year now under review,"—was moved by the Bishop of Saskatchewan in a speech to which personal incidents lent a peculiar pathos. This was seconded by the Rev. E. Lombe, in a stirring address, and then the vast assemblage, which had completely filled the spacious hall, gradually dispersed. The meeting had included a number of Bishops and a large gathering of the leading and most influential supporters of the Society. It was altogether a memorable occasion, indicating in the most marked manner that the hold which the Society has upon the Church of England, so far from being abated, is distinctly and visibly upon the increase. From small beginnings the Society has gradually come to be a power; but the responsibilities of power are most serious. We trust that abundant wisdom and grace may be bestowed on all its administrators, whether in the Mission-field or at home, so that there may not be the swerving by one hair's breadth from those fundamental

principles which God has so signally and so manifestly blessed, and which ever have been throughout the secret of the Society's strength, both when it was small and since it has become great.

Exeter Hall was again filled in the evening by another large and enthusiastic Meeting, in which the Society's cause was well and ably represented by different speakers; but we cannot do more than chronicle the fact that once more in one day two monster meetings were gathered from deep interest in the work of a Society, the handmaid of the Church of England. In itself this is an answer in full to gainsayers of all descriptions. K.

At the Evening Meeting the Bishop of Ballarat presided, and the speakers were the Rev. Henry Sutton, Central Secretary; Dr. E. Downes, Medical Missionary from Kashmir; the Rev. W. J. Richards, Missionary from Travancore; and Mr. Henry Morris, formerly of the Madras Civil Service, and now an active member of the Committee. We give the Bishop's opening speech:—

As one of the Vice-Presidents of the Church Missionary Society the privilege has been assigned to me to bid you welcome this evening in the capacity of chairman to another great Anniversary Meeting of this Society. I only wish the late vice-patron of the Society occupied the chair. I allude to my revered patron and counsellor—the late Archbishop Tait, whom I remember very well before I left England seeing on this platform on a similar occasion, and whose sympathies were always strong and deep towards this great Society. (Cheers.) I have been favoured with a summary of the Report, and I am in a position to tell you that this good cause is plainly winning all along the line and all over the world. (Cheers.) It has plainly shown that the kingdom of our dear Redeemer is advancing on every hand; advancing in spite of the failures and the imperfections and the worthlessness of His servants; in spite of the apathy of the multitudes of professing Christians; in spite of the obstinate and malignant opposition of all the powers of darkness—advancing yearly and hourly with that grand motto inscribed upon its victorious banner, “Lo, I am with you alway, even unto the end of the world.” This is what our Lord and Master said to you, “Lo, I am with you even to the ending up of the age.” And how should the standard with such a legend as that inscribed upon it ever be struck down; how should the Church of Christ doing battle against the

Lord's enemies in His own name ever suffer real defeat? The difficulties in the way of missionary enterprises are colossal, and no one who has seen and heard as much of the missionary field as I have will think lightly or speak lightly of those difficulties. There are 880,000,000 Pagans out of the 1,415,000,000 of mankind still unevangelized. There are 175,000,000 of Mohammedans, who still entrench themselves in their self-complacent exclusiveness and in the fanatic prejudices of Islamism. Then there are 16,000,000 additional human beings, of course mainly of heathen parents, brought into the world every year who are to be added to the great aggregate. Now, against that huge total of non-Christian population in the world we can only set at present 400,000,000 professing Christians. That is, the Gospel has been only nominally embraced at present by scarcely one-fourth. But when we reflect that it is scarcely twenty centuries since the number altogether was about 120, and when we remember, too, that the nations that have, professedly at least, accepted the Christian faith are precisely those which are the most progressive and the dominant races of the earth, and when we remember that at this moment one-half the population of the world—upwards of 700,000,000—are now living under Christian governments, we shall reflect and exclaim—“What hath God wrought! Who is so great a God as our God?” (Applause.) This evening

we are to speak not so much of Missions in general as of the Church Missionary Society. We all recognize that the Church Missionary Society is only one of fifty Protestant Missionary Societies labouring in the great missionary field. (Cheers.) But it should also be recollected with gratitude that she is the largest in the scale of her operations of them all, and she probably collects and expends about one-sixth of all the monies collected by all the fifty put together. (Cheers.) To say that God gives her more spiritual success than any other Missionary Society is what I would not for a moment venture to assert. (Hear, hear.) But this we may fearlessly assert, that God has been pleased, and is pleased, to use this Society very largely for the ingathering of the souls of the heathen. And for this Society to ask the question—Is the Lord among us or not? would be an inquiry that, as in the case of Israel, would savour less of humility than of unbelief. We are to hear to-night of glorious things,—things that shall make the ears of him that heareth them to tingle, not with terror, but with thankfulness. We are to hear to-night of the splendid augmentation of the Society's income; we are to hear of totally new stations taken up, such as Bagdad; we are to hear of work that has been relinquished, resumed again as at Cairo; we are to hear of monarchs and kings and of hundreds of their people joyfully accepting Christian teaching, as on the banks of the Niger; and we are to hear of converts to Protestant missionaries in India reaching the sum total of half a million. (Cheers.) Of course we shall hear to-night also of disheartening things. We shall hear of the agnostic propaganda in Ceylon; we shall hear of stubborn opposition; we shall hear of some perplexities arising owing to doctrinal innovations on the part of a missionary in Japan. But speaking generally it seems to me that no such grand Report has ever been submitted to this Society as the one for this year. (Cheers.) I will suggest two considerations which have presented themselves to my own mind in looking over the Report. The first that occurs to me is that we have great need of patience in missionary work, for as the proverb says, "Success is on the side of those who know how to

wait." How many ages of education and preparation elapsed under the providence of God before the marvellous light of the Gospel burst upon us at all? And is it probable that in a single generation, or in three, or four, or even five generations, that races sunk in heathenism shall exchange savagery and superstition for the full acceptance of the truth as it is now in Christ? A leading article in one of the daily journals yesterday alluded to the obstinacy of the instincts of the savage in the case of apparently civilized Native individuals taken from wild races, and we in Australia are familiar with the disappointment that is experienced when a black girl who has been taught the Gospel and trained to service in a Christian household will all of a sudden fling her comforts away, and with her blanket wrapped round her will go off to the forest and join a wandering tribe of blacks. But we find that the children of the converts are steadier, and what one generation shall not see accomplished may be reserved for a later generation as a prize of persevering faith. (Hear, hear.) It is in the course of long campaigns that we have to acquire the tactics which shall be crowned by victory at last. Take the case of the Mohammedans for example. There it is their stubbornness. But we rejoice especially over such cases as that of the Turkish convert—the distinguished Ulema—John Ahmed Tewfik, and of others, but we rejoice over them because we believe them to be the first fat drops of an impending shower of blessing by-and-by. (Hear, hear.) When that hour has come then shall come the man or the woman of God's own choosing, and then after an apparently long and apparently fruitless night of toil we shall cast the net on the right side of the ship, and we shall suddenly find it full. (Cheers.) But of course this will never happen if the nets are stowed away, and the oars are shipped, and the boat left high and dry on the beach. No, it is persevering faith to which triumph comes. Who knows but that the entrance of woman upon this department of Christian Missions—I allude to the Mohammedan Missions—may not prove by God's mercy to be the happy throw on the right side of the ship which shall lead to the results for which we so much long? (Hear, hear.) But

there is no doubt that there are results shown us in the Report which only a few years ago would have been recorded as the dream of a visionary enthusiast, and it is the belief of those whose prognostications are based upon experience, and not upon fancy or prejudice, that we are only on the threshold of far greater things than these, which shall be realized when the people of God shall adopt a new scale altogether of contributions for Christ's sake, and personal surrender to His blessed service. (Cheers.) May we not regard such gifts as those of Mr. W. C. Jones of 130,000*l.* in nine years as one of the "first fat drops of the impending shower"? (Cheers.) There is just another thought with which I will close. What a noble and what a rapturous thing it is for a man or a woman to take his one life or her one life and give it up to work so sublime as this. It may not yield much of this world's honour. Pensions and peerages are showered upon soldiers in another kind of war than this. Ribbons and titles are not the crown which the gatherer of souls from among the heathen aspires to receive. He may fall early at his post like one young missionary to Africa in the past year. His name may never figure in public documents, he may only humbly pass away for some one more prosperous to take his place. But if that missionary be faithful, then he is one of God's own worthies, and in the records of the courts of heaven

his name shall be held in everlasting remembrance. (Hear, hear.) I think St. Philip and St. James' Day suggests thoughts like this. I never shall forget that particular Saints'-day, because the 1st of May was the solemn day of my consecration as a bishop. Well, what did St. Philip and St. James do in the world? Really very little has been recorded of which I am aware; but they were missionaries of the cross of Christ—one to the Jews and the other to the Gentiles. Now, according to Scripture standards, as I apprehend the matter, the missionary is the highest of all sorts and conditions of men. (Cheers.) There is no enthusiasm as high as his, and there is no wisdom that is loftier. I have often thought of this when out in Australia, looking up to the splendid milky way that burns like a bright trail of light across the midnight heavens in the southern hemisphere, but spotted here and there with points of light so intensely brilliant, that even the luminous milky way around them seems dim in comparison. Well, they that be wise shall shine like the brightness of the firmament; but they that turn the hearts of multitudes to righteousness, what is in store for them? Something greater is behind the heavens to represent their dignity, which shall gather itself up into surpassing intensity of brightness, and they shall shine like the stars—like some bright particular star for ever and for ever. (Cheers.)

MORE PRAYER, MORE WORK.

[THE following letter to the Honorary Clerical Secretary was received too late for our May number. It appeared in the *Record* newspaper of April 27.]

Christ Church Vicarage, Hampstead,
April 24, 1883.



Y DEAR BROTHER,—The preacher of our annual sermon last May urged upon us the solemn obligation of raising the income of the Church Missionary Society from 200,000*l.* to 300,000*l.* per annum. This venture of faith was taken up by others, and an appeal was put forth for Half as Much Again. What has been the result? The accounts are not yet published; but I have heard rumours that the income of the financial year closing March 31, 1883, may exceed that of the previous year by ten thousand pounds.

If we may assume this as approximately correct, it is indeed very far from half as much again, for it is only one-twentieth, instead of one-half more. But yet it is not without aspects of thankfulness and hope. The

agricultural depression has been so severe, and the revival of trade so slow, that it is probable, without a special effort, our income instead of advancing would have seriously retrograded. Many of our friends already give to the utmost limit of their power. Many others, we are assured on all sides, have resolutely denied themselves that they might give more. And many of the most precious of these gifts are doubtless only known to Him who still sits over against the treasury of His Church, and sees in the widow's mites a costlier sacrifice than in the largest offerings of the rich.

We have cause to thank God and take courage. But the question remains, What is to be done? Can we be content with the result attained? This is impossible. The proposal was not lightly made by the preacher, nor lightly entertained by the Committee. It was made in faith, it was urged with prayer. And I believe I am speaking the mind of many of our truest friends when I say, it must be, and, God helping us, it shall be carried out. We do not mean to be defeated. The millions of the heathen are still crying to us in their darkness and misery. With us is the Gospel of the glory of the blessed God. We cannot hold our hand; we cannot take a denial, if importunity will prevail.

Importunity will prevail. But let it be importunity first with God, and then with His Church. To prayer and pains nothing is impossible. Last year the cry was, Give more, for the Lord doth need it. This year let it be, Pray more, and work more.

In your impressive invitation just issued regarding the Day of Intercession for Foreign Missions, you say, "Nothing more strikingly illustrates the intense interest of the present position occupied by this Society, or more emphasizes the grave responsibility resting on every member of it than the following fact. After carefully reviewing the several Missions in their general circumstances and particular details, the secretaries have come to the conclusion that with a view to imparting a fair efficiency to existing work, and to follow out the natural development of that work in the apparent calls of God's providence, there exists ample scope for the immediate employment of more than one hundred additional European agents. How shall men and means be obtained to meet such a demand? Is the Spirit of the Lord straitened? Nay, indeed. Ye have not, because ye ask not. Let true heartfelt prayers, the sincerity of which is evidenced by corresponding effort, go up from the Lord's people, and let them prove Him now herewith, if He will not open the windows of heaven and pour them out a blessing that there shall not be room enough to receive it."

There is something very helpful to faith in having a definite object to pray for. I have heard of a man who used to note his special subjects of prayer on the right-hand page of a manuscript book, and to leave the opposite page blank for the record of the answers to his supplications. One by one every opposite blank page was filled. Has not the Church of Christ such a book of remembrance? What if all the members of our Committees, all our Association Secretaries, and all our missionary brothers and sisters would agree to pray every day this year, and to urge all others whom they could influence to pray, "O Thou Lord of the harvest, our work needs one hundred additional labourers sent forth from home; raise up the men, clothe them with Thy Spirit, and enable Thy Church to sustain them." Should we not prove, according to your faith be it unto you?

Nor must we forget in praying for more European agents that which the Bishop of Lahore so urges on the Church in India to pray, that God

will raise up from among the Native converts apostolic men, men of faith and power, and spiritual stature above their fellows, who shall proclaim the Gospel in their own fatherland, and in the regions beyond. Let "one hundred additional European labourers" be written on the first right-hand page of our memorial book of missionary prayers, and "Native apostles" on the next right-hand page; let the need be borne in upon our hearts by the Spirit of grace and supplication, and be breathed in prayer to our Father which is in heaven, and assuredly in His own time He will answer us, and we shall write on the opposite pages, "Verily God hath heard me: He hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor His mercy from me."

More prayer will lead to more work. And here it is generally wisest and best to try to infuse fresh life into existing agencies than to inaugurate new. But I confess I was very much struck with the suggestion lately made to me by a friend in Manchester that it would be well in all our great centres of population to hold "Missions" extending over several days in promotion of the evangelistic work of the Church among the heathen. There is still so much ignorance even among truly Christian people, and therefore so much apathy regarding the missionary labours of our Church. Such Missions would compel attention. For example, let there be a nine days' Mission in any great town. Let the Mission begin on Saturday with an earnest prayer-meeting of those already engaged in the missionary cause. Let those who meet around the Table of the Lord plead for the Master's presence with them by His Spirit through the Mission. Let sermons (with or without collections) be preached on the first Sunday in every church which can be obtained, setting forth the present urgent claims of the heathen on our sympathy and help. Let there be daily service with pastoral addresses, and at least one weekday sermon by a special preacher in every friendly church. Let there be two public meetings, morning and evening, in the largest hall of the neighbourhood. Let there be an exhibition of objects of missionary interest such as have lately excited so much attention in Norwich and other cities. Let the young men's associations be invited to lend their invaluable aid. Let there be juvenile gatherings in school-rooms, with missionary magic lanterns for the children. Let there be cottage readings among the poor and drawing-room meetings for the educated classes. And then let the second Sunday crown the effort, and surely in the offertories at every service there will be gifts which will prove how deeply the hearts of God's people have been stirred. Such a nine days' Mission held say once in seven years in any of our great manufacturing towns, or any of our chief watering-places, or in London subdivided into blocks of reasonable area, would, if God prospered it, be a new impulse of missionary work in every locality which welcomed it. Are there not fifty clergymen well qualified for the work, who would be willing to undertake one such Mission a year, supported as they would be by the zealous co-operation of our Association Secretaries? If so, in seven years all the great centres of influence would be visited. And even in rural parishes, though it would not be possible to hold so many meetings, it would be most helpful if the pastor would call the attention of his flock to the subject of Missions on the Sunday before the anniversary sermons are to be preached.

The fact is the Church has far too much allowed her missionary duty to be a *πάρεργον*, a bye-work, instead of the great *ἔργον*, the life work which the Master left her in charge to do. Large numbers of those

who profess and call themselves Evangelical Churchmen have yet to be awakened to their responsibilities in Evangelistic work among the heathen. What are 200,000*l.*, or adding the income of all other Church Societies for Foreign Missions, what are 400,000*l.* for evangelizing three-fifths of the human race, to whom British Christians have access? We must pray more, we must labour more, and we may be assured that He whose are the silver and the gold will not only fill our store-houses with plenty, but our hearts with overflowing praise, while we adoringly acknowledge "what hath God wrought."

Yours with grateful affection,

EDWARD HENRY BICKERSTETH.

The Rev. F. E. Wigram, Hon. Sec., C.M.S.

P.S.—I may append the following as an instance of the way in which missionary interest grows in a parish when the effort is extended over a few days. In the happy years when St. Andrew's Day was set apart for intercession for Foreign Missions, I was accustomed to plead for the C.M.S. on the Sunday before and the Sunday after (or on) the Day of Intercession. We always collected more the second Sunday than the first. But one year (1877), when the Society was in special straits, it came into my heart to ask my flock whether they could not raise 300*l.* on the two Sundays, though I am not aware that they had ever raised 100*l.* before on one Sunday for any object. On the first Sunday the offertories amounted to 96*l.* 3*s.* 10½*d.* This was a long way off 300*l.* But there was a little boy in church, who said to his widowed mother when he returned home, "Mother, our pastor did beg for the missionaries, didn't he? I have no money. How I wish I might give my silver mug." His mother consented, the mug was sold, and the proceeds brought to me. The fact became known, and other offerings of a like kind were made, and by the close of the second Sunday the contributions amounted to 385*l.* 13*s.* 9½*d.* I believe that nine days' Missions at home in furtherance of evangelistic work abroad would see many like results.

[We earnestly hope that some zealous friend of the Society will take up this suggestion of a *Missionary "Mission,"* and work it out, and then send us a full account of what is done. Such an example would, we are persuaded, find many imitators. With regard to the "Half as Much Again," there is no doubt that the surest way of getting it is by adopting Mr. Newton's suggestion at the meeting, and enrolling as contributors, collectors, and workers of all sorts, "Half as *Many* Again."—ED.]

THE REV. KOSHI KOSHI ON TRUTHFULNESS.

*A Lecture delivered to a Hindu audience by the Rev. KOSHI KOSHI, Native Pastor of Cottayam, Travancore.**



THE subject appointed for this day's lecture is the highly important one of Truth, and when I knew that it had fallen to my lot, my thoughts were such as are suggested by the arrival at one's house for a feast of some beloved and much-honoured personage. With reverential regard to the person himself, his arrival is a source of joy; but consideration of the visitor's dignity and greatness, added

* The lecture was delivered in Malayalam, and has been translated by the Rev. W. J. Richards. Mr. Koshi, however, is himself an excellent English scholar.

to a desire to give him a suitable welcome and send him on his way rejoicing, and that at a time of straitened circumstances, may well cast down one's spirits.

There is no virtue of greater importance or more conducive to happiness than truth. Where truth abides all virtues claim kinship and acquaintance, and are at home; but as for him who forsakes it, he becomes obnoxious to every vengeance of the laws.

According to the Hindu Sastras there were four *yugams* (or ages), of which Kreta, when men possessed all blessings, is celebrated as the age of truth. Truthfulness therefore is the root of all blessings, and not only so, but this allusion teaches us what a high opinion the ancient Hindus had of this virtue. Alas, how few at this time have any reverence or regard for this cardinal excellence. Entirely and with one consent the inhabitants of this country have, it seems to me, even blotted out its name from the roll of virtues. The great and the small, the man of authority and the subject, the learned and the ignorant, upper castes and lower castes,—all, without any distinction, disport themselves in falsehood as fishes in the water.

Do you then assert that there are no truthful people anywhere? No—no. To keep the kingdom from (corruption) putrefaction, by the goodness of God there are some, though few, here and there; but beholding the majority of people it is impossible not to find fault, and it is a very prevalent feeling, that if there were truth in the country there is very little the matter with our times. But [nevertheless] it seems to be a thing of universal licence, that, to cope with some misfortune, to retain some advantage, to reduce an enemy, to assist a friend, to avoid a conviction in the criminal courts or win a suit in the civil, if it be “necessary” to secure any of these ends, it is quite proper to lie. Hence, in the general opinion of our country, it is considered a mark of ability by means of lies and equivocations to gain one's end in matters of this sort. Accordingly, there is neither shame nor fear to deter from such crimes as lying, preferring false charges, writing false depositions, or perjurying oneself.

Suppose the evil beasts that infest the jungles, instead of prowling about and hiding in ambush by night, should begin to roam through the open country in broad daylight, how soon the kingdom would become desolated. Even so, if untruthfulness—that evil beast, which should not be permitted to show its head in the light—be once seen to career freely through this fortunate kingdom of Travancore in its length and breadth, the country must be ruined unless a speedy check be forthcoming. It therefore behoves all true lovers of their native land to cherish a deadly hatred towards this evil beast, and endeavour to put a stop to its gambols.

Thus far I have spoken a few preparatory words. I will now briefly show the excellency of truth and the meanness of falsehood.

I. *Truth is a divine virtue.* That it is superior in greatness to all other kinds of virtue is proved by the words applied to it in ancient languages, which I shall cite.

The word *paramātmā*, used in Malayalam to mean truthfulness, is Sanscrit. *Paramātmā* means either the heavenly substance or the superexcellent thing. Now, since of the many virtues extant, such an honourable name has been given to this only, we see how divine a place it held in the estimation of the Sanscrit people.

Satiasvarūpi, the (Embodiment or) *Personification of Truth*, a name given to the Supreme Being, is another illustration of the same fact: not, you observe, the *Paramātmā* person or the Being with the supreme soul, but

thus:—Whatever be the form of God, if truth have a form, that is *Hia*. Such appears to me to be the reason for applying such a name.

But again, as the excellence of any virtue may be illustrated by the corresponding baseness of its opposite vice, so truthfulness is illuminated by the corruptness of untruthfulness. As much as the one is noble, so much the other is ignoble. Does not it also follow that if truth be divine, falsehood must be devilish? The usage too of other languages agrees therewith. So in Syriac and Greek—like Sanscrit, ancient languages—there have been given to Satan, the chief leader of the demon-hosts, names which mean the untruthful one. In Syriac the name of the demon is *Akel Haruad*, or the slanderer; in Greek, *Diabolus*, or the calumniator. Therefore, as they who know the father can, without being informed, tell whose a child is when they see him, so all men agree that the truthful are the children of God and the false are the offspring of the devil.

II. *Truth is brave.* To him who has the truth on his side, strength and courage are not lacking: no matter where, or in whose presence, he will not tremble. Be the causes for fear or cowardice what they may—be the opponents ever so many—the truthful will stand as an unshaken tree, as an immovable rock. Those who know not the secret of this inner strength, think his brave stand a matter for astonishment. Sometimes, it is true, wealth, consciousness of power, the dependence of others, and suchlike, confer a sort of mental confidence; still, if truth be lacking within, these advantages will in the end yield no result. A bank of earth built on rubbish goes utterly to ruin under the heavy monsoon rains, and just so the mental assurance of the liar will one day vanish he knows not whither.

III. *Truth is worthy of great honour.* The man who has't two words, the trustworthy, the straightforward, what importance is attached to such names in the world! All men will greatly honour the man who has grown worthy of such high praise. No man will have a doubt about any matter in the compass of such a person's knowledge, if he but utter a "yes" or a "no" thereon. His word of but two letters [ॐ or ॐ] is many times more powerful than a hundred such oaths as "by my mother," "by my guru," "by the sacred lamp," "by my two eyes," which others heap together.

During the famous war of the Mahābhārata, the Pāndas were defeated by Drōṇacārya's skill in archery. You recollect the trick by which Sri Krishna managed to withdraw Drōṇa from the contest? The latter was under a vow that if his son Asvathāmā were killed he would no more wield a weapon. In order therefore to make him suppose that his son was killed, a false report was circulated in every direction; but being unsuccessful, Dharmmaputra, the one who by universal consent could not utter a falsehood, was made to declare that Drōṇa's son was killed, and at once the father, as we know from the Purana, believed the report. Now if there be a matter knowable by all from daily experience, no witness is needed in regard of that; and so, if a man of truth testify concerning any matter that he saw it or heard it we usually take it for certain, as much as if we had with our own eyes seen it and with our own ears heard it. While we notice more and more that if a liar speak the truth even, it is difficult to credit him.

IV. Connected with this must be mentioned another excellence of truthfulness. *Truthfulness is profitable.* Aye. Truth is a real helper in time of difficulty; sometimes almost as useful as ready money. The straightforward man can transact business as though the corn and money of other men were under his lock and key. The principal which the rich man asks for in

vain, unless he lays down ample security, is procurable by the other on the strength of a mere note or a single word. The meaning of a well-known English proverb amounts nearly to this, that "there is nothing equal to honesty;" and we have read or heard of many instances occurring in Europe which might be cited as suitable examples of the same. "Stand on honesty and harm cannot happen" is a common Native saying; and see we not the straightforward man wonderfully prosper and get on in a truly beautiful way—although he may be naturally a simple fellow—whilst the crafty and cunning practiser of contrivances mostly fails in his schemes?

V. *Truthfulness is an essential wealth.* Much of the chief business of the world is carried on by its means. No one is able to transact all his affairs on his own mere knowledge, whereas numberless are the matters in which we must rely on the word of others. How? On what security does a Malayali drink medicine prepared in and sent from England, believing it to be not a deadly poison but a health-giving draught? On what security do the people of India receive as facts from England telegraphic news, and on the faith of them transact very grave business? Let some one in Bombay write and inform his friend here that a good price is to be had for the Pirattam nut (one of the *Cucurbitaceæ*). The Alleppie merchant at once lays out money in buying up this nut, for which there is here no demand. What is his security? Do not men give and receive a thousand and ten thousand lacs of rupees for a scrap of paper called a *hundi* (bank-note) not worth a cash and not more than a span long? What is the security? Now in entering upon numberless businesses, agreements, undertakings such as those mentioned, and others of like kind, the only security is truthfulness. And from considerations of self-interest men are compelled carefully to guard truth, because if they should neglect it and allow doubt to spring up, it would be difficult to carry on transactions which require mutual confidence as their base of operations, and thence loss must accrue to all. Just as God has appointed hunger and thirst, lest engrossed by other considerations men should neglect food; and pain, lest they should rashly incur cuts and bruises; and fear, lest having ascended perilous heights they should fall and break arm or leg,—so, lest any should lightly destroy or imperil truth, essential to the safety and comfort of mankind considered as one body, God has arranged human affairs that such a thing is impossible.

From what I have so far said, the nobility of truth and the baseness of falsehood are to a certain extent apparent. Moreover, from our last consideration we see that truth is a special arrangement of the Creator's; therefore, if any one transgress this divine arrangement can he hope to be aught than a guilty wretch in that Great Presence?

Equally with extortion, murder, and adultery, breach of trust is a heinous crime. Treating words as so much air, lies are told in fun; and there are people who tell lies aimlessly, neither in jest nor in earnest. Have you not heard that if you meet a Cottayam man north of Cottayam he will say, on being asked where he comes from, "Canganasēri" (in the south), but south of Cottayam he will say he is a Kodumālur man? When you ask the liar *why* he has so said, he will reply, "Oh, for no reason"—to such a pitch do Natives go in regarding a lie as a small thing, or of no account!

I will not in this place say aught of what has been laid down in the Christian Scriptures concerning the wickedness of this offence. That untruthfulness is a very serious crime has already been pointed out from the Hindu religion. The deceit of Dharmmaputra above mentioned did not go unpunished—although there were no doubt many and weighty reasons why (in his case)

no guilt should be attached. He was one who before and after this never uttered a falsehood, and on this one occasion he was forced into it by the god Krishna, and that it should not be a "black lie," Krishna made a clay elephant, and, giving it the name of *Asvathāmā*, beat and broke it to pieces. He merely forced him to say, "*Asvathāmā hatam*" (*Asvathāmā* dead). Although there were so many grounds on which to lighten his lie, yet for this deed Dharmmaputra was carried off to the abodes of Yama (the god of the infernal regions), and there he had good reason (as we read in the *Puranas*) to dread the torments of hell. If he who had so many satisfactory excuses, according to the common opinion, for his one lie was enforced to suffer so much misery, what shall be the punishment of the many *Adharmaputras*—sons of lawlessness who, cause or no cause, and often with no object whatever, incessantly utter lies! Is it not also said in the Hindu sacred books that because *Brahma* told a lie he has now neither sacrifice nor temple? (This is the story.) Once he and *Vishnu* had a dispute among themselves, each claiming to be greatest. There being every probability of great strife, *Siva*, the supreme god, interfered, and to moderate their pride commanded that one of them should go and see his head, and one his feet, and then return and report. *Brahma* he sent upwards, and *Vishnu* downwards. The latter went, and though he tried to the utmost of his power, yet unable to reach his feet he came back and reported the truth: "I could not see them." *Brahma's* efforts were in like manner unavailing; but thinking to have his ambition unsatisfied was a disgrace, on meeting the flower of the screw-pine midway down, he spoke to it and made an agreement therewith, forcing it to corroborate his falsehood that he *had* seen *Siva's* head. The flower bore witness to his lying statement under compulsion. For this falsehood, as we read in the *Puranas*, it was enjoined that *Brahma* should no more be adored nor the flower of the screw-pine (*Pandanus odoratissimus*) be used in worship. If one of the Hindu Triad was thus rewarded for a lie, surely there is no reason to think that worms of men shall ever find any way of escape. However, we see an opinion common among those who acknowledge falsehood to be a sin, that there is in some lies no harm, and in regard of this we need but say that it is an evil idea arising partly from the prevalence of lying, and partly from the weakness of public opinion about the value of truth. When one believes a thing to be and speaks according to this belief, he tells the truth: all beyond this is untruth and guilty.

Nevertheless, there are various kinds of falsehood:—

I. Stating that to be which we know not to be.

II. Stating in one confusion that which is and that which is not.

III. And stating that which is [in a sense] true with an intent to deceive.

Thus we have *three* kinds of lies.

As every one admits that to state as true that which is not is a simple lie, we need say no more about it. But since there is some controversy with regard to the second kind, and very much indeed about the third, it is necessary to say somewhat about them.

The statement that mixes up as one truth and untruth, is a kind common among a certain sort of honest people. It is the opinion of many that if the main part of a statement be true there can be no harm in joining certain little discrepancies therewith. I will mention but one instance. How common it is to procure persons who were not present at a certain transaction in buying and selling to put their signature as testimony to the accounts, and in case of dispute cite them as witness, and they, on their part, as though they had been present testify to its truth as if they had actually

seen the transaction, and because part of the story is true, the use of a necessary falsehood to strengthen it is generally supposed not to be a lie at all; and the common saying that "as water mixes with milk so does the lie with the truth," is quoted as an authority for this opinion.

A very slight consideration will show the folly of this. No one can pretend that the adding of falsehood to truth and the mixing of water and milk are alike, for there is some sort of agreement between milk and water: whether mixed together or separate both are good for men, and water especially is a necessary thing; but such is not the case with truth and falsehood. If the one be ambrosia, the other is poison. If the truth be milk, a lie is arsenic. Only when it is right to mix arsenic, or some vile stuff, with milk, will it also be right to mix up lies and truth. If even milk sweatmeat (the greatest delicacy) be mixed with filth, yet should we not consider it excessively vile and abominable? So much, and more abominable, I beg you to reckon the compound of truth and falsehood in the sight of God.

Even though the thing said be true, yet if uttered with an intent to deceive it becomes a very lie. And though this is a matter, as I said above, on which there is much doubt abroad, yet on consideration you will have to admit that I am right. Actions change character according to the intention of the actor. A good deed done with a bad motive becomes thereby bad. And so actions become good when done with a good intention. Killing a man *per se* is evil, yet when the Government puts traitors and murderers out of the way it is considered a good deed, because of the highly good motive which prompted (the execution). Almsgiving is, in the opinion of men, a good action; yet if alms be given to get the reputation of a charitable person, the evil motive corrupts the good deed; and it is so with the nature of our words. Even if one tell a truth with the object of deceiving another, that is to be deemed a lie. Suppose, e.g. that one stole something by night, and handed it over to another. The two are arrested, and on examination the thief says, "I have not seen it," and the receiver, "I did not take it." Judged according to the letter, both are true. The thief did not *see* it because it was night-time when he stole it, and the other, not having actually stolen it, did not *take* it. Both statements are in a sense true; but being deceptive, and intended to give an impression that they knew nothing more about it, between them and any sheer untruth there is in reality no difference. A woman guilty of great crime in a place called Talavā, put a piece of *tala* grass in her (*va*) mouth, and said, "I have committed no evil since coming into *Talavā*" (which also means, "since the *tala's* coming into my *vā* or mouth"). Now in whatever way this saying be true, to the ear, it was really a lie; so anything agreeing with facts, but spoken with the intention of falsifying and deceiving, is no less a lie, and the punishment exacted by God will be not a whit lighter.

All philanthropists and patriots must consider how this terrible evil is to be checked, and must strive for this end with might and main. Falsehood is day by day on the increase in our country. Not merely are persons of low character infected with it, but men of consequence, and those passing for honourable men. Many persons suppose that the Government possesses the power of abating this, and they assert that if the plaintiffs, defendants, head-men, witnesses, and local officers, who are incessantly employed in law-suits for endless lies, were punished, as such criminals deserve to be, the evil would soon be checked; since, say they, owing to the remissness of the executive in this matter, these things are rampant through the kingdom.

But the Government are not altogether responsible for this. The judges are not endowed with infallibility to know, with full certainty, all the truth and falsehood in law-suits. They can only form an opinion according to the laws of evidence that such and such affidavits are honest, and such and such other are unworthy of credit, and it will happen that in many cases they are right, and in a few their judgment may be wrong. It is not possible for the courts to have an absolutely correct knowledge, such as the people of each place from which cases come to court have, of the rights and wrongs of the disputes; and therefore all that the judges can do is to decide adversely in those plaints which are doubtfully argued. Otherwise it would not be possible in every case to punish those seeming to act or speak dishonestly. If they attempted to do so, being sometimes ignorant of the true state of the case, they might possibly punish the innocent, and to obviate such a contingency, judicial proceedings are regulated upon that excellent principle which says, "Let nine criminals escape rather than condemn one innocent person!" So, except to uncommonly evident falsehoods, the executive cannot award punishment—not to cases which merely appear doubtful. And therefore the Government is not the physician to cure this disease, afflicting, so to speak, every member of the State. The remedy is in the hands of the people themselves. This is a sin which universal fear must bring under and put down. In England and the European countries, it is not as if there were no liars. There are many. The base deed, however, does not spread in those parts, because it is regarded as a great disgrace. And if falsehood is to decrease among us, public opinion must undergo a total change. The man gaining his point by fraud, instead of being honoured, must be awarded obloquy. He must be deemed an outcast more than the man who revels in carrion. Other men must act towards such so that it may be understood by all that nothing is so evil, low, and vulgar as speaking lies. Then gradually the state of the community throughout the kingdom will improve, and as men fear to commit other crimes in open day, so they will feel with regard to this.

May God, the embodiment of truth, be pleased to prosper and bless every effort made to further this desirable consummation!

A VISIT TO THE PALESTINE MISSION.

LETTERS FROM THE REV. W. ALLAN.

[THE Rev. William Allan, Vicar of St. James's, Bermondsey, and an active member of the Committee, has been visiting the Holy Land, and carefully inspecting the Society's work there. The following extracts from his letters will be found highly encouraging. Mr. Allan is a discriminating critic, and he has plainly pointed out some of the weak points in the Mission; but the general result of his visit has been to deepen greatly in him a sense of the reality of the work as a whole.]

Jaffa, March 15th, 1883.

AT present I have only visited the stations, and inspected the work at Jaffa, Ramleh, Lydd, and Abud, but I cannot tell you how pleased and surprised, how delighted, I am with almost

all that I have seen. I am perfectly amazed at the amount of scriptural knowledge, both on the text and doctrines of the Bible, which the children possess, and which far surpasses anything that I have ever met with in any school in England. In spite of the

excellent reports which the children of my own national schools obtained year by year from the inspector, they would be nowhere in a competition with the boys of Ramleh and Lydd. I imagine that the Committee, and perhaps even the Secretaries, have as little idea as I had of the intimate acquaintance which the children have already acquired of the Bible, Catechism, Articles, &c., and of the extent to which they are committing them to memory. As for the Articles, at Lydd I heard boys selected at random by myself repeat the first sixteen Articles straight off, almost without a mistake; and then I was asked whether I cared to hear any more. "Yes," I said, "I should like to hear the seventeenth ('Of Predestination') and then I shall be content." And accordingly it was recited as accurately as the rest. And so they could have gone on to the twenty-fifth, and until lately they had boys who could repeat the whole thirty-nine. At Ramleh, a Mohammedan boy gave a most graphic description of the history of Sisera, Deborah, and Barak; and another, also a Mohammedan, of the history of Samson; sometimes quoting the very words of Scripture, and at others using their own, accompanied by natural gestures, indicating how fully they were entering into the subject and drawing forth by their animated style occasional smiles from their teacher and school-fellows. At Ramleh (where there were seventy children present) I was told I could ask them any questions upon any of the historical books of the Old or New Testament, but that they were not so well up in the Prophets. At Lydd, where there were sixty-one children present, I found every question answered so readily, that I ventured to ask questions to which I could not at the moment remember the answers myself, but which they gave without the least hesitation. I have spoken more especially of the boys, but the girls were not very far behind, except at Abud, where the girls' school had only been open fifteen or eighteen months. Even there, there was one little girl who read admirably, and who could recite long passages of Scripture, and answer questions well. In every school they all seemed to understand the way of salvation clearly, and only to need the Spirit's quickening grace to make the

Word effectual. It seemed to me as if, so far, the Native teachers had done their part of the work, and as if what remained to be accomplished depended almost as much upon us at home as upon those in the field, I mean fervent intercession for the outpouring of the Holy Ghost. And being so struck with the acquirements of the children in religious (as well as secular) subjects, I need hardly say that I am also delighted with the evident attainments of the teachers. Even in those girls' schools, like Ramleh and Lydd, where they are without any professed teacher, and are merely taught by the relatives of the male head-teachers, I was astonished to find how effectively they were being taught, and surprised at the full acquaintance with Holy Scripture which these temporary substitutes evinced. Another feature which has struck me powerfully is the close attention with which all, children and adults, listen to the religious instruction given them. In all the schools, but more especially in Abud, which has been less favoured than the others, inasmuch as there had been no school of any kind in the place until three years ago, the zest with which they listened to what was said, and answered the questions put, and the sparkling eyes and animated countenances with which they drank it all in, were most touching, and almost made me weep with joy. No fewer than seven of the fathers of the children came into the Abud school, and squatted in a row against the wall listening with interest to the proceedings.

March 17th.—As regards Arabic services, which consist on Sunday of the full Church of England service, Litany, Ante-Communion service and all, I found at Jaffa thirty men, and thirty women, and about forty children present; and at Ramleh, at the usual Wednesday evening service, and they have three such services in the course of the week, there were fifteen men present, besides ourselves, who listened eagerly to an address by the teacher, and to another which I gave them through an interpreter. At Abud I was told as many as forty attend the Sunday service. I considered the mothers' meeting at Jaffa, at which forty were present, a most encouraging and successful gathering, and I was thankful to have the opportunity of

addressing them also through the excellent Bible-woman who acted as my interpreter. In her visits to the Native women she often has as many as twenty gathered together, listening to her instruction.

If those who think that missionaries exaggerate results would compare what Mr. Hall says in his last Annual Letter about Ramleh with what may be gathered from this letter, it might tend to modify such an idea.

Gaza, March 17th, 1883.

I believe you are aware that earnest applications have been made by the people of El Mejdal (population, five or six thousand) and El Arish, on the Egyptian border (population, about 2000) for the opening of similar schools amongst them, and I devoutly trust that we may soon be able to do so. I find the numbers vary slightly, but speaking generally, though from minute inquiry at the places I have visited, I calculate that about one-fourth of those who attend the schools, services, and mothers' meetings are Moslems. To these, of course, Gaza is a notable exception, for there all the sixty who attend the mothers' meeting, on Monday for Bible reading and on Wednesday for sewing, are Moslems.

March 23rd, 1883.

I was present at, and much interested in, Mrs. Schapira's Mothers' Meeting of Moslem women. A panic had arisen, as it often does among them, owing to a report having been spread that a person (myself) had come to take them to England, where they would be killed, so that the attendance was less than usual; still there were over thirty, and they entered with lively interest into the animated and fluent explanation of Scripture given by Mrs. Schapira's admirable, amiable, and lady-like worker, Mrs. Jokander. I visited also each of the four schools, finding altogether 137 actually present, sixty-three of whom were Moslems. I gave up a visit to the ruins of Askalon in order to see the work as completely as possible, and, except the Mothers' Sewing Meeting on the Wednesday, I think I had a glimpse of everything, and was deeply gratified with the nature of the work. The Moslem girls exhibited none of that reserve which I think I mentioned characterized the boys in replying to questions, but unhesitatingly described Him as the

Son of God. Three of the female Moslem scholars were young women rather than girls. The scholars here repeated in English the hymn, "Pass me not, O gentle Saviour," and sang in Arabic, "How sweet the name of Jesus sounds," &c. I must not stop to speak of the other schools, but content myself with observing that the teachers throughout all are marvellously efficient, and that the pupils have responded to their training and instructions to an extent that is really incredible. Even in the Greek Boys' School, from which all the scholars but twelve were enticed away by the Greek priests and the patriarch at Jerusalem, being actually kidnapped by force and taken against their will and against their parents' wishes, though they were obliged to wink at it, to a Greek school opened on purpose, and have only recently returned, the attainments of the boys were very creditable, though not equal to those of the other children.

I mentioned in my last letter an indication that missionaries do not always do full justice to the success with which God has blessed their labours. Let me give what is probably another illustration of this. I doubt whether Mr. Schapira has ever informed the Society that during the last few months, through his exertions, the slave-market, which flourished in Gaza, as I am told it does in Constantinople and Damascus, has been abolished, Mr. Schapira having first obtained the imprisonment of five dealers and subsequently of two more, and still more recently having demanded and secured the freedom of two slaves who took refuge at his house, and having thus made it too hot for the dealers in human flesh to prosecute their profession.

Jerusalem.

I attended the Arabic service on Good Friday, at which there were about eighteen men and the same number of women, besides the twelve Præparandi pupils and a number of children belonging to three Protestant schools. On Easter-day there was an excellent congregation and thirty-eight communicants. I have also inspected the Orphanage and Præparandi Institution, and catechized the scholars and young men. I could find little or nothing to criticize, and much to admire—I mean in

the arrangements for the two institutions, and in the wonderful acquirements of the pupils.

More than half the children in the Orphanage seemed not only able to speak and read, but to think in English, and poured forth with almost too great volubility the most copious stores of knowledge on all portions of Scripture and all the doctrines of Christianity, even when I catechized on the Epistle to the Galatians. I never heard in any school in my life, or in any examination, such an amount of head-knowledge exhibited. Still there were traces of their answers having been all learned by rote, so I proceeded to question and cross-question them, and the result showed that they had a considerable amount of intelligent acquaintance with the meaning of what they had been saying, though not so much as appeared on the surface. I am speaking, it must be remembered, of their examination in English; when they were questioned in Arabic, they appeared to answer in a different style altogether,—I mean with a perfect comprehension of what they were talking about.

In the *Præparandi* the instruction is chiefly conducted in Arabic, but as most of the students know English, I was able to examine them also, and the result was most satisfactory. I examined them as to the Exodus, the giving of the Law, the history of the kings of Israel and Judah, and the Gospel narrative generally.

Salt, April 8th, 1883.

The work on this side Jordan is profoundly interesting, and offers, in the fullest sense, an open door, so far, at least, as such a thing is possible in the Turkish dominions. There seems to be a remarkable absence of that fanaticism which usually characterizes Moslems, and a strong desire not only for teaching, but for religious teaching. The people are peculiarly docile and simple-minded, and remind me greatly of all that one reads of the North American Indians. Their gregarious nature, their habit of frequenting other people's houses, and of receiving others hospitably at their own, affords great advantage in proclaiming the Gospel, and I am quite sure that money spent this side the Jordan without delay—for a few years will probably make a great difference in the nature of the people—

will be attended with the most encouraging results. Here, in Salt, it is evident that the Gospel has already *taken root* in a way that it has not done in any other place I have yet been in, and in the villages which I have been visiting, the ground seems to be quite ready for the seed that may be sown to germinate. I have now been here two Sundays, and in the intervening week I have visited El Husn. This implies much more than the words convey, for in order to do so, I have had to spend four nights of sleepless misery in village guest-chambers and Arab tents.

Some 3000 of the people of Salt are said to have left for tent-life before we arrived, and this affected the congregation, so that the number of men present last Sunday was 32, women, under 30, and many children. There were altogether 27 communicants. (At the afternoon service there were about 30 adults in all, besides children.) There were three infant baptisms last Sunday morning. I preached, Mr. Jamal interpreting. I have done so again this afternoon. Morning congregation, to-day about 50 adults, and this afternoon, 30. At the morning prayers, in church, last Monday, there were 16 present, and there have been about the same number, or rather more, every evening at Mr. Jamal's house.

The school is in a flourishing state. Last month the average attendance was 63, of whom 52 were boys, 23 of these being Moslems. On the 2nd inst., when I inspected the school, the number actually present was 55. The ten senior children were examined out of Conybeare and Howson's "Life and Epistles of St. Paul," on the history of St. Paul and St. Stephen, and not only answered accurately the most far-fetched questions, but drew the personal lessons from the life of Stephen, in reply to questions of my own, most admirably. The questions on the actual facts drew out such answers as, "One of their Rabbis said, 'He that teacheth not his son a trade doth the same as if he taught him to be a thief.'" The other children were not far behind, and gave most satisfactory answers to questions which I put as to the difference between believing in Jesus and believing in Moses, and as to the atoning character of the death of Christ. Their knowledge of Scripture was excellent. They

also answered accurately the questions in the short Catechism, and repeated correctly the Creed and the Ten Commandments. (A class of fifteen candidates for confirmation had been taught the Church Catechism, but Bishop Barclay never came to confirm, and the class is broken up.) Their writing was very good, their knowledge of geography startling, such as the details of the building of the wall of China, and in arithmetic many were well advanced in vulgar fractions. The Kadi's son is one of the scholars. The sons of the Kaimakam were so, but they are now gone to Nablous. About a fortnight ago the Kaimakam wrote to the Pasha, saying, "The best school here, and the only one that can be relied on, is the Protestant School." He further said, "The Protestants here are a peaceful community, who do not trouble the local government, or use any kind of intrigue." Two of the Moslem boys, about thirteen years of age, have acknowledged to the master their full belief in Jesus as the Son of God, and the Saviour of sinners, and give evident signs of being under the Holy Spirit's teaching.

I have been greatly interested in hearing Mr. Behnam's accounts of his work among the Bedouin. It is very clear that here also there is a glorious field open to the C.M.S., but what is Behnam among so many, and such roving people? Several are most desirous of sending their children to Salt to be taught, and in reply to the reiterated pleadings of three or four, Mr. Behnam has promised to endeavour to arrange for them to do so, and they are now calling upon him to fulfil his promise. Several of the Bedouin have solemnly promised Mr. Behnam to give up thieving. &c., and assure him that they are keeping their promise. I may explain that those among whom he visits are not the class who live exclusively by violence and plunder, but a roving kind of agriculturists, who indulge in occasional stealing on a small scale. One man, of a peculiarly docile disposition, and entirely dissociated from all European intercourse, was taught by Mr. Behnam to use Mr. Bickersteth's short prayer, and having learned it he said, "Shall I tell you the prayer I have been in the habit of

using?" Of course the reply was, "Yes." He said, "Oh, God! lead me against my will." Does not this indicate one taught of the Spirit of God, one groping for the light?

A ride of about sixteen hours (halting for the night at the village of Tekitt, where Mr. Jamal had an opportunity of preaching and praying in the guest-chamber with a dozen or more who came to sup with us) through a district of exceeding fertility and beauty, brought us to El Husn, on the borders of the Hauran, where our visit was providential. A report had reached the Greek monastery at Jerusalem that all the people of Jebil Ajlon (the name of the district) were becoming Protestant, and so they had sent an agent two or three days before to reopen the Greek school, and endeavour to stop our progress. Our old host at El Husn told us that the Greek missionary had said to him, "Is it not a shame for this grey-beard to become a Protestant?" Whereupon he had replied, "Is it not a shame for this grey-beard to worship images?" i.e. pictures. Well may the people plead with us, as they did, not to neglect them, but to establish a Protestant school. I heard one boy myself, who had followed Mr. Jamal two miles, after his last visit, begging for a school, renewing his petition, and pleading to be taught. The Greeks had been warned not to sell us land, but a party of Moslems, who told us of this, added that *they* would be very happy to give us a site.

I understand that there are twelve communicants, and each evening we had a congregation of twelve or fourteen, listening to an exposition of Scripture, and joining in prayer. I gave the exposition one night, and when I asked any questions, not desiring outspoken replies, some of them spoke out at once, distinctly asserting their faith in Christ, and endeavours to do His will. Every night, when Mr. Jamal was there two months ago, he was kept up till midnight, and once till two in the morning, by the visitors who sought further teaching, and wished to listen and inquire. The simplicity and teachableness of these El Husn people, as indeed of all those that I have encountered on this side Jordan, are very touching.

EXTRACTS FROM THE ANNUAL LETTERS.

CEYLON.

From the Rev. J. G. Garrett, Trinity College, Kandy.

Trinity College, Kandy.

December 28th, 1882.

THE work has been carried on as nearly as possible in the lines described in my last; the difference being that while last year I closed without having the joy of adding one new name to the roll of the followers of Jesus, to-day we can thank God that eight have been called, as far as we can judge, out of darkness into His marvellous light: three, including the boy I was so interested in last year, during the course of the year, and five of our most unexpected boys just at the close of this term.

To detail particulars would be unwise, even were it possible within the limits prescribed me. Although they include some of the most marked manifestations of God's hand working among us; the whole five boys being the ones I would have pointed out as the least likely to be influenced of all our flock. The wildest of all was made a chief instrument in leading two of the others to confess the name of Jesus; after first being seized by the hair, and getting twelve black weals from his father's stick on his back, for "disgracing him and his people and his nation by forsaking Buddhism." And strange to say the father's anger was in the first instance roused and kindled against him by these very two of his class-fellows who afterwards were won by his holy conversation. The other two, making up the five, were the very head boys in our College class. Their conversion has caused a good deal of surprise among their friends, their fathers being in each case most determined Buddhists in their own districts, very distant parts of the island from here. Of one of them, I read in a local paper a few days ago, that in a large meeting near his father's village, where he had gone for the holidays, "he boldly confessed and declared to his kith and kin what the Lord had done for his soul. The thrilling account of his conversion, and his earnest appeal to the audience, were listened to with rapt attention. The young man is subject at present to his father's

frown, which means to him heavy worldly loss; but he has learned to deny the world for Christ's sake." This public noticing the work of one so young in the faith, is accounted for by the fact, that the only other Christian in his family is a much older brother, the fruit, some ten years ago, of the Wesleyan Mission in Galle, to which the younger brother has naturally elected to join himself.

Our scholastic work has been kept up in as high a state of proficiency as was possible. The continued disappointment in the failure of the Society's two previous arrangements for sending a second missionary here, made the work from this point of view a very great burden, and has, I fear, rendered our chance of success in Calcutta examinations a very doubtful one.

The complete and unexpected failure of all our five candidates for 1881, has made us much more humble in our expectations for 1882. However, I feel that though unsuccessful in one way, the work for 1881 was not thrown away, as the Buddhist boys in the class have received very good and remunerative posts under Government, by reason of their good education, and I feel that though as yet undecided they are not far from the kingdom of God. Their cases bring before me a great sphere of missionary usefulness in connexion with a place like this, viz., correspondence with former pupils; one's position as a schoolmaster giving a very great opportunity of plain and faithful speaking which has, in my case, always been gratefully, and even affectionately received.

Our Government examination shows a higher grant than last year, which speaks for itself, though I could have wished that it spoke with a weightier voice; for 1881 it was 107l., and for 1882, 118l.

The difficulty of accommodation has been overcome. As the new year opens, thanks to the Society's grant, and the very handsome contribution of 176l. from my friends and old parishioners in Ireland, and the contributions of some

friends here, with the proceeds of a sale, we have a magnificent hall, which makes work in the Collegiate School a pleasure, when contrasted with the heat and noise and toil of teaching in the old building. But we have suffered severely during the building process, the masons having taken away from us even the room that we had. This is, however, all over now, and thankfulness is my only feeling as I review the work of 1882.

One branch of the work which I originated in the beginning of the year, I am glad to say has succeeded beyond my sanguine expectation, I mean, a course of lectures in experimental science; the Government inspector having passed seventy per cent. of my boys presented, a result which he thinks "extremely satisfactory."

The English service has been regularly continued, and attended by a few families of outsiders, and an interesting number of College boys. It affords me an opportunity, which I greatly appreciate, of ministering in the profession to which I originally devoted myself.

A very happy spot in the work, though only indirectly connected with the College, has been an effort, chiefly conducted by a very worthy young man, who has for the past two years been both head-master of our boarding establishment and one of the teachers in the Collegiate School. He and a number of other Singhalese young men, for the most part members of Mr. Gunasékara's congregation, though not exclusively, organized a Young Men's Christian Association some time ago, which has been greatly blessed. I have felt among the College boys a very good influence, which I believe may be traced to this agency. But besides self-improvement, these young men have devoted themselves to preaching the Gospel to their benighted fellow-countrymen. In one village, a few miles from here, they have now a flourishing little school and about a dozen converts, who

have yielded to the simple, earnest pleading of these young missionaries.

A curious incident I may mention as illustrating this effort. Our master here, and one or two others, went to a very celebrated Buddhist temple, where a very large image of Buddha is worshipped. As they were there, a crowd collected, bringing their flowers and lights as offerings to earn merit for their souls. The young men looked on, and attracting the attention of the devotees, some priests came and began to talk with them. Of course, Buddhism and Christianity was the subject, and before they left, my young friends had a grand opportunity of preaching the Gospel of Jesus, and contrasting it with the follies of idolatry, in the very temple of Buddha and before the image and his shrine.

When they opened the school first they had no salary to offer, but one of themselves, a Baptist, offered for whatever they could collect to take charge of the scholars, and the answers to their prayers, in anonymous sums, sent from most unexpected quarters, to supply their want, were very encouraging. The converts are not yet baptized, but Mr. Gunasékara is about to examine and admit them into the visible Church.

P.S.—Statistics showing the nationality, religion, and attainments of the students attending Trinity Collegiate School and Trinity College, Kandy.

1. *Nationality*.—English, 8; European descent, 58; Singhalese and Low Country, 70; Kandyan, 52; Natives of Ceylon, 14; Malays, 6; Moors, 3.

2. *Religion*.—Church of England, 73; Presbyterian, 20; Wesleyan, 15; Roman Catholic, 26; Christians of other denominations, 17; Mohammedans, 6; Hindus, 10; Buddhists, 41.

3. *Attainments*.—Alphabet class, 3; Government standards i. to v., 99; Government standards vi. to viii., 90; Higher Education, 16.

4. *Attendance*.—Total on the list, 208. Average, 168.

CHINA.

From the Rev. J. B. Ost, Hong Kong.

'Hong Kong, February 5th, 1883.

I arrived in Hong Kong the last week in October, 1881, and took over the charge of this Mission towards the end of January, 1882, on the removal to Canton of the Rev. J. Grundy, who

was transferred thither in order to exercise a more immediate superintendence over the work of the out-stations on the mainland. Since then I have endeavoured to carry on the work to the best of my ability, though it has

been necessarily somewhat difficult, owing to my scanty knowledge of the Cantonese dialect.

The Church.—With regard to our Native Church, though our numbers are few, yet I believe several of the members are really earnest-minded Christians. I could wish to see a little more sincere regard for the sacred observance of the Lord's Day, and this will, I trust, follow in due course. I have more than once had to remonstrate on this score. It must appear highly inconsistent in the Chinese mind that Christian missionaries should so strongly urge them to keep the Sabbath-day holy, when by the Colonial Government and several of the Protestant firms the observance of the day is almost if not quite disregarded. The Sunday service is fairly well attended by an attentive and devout congregation. At present I do no more than read the service in Chinese, while the catechists, Sham Sien Shang and Ma Sien Shang, preach in turn; Mr. Wong A Chun kindly giving occasional voluntary help. Every Sunday evening there is preaching to the heathen. The church-doors are thrown open about six p.m., when numbers crowd in and listen to the words of eternal life, set forth by one of their own countrymen. I often wish that some of the readers of the C.M.S. periodicals could drop in to St. Stephen's Church some Sunday evening and watch this motley assembly for a short time. Men in every conceivable state of dress and undress, standing, sitting, and lounging about in all attitudes, some wrapt in earnest attention, others gazing curiously about the sacred edifice, and deciphering the golden characters on two tablets on which are inscribed the Creed, Lord's Prayer, and Ten Commandments, yet not so utterly absorbed as to entirely miss what the preacher is saying.

In addition to this Sunday evening preaching, the church has been thrown open for the same purpose on three other evenings of the week, when the students from the Training Institution have frequently taken part. It has now been arranged that there be daily evening preaching, Saturdays excepted, on which days the church must be got in readiness for our Sunday services. As you are doubtless already aware, the church is admirably situated in a

thickly populated Chinese locality (Tai-ping Shan), fronting the Chinese recreation ground, where hundreds congregate daily. There is thus a large number always ready at hand to be drawn into the church when preaching commences. I want to have a stall for the sale of Bibles, Bible portions, and tracts, in the porch at the entrance of the church, where those who have been interested by the preaching of the Gospel may find books which will give them further Christian instruction, and aid them in their search for the "pearl of great price." This I propose to set going next month, and when started it will, I earnestly trust, become the means of much lasting blessing to many. In time I hope to see a small Bible and Tract Depot added to our other useful buildings in the St. Stephen's Church compound. A small subscription has already been given me towards this object, and I believe God will, in His own time and way, supply me with the money needed. Will Christian friends kindly remember this object in prayer?

Baptisms.—There have been in all thirteen baptisms during the year 1882, the out-station at Chinese Kowlong yielding three of this number. The Committee will be rejoiced to learn that among these is the wife of the Comprodore whose conversion is referred to in the Annual Report of 1881-82. The prayers and efforts of this Christian man have been blessed to the conversion of his wife. I had the great privilege of receiving her into the Christian Church by baptism on Sunday, October 8th. Her little child, a girl of three years old, was baptized with her. The mother was named Lydia, the child Mary. On the same occasion were baptized two youths, aged respectively nineteen and eighteen years, who had been led to embrace the truth through the Christian influence and teaching of the above-named Comprodore, Yeung A Pui. They are nice intelligent lads. May they have grace to enable them to lead a consistent godly life in the firm where they are at present learning English! As they live near Yeung A Pui, he will be able to exercise a watchful care over them, and lead them on to higher things. Pray for them!

Theological Class.—The Theological

class has been carried on, under my supervision, by Sham Kwan Hing. Of the five students mentioned in the last Annual Report, two have left the institution and one has died; the remaining two are still under instruction, and give satisfaction. One is a more decided man than the other, but the second will make a fair schoolmaster.

Schools.—I regard our school work as a most important agency in connexion with our Mission. The scholars are regularly instructed in God's Word, and though we may not see any immediate result in the shape of boys and girls coming forward for baptism, yet I believe the seed thus sown in their young hearts will not be entirely lost, but will, in God's own time, spring up and bear fruit to His eternal praise. I think it is clearly our duty to labour prayerfully and zealously on in this good work, and in due time the reaping will come if we faint not. Some of the children have committed to memory the Gospels of St. Mark and St. John, while to all but the mere infants, the leading events of both the Old and New Testaments have been taught. *Peep of Day*, in Canton colloquial, is one of the text-books in the girls' schools. It is astonishing the way in which the children commit the Scriptures to memory. As an instance of this I will mention the following facts:—Some three or four months ago, when showing a Christian friend over our schools, I examined a small boy seven years old, who rather attracted our attention as he was so short. On calling him forward, I asked the teacher what Scripture he had been learning. On being informed that the Gospel of St. Mark had been memorized by him, I rather doubted the teacher's statement, and began to test the lad. Open where I would, by just naming three or four characters, the child took them up and went on at lightning speed until stopped, without hesitating about a single character. I dodged

about in different chapters, and began at different verses, but failed in puzzling him. There were many others who had learnt the same, but this particular one I called out because he was so very small, and I was anxious to see what he had learnt. My friend was astonished as well as delighted. And well he might, for what child of that age in any of our schools at home could accomplish such a thing? Who can doubt but that the sacred Word, when thus stored up in the mind, will accomplish the object for which it is being taught, i.e. the salvation of the learners? If we can only get the teachers to realize their responsibility as Christian teachers, to try and bring the Gospel truth home to the hearts of the dear children, so that they will watch and pray for the soul of the scholars, God's blessing must attend their efforts.

Two schools were taken over from Bishop Burdon at the beginning of the year. This raised the number of those in connexion with the O.M.S. to seven. On looking over the attendance papers, I find that there has been a total number of 617 scholars in our schools, while the daily average attendance has been nearly four hundred.

Government Examination—Remarkable success.—Our schools have done very well in the Government Examination, that of St. Stephen's boys, division 1, standing at the head of the list of the grant-in-aid schools. Here there were seventy-one boys presented for examination, and only one boy failed. He was in the sixth or highest standard, and Dr. Eitel, the examiner, said that the failure was owing to gross negligence on his part, as was evident from the papers. In the official letter I received making known the result, the examiner writes of the "extraordinary success" of the school. In the other six schools an average of ninety per cent. passed.

NORTH INDIA.

From the Rev. G. B. Durrant, Lucknow.

Lucknow, January, 1883.

The year under review closed with one of those bright gleams of encouragement which God from time to time graciously sends to gladden the missionary's heart. Towards the end of the hot season I was informed that a *kayasth* (writer), a man

of good character, employed in one of the Lucknow railway offices, was anxious to see me with a view of obtaining instruction and being prepared for baptism. One interview sufficed to show that, so far as man could judge, he was in earnest in his desire to embrace Christianity.

He told me his story. More than twenty years ago he was a pupil in Mr. Ziemman's Mission school, at Gazeepur. There, from the daily Bible instruction, he received his first impressions of the truth of the Gospel. Years passed away, and the boy grew into a man, and entered upon the work of life. The impressions he had received, though allowed to slumber, never wholly died out. From time to time they were revived, and on more than one occasion he fully made up his mind to join himself to the Church of Christ. But the cares of this world and the fear of man proved too much for him. On each occasion he allowed himself to be drawn back into his former state of carelessness and indifference. Last summer a great sorrow darkened his house. Two of his sons—both of them little children—were cut off suddenly by cholera. This trial was the means of leading him to Christ. He seems to have regarded this bereavement as a judgment from God for his previous indecision, and unwillingness to accept Christianity. He felt he must delay no longer, but must at once follow what he was assured were clear indications of God's will. Both he and his wife were regularly instructed, and showed so clearly the earnestness and reality of their faith, that we felt there was no occasion for a prolonged probation. On Christmas Day, during the morning service, they, with their three children, were baptized in the presence of a crowded congregation, and so far their life has been such as to fill us with thankfulness and joy. They are witnessing for their Master as bright and happy Christians: and we are not without evidence that their baptism has moved and stirred several who have long been secretly attracted towards Christianity, but who have not as yet had courage openly to avow themselves inquirers. The case of this man supplies a striking illustration of the value of Mission schools. Who can doubt but that this baptism was the outcome of the instruction received so many years ago in Mr. Ziemman's school? He who sowed the seed is gone to his reward, but his work is still fruitful.

Having begun my Report with an account of what I consider to be distinctly a result of work in Mission schools, I shall here say just a word about the schools connected with our

Mission in Lucknow—and I refer, of course, to the schools for non-Christians. We have two such for boys—the Anglo-Vernacular Boys' High School with an average monthly attendance of 330, and a small Branch School (Anglo-Vernacular also) with an average attendance of thirty-two. We are about to reopen immediately another branch school (which has been closed for nearly three years) as our funds have improved a little. More effort in this direction is needed, and will amply repay us if engaged in heartily. One of the speakers at the late Decennial Missionary Conference characterized Mission schools as worthless unless they were "converting agencies;" by which, I suppose he meant that unless a missionary sets before him the conversion of his pupils as his ultimate aim and object he is not justified in spending so much time upon mere secular instruction. To this all will probably agree. But I do not think we should be discouraged, and at all tempted to give up this branch of missionary work, even though we see very little part of our labour in actual conversions. In these days, when so much of the education given in India is purely destructive, subverting the old faiths, and giving nothing to fill their place but a cold and heartless infidelity, the education given in our Mission schools cannot well be over-rated. Even if it does not lead the boys and young men who receive instruction from us to Christ, it raises their moral tone—it supplies a basis for faith—it sends them out into the world feeling that some religion is necessary—it saves many, I believe, from atheism. A boy who left our school last year having passed from it the entrance examination of the Calcutta University, is now studying in a large college—not a Mission one. He has lately paid me more than one visit, and asked to be allowed to come from time to time to receive instruction in the Christian faith. He is not an inquirer in the usual sense of the word; but he is seeking truth. Hinduism he has abjured. Towards Christianity he feels drawn from what he has heard and read of it. He shrinks from the atheism and unbelief of the present day, and is seeking a faith which may supply him with a firm standing-ground. Already he tells me he is persecuted in his home, especially by the women, as

half a Christian. It is impossible to say what will be the issue of his search, but my earnest hope is that he will yet find Christ. The fact that he comes to us missionaries for instruction is in itself a hopeful sign. Such an instance as this is by no means a solitary one, and all such instances, quite apart from the conversions which we are from time to time privileged to see, seem to me fully to justify missionary societies in expending their funds to a large extent in missionary schools and colleges.

Passing on to the general evangelistic work of the Mission, I have only to say that we have endeavoured to carry it on as efficiently as possible, with the means at our disposal. But it is a matter to be much regretted that those means have been so limited. The heavy demands which the large and important Anglo-Vernacular School has made upon our local resources have drawn off funds which we could otherwise have devoted to evangelistic work amongst the towns and villages of the Lucknow district. One out-station, important as a stronghold of Mohammedanism, had to be closed, and, anxious though I am to reopen it, I see no immediate prospect of being able to do so. It is not easy either, to find earnest and efficient catechists. Just as the year closed, one of our oldest and most valued workers was called to his rest, and I have not as yet met with any one fitted to take his place. The station is one which ought to be retained. It has proved the most successful of all our out-stations in visible results. It is to be hoped that the Divinity School at Allahabad will not only improve our existing staff of readers and catechists, but also call into being a reserve force from which the ranks of our workers may be recruited. Notwithstanding the above-mentioned hindrances, I am thankful to say that the work in the Lucknow bazaars and in the villages has been patiently carried on throughout the year. In October we were joined by a catechist from the S.P.G. Mission at Delhi, who has passed through the Lahore Divinity School. He is a convert from Mohammedanism, and being well up in Persian and Arabic is specially suited for a place like Lucknow. I trust he may prove an earnest and successful worker. I shall be glad for the sake of our efforts amongst the Mohammedans when the *Apology of Al*

Kindy is available in Hindustani. More than a year ago a prize was offered for the best translation, but nothing, so far as I know, has as yet appeared. That it will move the Mohammedans greatly there is, I think, no doubt. A learned maulvi of Lucknow has a son reading in our school. I sent him the book through his son, and told him there was a prize offered for the best translation into Urdu, and that it was open to him to try for it. He took the book, but returned it in a few days, saying that he could not possibly undertake the translation of such a volume. It was not fit to be read in Arabic, still less to be translated for all to read. I believe they have tried the same in the Panjab, with the same results.

During last cold season we made an extensive tour through the villages and towns of the Lucknow district, and had much interesting work. But the ignorance of the people is so dense, and their prejudice so deep-seated—they are so bound, hand and foot, by the chains of caste and custom—that to impress and instruct them is a task of peculiar difficulty. It is true that they are simpler and more guileless than the dwellers in our large cities, but as a set-off against this we must place their exceeding ignorance, and a dulness which seems sometimes to amount almost to an incapacity for receiving any gleams of a higher and nobler life. And yet to this general lowness of intellect and deadness of mind and heart, there are bright exceptions, as we are not seldom reminded in our itinerating journeys. And in every nature however sunk there is a vulnerable spot if we can only reach it. But for this we must live more amongst the people and visit them oftener. When our staff of European missionaries is largely increased, and we are surrounded with a greater number of Native catechists wholly devoted to their work, and willing to sacrifice themselves more unreservedly for their fellow-countrymen, then we may hope to see more definite results of our labours. Then we may reasonably expect that constant intercourse with Christian teachers, and the more regular and systematic presentation of Christian truth, will lead many to accept the Christian faith.

The charge of Faizabad has added considerably to the anxieties connected

with the Mission. It is an excellent centre for evangelistic work and should be well manned. I have keenly regretted the impossibility of working it as it ought to be worked. For this a resident missionary is needed. I am thankful that the Indian Female Normal School and Instruction Society has at last opened a Mission there. A large, and I believe very hopeful, field of work lies before the missionaries.

It is to be earnestly hoped that the Church Missionary Society will from

year to year extend its work in the province of Oudh, and thus carry out the wishes of those who in the year after the Mutiny helped to found the Mission here. Already much has been done. Considering the weakness of our forces a very great deal has been done. But much yet remains. Delhi has its S.P.G. and Cambridge Missions. Lucknow, too, not a whit inferior in importance and much larger in size, calls for a strong band of labourers. I trust they will soon be supplied.

PANJAB.

From the Rev. T. R. Wade, Amritsar.

Amritsar, December 12th, 1882.

Pastoral Work.—We are sadly in want of a good, able Native pastor to take charge of the Native congregation, and until such can be found, much of the pastoral work must necessarily be done by the missionary in charge. There have been three services with sermons weekly in the church, besides special services on special occasions. The Rev. Imad-ud-din has regularly taken part in these services. It was very encouraging to see the large numbers of outsiders, Hindus, Sikhs, and Mohammedans, who came regularly to the services when held in the church, oftentimes in such crowds that there was not standing-room for them in the portion of the church allotted to them. Unfortunately, the roof of the building was so unsafe that it had to be removed, and the congregation is now broken up into two, as we have no room large enough to hold all the Native Christians, much less others besides. We do hope and pray that we shall soon be able to raise sufficient funds, not only to repair, but also to enlarge the church.

I have also taken services for Native Christians in Batala, Jhandiala, Simla, and Kotghur, and preached for Missions in Lahore, Amritsar, Jalandhar, Kapurthala, and Simla.

There have been several interesting baptisms from amongst the Hindus and Mohammedans, which have excited considerable opposition. K. S., the engineer, had to bear much persecution when he was baptized. As some disturbance was feared, he and his little boy were baptized quietly one morning in the church, in the presence of a number of Christians. On his return to his home he could obtain neither food nor money,

and had to be fed by a Christian friend. Of course he had broken his caste, so his wife would neither cook for him as formerly, nor give him any food out of any of her vessels, nor could he obtain possession of any of his money in the house. Baptism had defiled him; he was unclean. The wife was supported by a strong body of her friends and co-religionists, and the opposition and persecution were so great and continued, that he, although at first stout and brave, and ridiculing the idea that such ignorant people could ever make him break his new engagements, at last gave way, to some extent at least, to his wife's wishes. A short time afterwards, however, his wife, the greatest opponent of his new religion, died in childbirth. He has since that time sold his property in the city, and retired to his village near to Batala. I have had several interviews with him, and he positively declares that he has never denied Christ, nor ever can, and that he prays to Him daily. He acknowledges his weakness in yielding so far as he did to his wife's importunities, but he did so, he says, in order to save her life at a critical period. After his bitter trials he looked so terribly altered, so emaciated and careworn, that when I first saw him I scarcely recognized him again. The last time I saw him, I gave him a number of Christian books, which he promised faithfully to read.

N. B. and his young wife, converts from Mohammedanism, had to be sent away for a time to Batala, as we had good reason to believe the wife would have been carried off by force in Amritsar. One attack was made upon them in Batala, of which A. L. O. E. has given an account in *India's*

Women, but they stood their ground bravely. The husband is now studying in the Normal School of the Christian Vernacular Education Society here, preparing to be a teacher, and the wife is reading in Miss Wauton's Normal Class.

Since I took charge of the Mission, I have regularly held a weekly class for the catechists and readers. We have been carefully considering the prophecies of Christ in the Old Testament, which we shall finish at the close of the year; and a portion of the time, at their particular request, is devoted to logic. Accounts are also given of the work during the past week, and any particular difficulties, objections, or doubts, that have been met with are discussed, and cases of sickness and distress are inquired into. Each meeting is begun and ended with prayer.

Our Church Committee have worked very satisfactorily; all the local funds connected with the Native Church are managed by them, and they are now willing to undertake the repairs and enlargement of the church, whilst Mr. Cox, our engineer, has kindly promised to superintend the work. Of course they cannot raise the necessary funds themselves, but they will do their best to collect as much money as they can.

Evangelistic Work.—Open-air preaching has been carried on regularly at the best stations in and near the city, every day in the week, and generally twice a day. Evangelistic services have also been held on Sunday mornings in the City Mission School. At these services two addresses have been generally given, hymns and bhajans sung, and prayers offered. They have been conducted mostly by volunteers, and we thank Mr. Keyworth, Vice-Principal of the Normal School; Mr. G. Lewis, the Judge of the Small Cause Court; Mr. Rallia Ram, pleader; and others who have kindly helped in this good work. We have sometimes had 150 present at these services. The women who wish to attend are allowed to sit behind a curtain. The singing is greatly appreciated.

At the large cattle fair near the city, during the Dewali holidays, we pitched two tents, put up texts and pictures, and had regular preaching from morning till evening for a whole week. It is estimated that from 20,000 to 30,000 people attend this fair. They come from almost every part of the Panjab,

and most of them are village people. The singing and preaching attracted large crowds. Some sat for hours on the benches or mats, and listened to the Gospel, others held friendly discussions or asked anxious questions inside the tents, whilst the standing crowd at the roadside increased or decreased according to the powers of the preacher who was addressing them.

Mr. Baring from Batala, and Mr. Weitbrecht, from Lahore, kindly sent us each a band of helpers; others joined us from out-stations; and a company of Christian fakirs, in their dark yellow garments, remained with us the whole time. The Hindu devotees and Moham-medan fakirs fraternized freely with these at first, but when they soon afterwards discovered they were Christians, a Hindu "jogi" was heard to exclaim, "Alas! alas! the last stronghold of Hinduism has been entered by these Christians." We had about twenty preachers, besides the colporteurs who roamed through the fair with their Christian books for sale. Mr. Baring also brought in his book-cart, nicely fitted up, and covered with texts and pictures on the outside, and laden with books within, which was wheeled through the principal streets in the city and other places where crowds were collected. Some 3000 small tracts were given away to those who could read, and multitudes must have heard the Gospel, many for the first time. We hope to have similar preaching campaigns at all our great fairs.

I have not been able to do much itinerating on account of the pressure of work in the station, but I have visited twice Ajnala, where Miss Clay hopes to erect a mission-house; and, in company with the Rev. E. Guilford, Taran Taran, and the neighbouring villages, Bundala and Jhandiala. I was particularly pleased with the people in the villages; they were always pleased to see us, ready to listen to the Gospel, asked many questions, gladly received our books, and were never rude or quarrelsome. They often complained that they were so seldom visited; in some places we were entreated to open schools, and everywhere we were looked upon as friends. It is now ten years since I first itinerated in this district with Mr. Bateman. Since that time the people have learned somewhat more about Christianity, and now

in various villages, especially in the Batala Tehsil, Christians are living unmolested. I long to see the time when village work will be carried on more systematically and vigorously, and many more workers will be engaged in it; when each district, ah! each town and village, will be occupied by a Native pastor with his staff of workers. A beginning has been made in Jhandiala, where the Rev. Mian. Sadiq lives in his parsonage in the town, close by his little church, in which services are regularly held.

In or near almost every village there is some recognized religious teacher, either a *mahaut* (abbot) with his monks, or a fakir with his disciples. These are generally held in the greatest respect by the people, who often, when they approach them, reverently touch their feet. I have always found these persons most friendly. They willingly received our books, and promised to read them. In one place one of them sat and listened patiently, with a crowd of his admirers about him, for two whole hours to a Christian fakir explaining the creation and fall of man, the advent, life, work, death, resurrection, and ascension of Christ, and the plan of salvation in the Gospel, only occasionally asking questions for fuller information. It is an immense gain to have these religious leaders of the people friendly, and to get them to listen to God's truth. All the instruction they receive they soon disseminate through the whole place. As one remarked, "A little salt thrown into the village well reaches all in the village."

In the districts around Amritsar, we have only to lift up our eyes and look on the fields, "for they are white already to harvest," and would to God there were more reapers to gather it in. Among these simple people there is nothing approaching the opposition we meet with in cities, where there are always large numbers, like Demetrius of old, who oppose Christianity for very obvious reasons.

In Amritsar there is a new society, called *majlis i akhlaqi* (a moral society), including Mohammedans, Hindus, and Sikhs, who, instead of making it their first business to look after the morality of themselves and others, apparently care more about opposing Christianity than anything else.

Literary Work.—I have been able to pass the four Gospels through the press in Kashmiri (a thousand copies of each were printed), and also the Morning and Evening Services of the Book of Common Prayer. I have the whole of the New Testament in manuscript by me, and most of the Prayer-book, all of which I hope to print as soon as I can find time. I have also the manuscript notes of a grammar and dictionary of the same language.

A copy of the four Gospels, nicely bound, was sent to his Highness the Maharaja of Kashmir, and another copy to Dewan Anant Ram, his Wazir, and I received a very kind letter thanking me for them. Some of these Gospels have been distributed amongst the Kashmiris living in Amritsar and other parts of the Panjab.

TINNEVELLY.

From the Rev. V. W. Harcourt, Sarah Tucker Female Training Institution.

Palamcottta, Nov. 30th, 1882.

The work is so vast that it takes time to bring oneself *en rapport* with all its branches. There are some sixty strings, all radiating from the Sarah Tucker Institution, and the end of each terminates in a group of from twenty to thirty interesting children, Christ's lambs not yet gathered in; and each school has its master or mistress, needing prayer and sympathy and one's personal presence to direct; so that the work is indeed a great one. Mrs. Lewis says that our work amongst these heathen children materially aids her zenana work. For, when she comes to

a home where the young mother has previously been a pupil of ours, she is so cordially welcomed, and she is able to further cultivate a soil prepared to receive instruction. We have some fifty branch caste schools, with more than fifteen hundred children in them.

Muttaya Pillei was walking with me (he is one of my school inspectors) a long way from home visiting schools, and we came upon a cluster of those senseless idolatrous, pyramidal pillars with small idols, or their symbols, let in at their base in black and red. "What effect has our school-teaching on the belief of our little ones in these idols?" I asked;

"do they join with their elders in worshipping them?" "No," he said; "they have quite lost faith in them." A little girl was found out by her father repeating the Lord's Prayer morning by morning before coming to school. He was very angry, and immediately took his child away, saying, "If this is to follow from letting her attend your school, there's an end to that." Mut-taya Pillei went and talked to him, and asked him if the child would be the worse for praying to the one great Father in heaven; and the man relented, and the child was allowed to return. A girl, a widow of fifteen, once in our school at K—, is anxious to become a Christian, and I think of receiving her into the Institution, as she is young.

The work of visiting the branch schools in the cool weather is delightful! A night's journey by bullock coach to some station, as Suviseshapuram or Sachiapuram, Nallur or Panneivilei, the kindest of greetings when you wake in the morning and find yourself in the midst of the boarding-school children, boys and girls, the Native pastor of the station, and the inspector; the early morning walk over the fields green with springing corn; and then the visit to the school, the children in such delightful contrast, in their eagerness and impressibility, with their heavy, stolid, or captious parents in the streets. They learn Scripture lessons, and each child receives a little Tamil tract on these visits, which she carries home. In the midday I examine the boarding-school children, and perhaps take a few photo-

graphs of those supported by kind friends at home.

We have six boarding-schools, with about twenty-five or thirty girls in each, entirely supported by working parties, or schools in England, who value these pictures very much. We also receive a Government grant for each school. This month I am opening a new boarding-school in Pan-nikulam, or rather reopening it. Sunday I generally spend at one of these stations, and preach sometimes to no less than a thousand Native Christians at a time.

The Sarah Tucker Institution has been going on cheerily during the year, with just a ripple or two to interrupt its even course, the governor's visit with Mrs. Grant Duff, who thought the occupation, the calling, of a Christian school-mistress in one of our branch heathen schools so noble. The Bishop of Madras paid us, too, a short visit.

I need not say we aim at deepening the spiritual tone of these one hundred and ten young girls and women, to prepare them for their high calling. Miss Askwith's Sunday classes must conduce to this. We have had no breath of scandal, no persistent disobedience, no divisions to lament during the year. Surely no work of this kind could move on so smoothly as ours through God's mercy.

Statistics.—Branch Schools, 1553
Heathen Girls; Boarding Schools, 150
Christian Girls; Training Institution,
110 Christian Girls.

JAPAN.

From the Rev. J. Williams, Tokio.

Tokio, January 12th, 1883.

Friends at home will be glad to hear that the Redeemer's kingdom still continues to advance in Japan. This was clearly apparent from the statistics read at the annual meeting of the Japan branch of the Evangelical Alliance held yesterday. From them it appears, that during the past year there has been an increase of over seven hundred in the number of adult Christians in Japan. The increase is really greater than this, for the statistics were defective, returns not having been furnished by several important missionary agencies, so that the actual gain during the year may be put down as not far short of one

thousand. These returns relate to Protestant Missions alone. The Church of Rome and the Greek Church are actively at work, and their converts are numbered by tens of thousands. While lamenting the errors mingled with the teaching imparted by these branches of the Church, still we may rejoice that "Christ is preached," though it may be "of envy and strife" on the part of some.

We are thankful when descending from the work in general to work at this station in particular, to be able to report progress. We have had seven baptisms during the year, five being adults and two children.

In my last Annual Letter I made

special mention of Mrs. Ozaki and Mrs. Hada, and incidentally stated that their husbands had placed themselves under Christian instruction. You will rejoice to hear that they have both become Christians. Mr. Ozaki was baptized on April 16th, and Mr. Hada on May 28th. For some time doubts about the resurrection of Christ alone prevented them from applying for baptism; but they happened to meet a Native pastor of one of the Presbyterian churches in Tokio, and mentioning their difficulties to him he entered with full sympathy into their case, and put the matter before them in such a way that their doubts were completely dissipated, and they soon after expressed to me their wish to be baptized. I think that purposely to keep His servants humble, God so works that scarcely any one, singly and unaided, can claim to have led a single soul to Christ. There has been some previous work of preparation, or there are a variety of concurring conditions and circumstances, which, if honestly taken into account, would ever lead the successful Christian worker to form a very humble estimate of himself and his work. Mr. Hada has been a great help and comfort to me. Both he and Mr. Ozaki were elected to serve on the Church Committee for the latter half of last year, and were of great service to me in that capacity. They are both very intelligent, and, I believe, study their Bibles in their own homes. A few days ago, Mr. Ozaki called to see me, and asked me what I thought the sin against the Holy Ghost was? He said that he and his wife had been discussing the question, and his own opinion was, that if any man, knowing sin to be sin, deliberately adopted a course of action which he knew to be wrong, and persevered in it, the Holy Spirit would cease to strive with him; until the man, sinking from bad to worse, would at last reach a state in which repentance would be impossible. This, he said, was his opinion; but his wife did not agree with him, and thought that a Christian could never sin beyond the power of repentance. I told him that in the main I agreed with him, and referred him to Heb. vi. and x. as bearing on the question. This

is only one case out of many which might be adduced to prove that many of the Christians not only read their Bibles, but think seriously and prayerfully over the solemn truths revealed in the Word of God. Mr. Hada is a man of some means, and has ever been ready to help in every good work.

You will be sorry to hear that we have lost Tsurumoto, our schoolmaster. He entered into rest on the 12th of September. . . . He had been living over the preaching-place; so on the day after his death, the Christians of our own and other Missions assembled to pay the last mark of respect to all that remained of their departed brother. Bishop Williams, of the American Episcopal Mission, was present; and it was very touching to see assembled the school-children for whose good poor Tsurumoto had so patiently laboured. After the first part of the service was ended, many of those present followed the corpse to the cemetery in the suburbs; and there, in the grounds of the Buddhist temple, we committed the body of our brother to the earth with Christian rites, in "sure and certain hope of the resurrection to eternal life." He was in many respects a most estimable man, and his death has been a great loss to us.

The *School* still flourishes. It is useful as a feeder to the Sunday-school, which, we hope, is doing a good work.

An increased liberality has been manifested by the Christians. We have now a weekly offertory, from which are defrayed various charges which used to be debited to the Society.

Preaching Services during the summer were rather interfered with by the cholera scare, but have now resumed their normal condition.

The Word of God has free course. During the year, Fuyeki Kaku has sold 3602 portions, valued at yen 220. Ikeda, one of those baptized last year, is also in the employ of the British and Foreign Bible Society, and promises to do good work.

Thus, on the whole, the outlook is hopeful for Christian work in Japan. "The Lord hath done great things," but we believe He will do yet greater.

THE REV. GEORGE LEA, OF BIRMINGHAM.

In Memoriam.

Y the death of the Rev. George Lea, M.A., Vicar of St. George's, Edgbaston, formerly Incumbent of Christ Church, Birmingham, and Prebendary of Lichfield, the Church Missionary Society has lost one of its oldest, most constant, and devoted friends and supporters. Among the clergy of the Midland Counties, no name has, for many years, been so highly esteemed for Christian consistency, steadfast adherence to the great doctrines of the Gospel, widely extended ministerial usefulness, and active self-denying exertions in the cause of Missions. The very unusual spectacle of a crowded congregation of all classes of the community, clerical and lay, in one of the largest churches of Birmingham at the busiest time of the day, all dressed in mourning, many in tears, at his funeral on Thursday, May 17, was a striking testimony to the respect and veneration in which he was held. A slight sketch of Mr. Lea's ministerial life and labours may well find a place in these pages, not only as an illustration of the career of a godly evangelical clergyman of the old school, but also of the valuable help that may be, and is, occasionally rendered by the hard-working and much occupied incumbent of a large town parish.

Mr. Lea was of a Worcestershire family, was born October 22nd, 1804, and died May 10th, 1883, in the seventy-ninth year of his age. He was educated at Wadham College, Oxford, and took his B.A. degree in 1826, having been awarded a Second Class in Classical Honours. He entered the ministry in 1827, and served the successive curacies of Waddington (Lincolnshire), Harborne (Warwickshire), Wolverly, and St. Clement's, Worcester, from the years 1827 to 1840. During this time he was married to Sophia, daughter of the late Baron Gurney, and sister of the Rev. John Hampden Gurney, and of the Right Hon. Russell Gurney, the Recorder of London—well-known names in past days.

In the year 1840 Mr. Lea was appointed by the Bishop of Worcester successor to the lamented Rev. J. C. Breay, incumbent of Christ Church, Birmingham, and it was not long before he became known as a faithful standard-bearer of evangelical truth, and, as a natural consequence, a warm friend and advocate of the Church Missionary Society. For nearly five and twenty years he continued the minister of this large and influential congregation, and successfully carried out and extended the arduous work of his predecessor. Those who are at all conversant with the labours of our clergy in the great manufacturing towns will understand that to be known as one of the most hard-working parish ministers in Birmingham, where so much good work is doing, is no trifling distinction. Yet there were few who could lay such undisputed claims to such an honour as Mr. Lea. Several of his curates have been subsequently known as able and distinguished evangelical ministers, among whom we may mention the Rev. A. Baring-Gould, Vicar of Christ Church, Winchester, and the Rev. Horace

Meyer, Vicar of Christ Church, Clifton, both hearty supporters of the Church Missionary Society.

Compelled at last by failing health to relinquish his arduous labours at Christ Church, Mr. Lea accepted the somewhat lighter, though not less influential, charge of St. George's, Edgbaston, which was offered to him in 1864 by the late Lord Calthorpe. Here he ministered for nearly nineteen years, greatly endearing himself to his congregation and the whole of the parishioners by his self-denying and affectionate pastoral labours, till, pressed down with the weight of years and increasing infirmities, he resigned the incumbency at Easter, 1883. He survived his ministerial work but a few weeks only, dying in peace and the hope of eternal life, literally worn out in his Master's service, and borne to his grave amidst the lamentations, not only of his own deeply-attached flock, but of multitudes of the people of Birmingham, to whom he was well known as a resident in the town for nearly five and forty years, and by whom he was very greatly respected for his upright consistent Christian character.

It is however as a very valuable helper to the Church Missionary cause that we wish specially to point to Mr. Lea's example in this sketch. It is sometimes urged that the overburdened clergy of our large towns, from the incessant demands on their time and attention, can do but little for other than parochial or home calls. Mr. Lea's whole career shows the reverse of this assertion to be the fact. No one could allege that his devotion to Mission work ever diverted him from home claims, for a more laborious and successful parish minister could hardly have been found. His parishes were always admirably worked, and the various local institutions kept up to a remarkably high standard of efficiency. The truth is, a man can mostly find time for what his heart is set upon—or what is better, can *make* time; and for those who do the most work there is ever allotted the most work to do.

Let us briefly note what Mr. Lea was able to do and did do for the C.M.S.

First of all he managed to collect a great deal of money for the cause. During his twenty-four years' ministry at Christ Church, his parochial association contributed 5786*l.*; during the nineteen years of St. George's, Edgbaston, 5752*l.*; total, 11,538*l.* A large sum for forty-four years of work, and with no other cause neglected! And this resulted from the ordinary means well employed: quarterly meetings, missionary boxes, Sunday-school and juvenile interest enlisted, collectors well looked after and encouraged, publications read and circulated.

Next, Mr. Lea added to his usual work that of Clerical Secretary of the Birmingham Auxiliary. To this post he was unanimously called in 1860, succeeding, after a short interval—during which it was held by the late Dr. Miller—the Rev. Sydney Gedge, whose faithful and zealous services for twenty-four years only terminated by his removal to Northampton. Mr. Lea continued to hold the office for twenty-three years, in fact till his death. It was a labour of love, and very carefully and thoroughly carried on, so long as health and strength remained. The whole conduct of the great Anniversary Meetings,

the brief but full and interesting Reports, the choice of preachers and speakers, and the high spiritual tone and character of these gatherings, were largely due to the energy, tact, and wise, orderly management of Mr. Lea. The Birmingham Anniversary has been long considered a model for our provincial towns. On the Saturday evening before "Missionary Sunday" there was invariably a prayer-meeting for a Divine blessing at the Christ Church schoolroom, and few went away from this crowded gathering unimpressed by the deeply serious and earnest spirit that prevailed. The Sunday sermons were mostly preached simultaneously in all the town churches, very few, if any, deferring their missionary interest to more convenient seasons. On the Monday morning the special feature of the Birmingham Anniversary was the Missionary Breakfast at Mr. Lea's own house. Here a large party of clergy and influential Christian laymen always assembled; and sometimes in his pleasant garden, if the summer weather permitted, or in his spacious drawing-room, listened to missionary addresses from the Deputations, asking questions, and receiving information on the many topics of missionary interest that continually arise. Few will ever forget those enjoyable and profitable seasons of spiritual intercourse, or ever went away without a fresh missionary impulse imparted to them.

In the evening of Monday followed the great Juvenile Meeting; the spacious Town Hall of Birmingham, crammed with excited and eagerly attentive children of all classes. When the speakers were judiciously selected, as was mostly the case, and not too long, the results were very striking. At times scarcely a sound could be heard from the vast concourse of restless and excited children, as they breathlessly hung on the words of those who knew how to speak, and to speak well.

On the Tuesday the great Annual Meeting took place in the same Town Hall, mostly crowded with clergy and laity. How interesting, how hearty, how unanimous these great meetings were is known to all who attended them. The Bishop of the Diocese, who generally presided, has been heard to say that of all the Birmingham gatherings, those he most enjoyed were the Church Missionary Anniversaries—a sentiment universally endorsed by those who took any part in them.

It is not surprising that Birmingham should have sent its quota of missionary labourers to the Society's ranks, under such influences as those of Sydney Gedge, Canon Miller, and though last, not least, of dear George Lea. At one time there were no fewer than nine Birmingham missionaries in the field together, and we may mention among the honoured names of those who have laboured abroad—some even to the death—as more or less connected with the Midland metropolis, George Pettitt of Tinnevely, Benjamin Ashwell of New Zealand, Fitzpatrick, Gough, Neele, Johnson, Davidson, Albert Lockwood, Wycliffe Gedge, Henry Millward. The case of Fitzpatrick is specially interesting as connected with Christ Church, Birmingham. He was Mr. Lea's curate, and it was his beloved vicar who one day laid his hand upon his shoulder and said, "Fitzpatrick, you are wanted for the

Punjab." These words gave him the first impulse to offer himself for the Mission then first commenced at Amritsar, and how he laboured there is known to all the friends of the Church Missionary Society. But we bring our memorial of this honoured servant of the Lord to a close, earnestly praying that the Church of England may never want such ministers as George Lea, or the Church Missionary Society such a faithful friend. He has gone to his reward, and his life of devoted and happy service on earth is over, but his name and his work still survive. "Blessed are the dead which die in the Lord! Yea, saith the Spirit; for they rest from their labours, and their works do follow them."

C.M.

THE BAGHDAD MISSION.



WE cannot better describe either the encouragements or the difficulties which have attended the establishment of the Society's new Mission at Baghdad, than by simply giving some extracts from the Rev. Bernhard Maimon's letters. It will be seen that the openings are even more inviting than had been expected; and that the real opponents have not been the Mohammedans, but the Romanists:—

Baghdad, Jan. 27th, 1883.

It just took us two months and one day to get to Baghdad; for we left London on the 23rd of November, and got here on the 24th of January. One week we had to stay at Karachi with the kind friend and faithful worker, Mr. Bambridge.

George and Benjamin, of the British and Foreign Bible Society, have done a grand work here. There are here about 35 persons waiting to attend the services of our Church in their Native language, while about 50 (36 boys, 11 girls) pupils (the youngest being 6, the oldest 19) are eagerly waiting for an evangelical education. I have been teaching young and old the last ten years, and I hope that the Lord will use the little experience I have gathered in His service.

Feb. 8th.

Last Sunday's divine service was attended by sixty in the morning, and by over forty in the evening. Yesterday I opened a school with 107 boys. Of these ten are Mohammedans, and seven Jews. There is great opposition from the Roman Catholics. Next Sunday I shall also start a service in English; and the circular I have sent around to that effect has been favourably responded to by the English here. I do not know what to do with the girls. We could have a large number

of them if we had room for a girls' school. But as it is we shall have to send them away, for the present at least. What a pity! Almost all the boys are studying English, the Bible being the great text-book.

About twenty of the richest and best educated Jews visited me last Saturday, to whom I spoke in Aramaic concerning the Messiah.

Feb. 16th.

Up to now we have registered 132 boys. But on seeing the Bible read in the school, and for other reasons, some of the boys have left, and we only have about 110.

We have no opposition from the Natives—we have been visited by their greatest men,—but we do have the fiercest opposition from the Romanists. But God is on our side. He will fight for us. They have done all they could to incite the Mohammedans against us, but thus far without any results. We are fairly established here. Last Sunday's morning service for the Natives was attended by seventy-five, and the evening service by about forty-five. We had also a service for the English, which was attended by almost all the English of the place.

Feb. 23rd.

In the four weeks we have had the school open I could see how, with the help of God, it might become a blessing

to this land of ignorance and spiritual darkness. In the first few days I told the Mohammedans they could sit in the adjoining room during the Bible lessons, in which all classes are supposed to join. But they gradually came in, and yesterday I saw not less than twelve believers in Mohammed sit and listen to the blessing-bringing words of our dear Saviour in their own language. I have what I call an advanced class in English every evening, consisting of twelve young men (aged from seventeen to twenty-six), which I *gradually* develop into a prayer-meeting; last evening's lesson was closed with singing "Jesu, the very thought of Thee with sweetness fills the breast." I wished you could see how heartily they all joined. This class I purposely have *outside* the school hours, so as to have more freedom in the choice of subjects; and the Lord has been with me in every lesson I gave them. Last evening, for example, we had a lesson in Jevons' *Logic*, which I brought with me (I wish I had twenty copies), the subject of which was *good reasoning*, &c. I illustrated it in this way: I read the passage of

Scripture in which our Lord refuses to be called "good" by one who did not believe in His divinity, on the ground that only God was good. Then I asked them which was greater, goodness or holiness? They all replied "Holiness." "Very well," said I; "*if it is not right to call man good, is it right to call him holy*" (=saint)? Thereupon I read some passages descriptive of the fall of man. They all left with the conviction that it is illogical to call any one *holy* who is not *even good*.

The Mohammedans are our friends. They call upon me and rejoice to see a work which has no other object in view but their good. They bring their children—the girls we have unfortunately to send away—and only yesterday the brother of the highest next to the Pasha registered his boy as a pupil. The Romanists are our enemies. They have written to the Pasha.

March 9th.

We have now thirty-seven Mohammedan boys. Girls continue to come daily, and daily we have to send them away. We could have thirty girls, if not more, if we had room for them.

Meanwhile, the Romanists having made complaints against Mr. Maimon to the Turkish Governor of Baghdad, that functionary had, on Feb. 15th, addressed a letter to Colonel Tweedie, H.B.M. Consul, requesting officially that the school might be immediately closed, basing this demand upon certain regulations newly issued by the Ottoman Council of Education, which require that all school teachers shall be certificated, and that a list of studies and lesson-books shall be submitted for inspection, "so that lessons inconsistent with morality and sound policy may not be taught," which regulations had not been complied with. The Consul replied in a conciliatory and judicious letter, pointing out that Mr. Maimon could not have known of regulations now "brought for the first time to notice," and urging that his efforts were not less deserving of toleration than those of other teachers "engaged in distributing the blessings of knowledge" in Baghdad.

Nevertheless, a peremptory order was given on March 21st to close the school. The circumstances are related by the Rev. J. Bambridge, of Karâchi, who, being on a holiday trip for health in the Persian Gulf, had gone up the Tigris to Baghdad:—

Bagdad, March 23rd, 1883.

I have now been with Mr. Maimon twelve days, and have therefore had a fair opportunity of seeing all that is going on in connexion with the Mission. If I wanted to describe in one phrase the Baghdad Mission, I should say, the door indeed is an open one, but there are many adversaries. I cannot speak

too highly of my dear brother Maimon and his suitability to the work here. I can well see that he has been most circumspect and careful in beginning work here, and present difficulties are only among the many signs and tokens that Satan's stronghold in this place has in some measure been wrought upon. Mr. Maimon's acquaintance

with three of the languages spoken in Baghdad has already enabled him to begin to lay the foundations of what I doubt not will one day become a very hopeful Mission. This will not be yet though, for the difficulties surrounding the Mission as I write this letter are almost overwhelming. Instigated in the first instance by Romish intrigues, the Turkish officials have issued an order to the effect that Mr. Maimon's school is to be closed at once, and that he himself is not to teach or preach in any shape or form. The day before Mr. Maimon received this unqualified order he had closed his school for the Easter vacation. This morning he finds that a guard of three soldiers is stationed at the entrance to his house, to prevent any one coming in for other than mere business transactions. The Turkish Government is indeed carrying on matters with a high hand. We have just returned from a visit to the President of the Educational Board.

We laid before him, through a translator from the English Consul, the whole matter. He promises to do his best, and Mr. Maimon is to meet him again next Tuesday. I think Mr. Maimon is on the whole cheered by this visit. This afternoon we are going to visit Sir Azim Dowlah, an English pensioner residing at Bagdad. He is a lineal descendant of the royal house of Oudh, an enlightened man, and has a good deal of influence with local authorities. He speaks Urdu, so I shall be able to interpret for Mr. Maimon. I have met him before, and he seems well disposed. The European residents have great regard for Mr. Maimon, and evidently sympathize with him in his difficult work and trying position; but I am afraid we all feel ourselves powerless in the face of such strong opposition; perhaps this is good for us, as it will teach us all to rely more and more upon Him who is the only source of real strength and living power.

The visits to the President of the Council of Education and to Sir Azim Dowlah resulted in influence being brought to bear upon the Governor to remove the guard, and the prefect of police was sent to Mr. Maimon with his salaams and an apology. Mr. Maimon subsequently saw the Educational Council more than once, and he is hopeful that they will allow the school to be carried on; but the final decision had not been given when he last wrote. Of one of his interviews with the Turkish authorities, he sends the following very interesting account:—

April 18th.

Yesterday in the Seraglio Suliman Bey, former Governor of Bussorah, asked me whether it was true that the Protestants did neither believe in God nor in Christ, nor in the Bible. This idea of Protestantism he claimed to have got from a good source, namely, from the Roman Catholics. This gave me an opportunity of spreading before them our conceptions of God (how clear Pearson on this!) citing passages from both Testaments, so as to show them that we go to the inspired documents of our religion for all our knowledge. And here I pointed out to them the resemblance between the true form of Christianity and the ideal Mohammedanism. I paused and asked them whether they wished me to go on with the other two points—Christ and the Bible. What a topic for such a place! In short they asked me to go on, and I did go on; and the Lord who opens

the mouth of the dumb, opened my mouth also, and I am glad to have had this great privilege of preaching Christ crucified and risen to the mullahs and nobles of Bagdad who have never heard, and who knows if they ever would have heard, Christ preached in truth and sincerity, as I hope the Lord has enabled me to do. I showed them that: (a) We believed in God in a way that every Mohammedan must look up to; (b) that Christ Jesus is the Way, the Light and the Life; (c) and that the Bible is the standard of our faith. In the meantime I had a book brought from our house, written by Suliman Pasha, who is considered by the Turks the great authority of theirs on history, and I begged the President to have one small chapter read by his secretary, which has on its heading "The Origin of Protestantism." This was done, and I asked them whether they were still inclined to look upon the source from which they

got their ideas of Protestantism as a reliable one. They simultaneously replied, "No! They have not spoken the truth. You are right, we believe you. Suliman Pasha was a great man, and we believe him, and he has spoken well concerning your religion." At this juncture the secretary, i.e. a mere teacher of Turkish in the Roman Catholic school, began a

"But" against us, but was immediately silenced by the chairman, by telling him that he was not a member of the Council. Turning to me, he said, "We are glad you come to live in our midst and to open a school for our children, which they need very much, and we shall do all in our power to settle the whole affair this coming Saturday."

It must not, however, be supposed that the success of the Society's plans depends upon the reopening of this school. In fact, this particular agency had not been contemplated in the Committee's instructions; and although Mr. Maimon was led by what seemed providential indications to open it, yet even if it should be prohibited, or closed for any other reason, there is abundance of work to be done of other kinds, as the following letter will show, in which Mr. Maimon dwells on the importance of Baghdad as a missionary centre, and gives further details of the operations already begun:—

Remember that by establishing your work here in Baghdad, you are working for the entire Orient—India included. One of the Mullahs of Kathemain, a suburb of Baghdad, with a population of about 20,000, told me the other day that to that place alone come annually upwards of 25,000 Shiahhs from India and the Gulf! It is estimated that Kathemain has about 5000 visitors daily. And let me tell you, without boasting, that I was the first who ever sold a Bible in that place. No colporteur has ever ventured over the bridge—Kathemain is on the other side of the Tigris—before I came; but now that place is visited twice weekly, and almost each time the Lord opens the hands of some of them to buy a Bible or a New Testament; and may we not hope that with their hands the Lord will also open their eyes and heart?

I have been away from Baghdad about a week, at Hillah on the Euphrates, to find out whether any work could be done there for the British and Foreign Bible Society. There is only one Christian, an Armenian, living in that place, the brother-in-law of Mazarallah, our faithful shopkeeper in the shop which I have taken for the Bible Society in the largest bazaar. This Christian, Minas by name, has promised me to open his house to

any person I might send to work for the Lord, and so, after prayer to God for wisdom and guidance, I sent our two colporteurs to Hillah for a week or two. Yesterday they wrote me to say that they sold in that place in about a week eighty-five copies of Bibles, New Testaments, and Gospels.

At present your work in the mission-house is as follows:—

Sunday at 8 a.m., Native Service with Sermon, in Aramaic, interpreted by Mazarallah into Arabic; at 11 a.m. English Service; at 4 p.m. Native Service, as above; at 7 p.m. Prayer-meeting in English, attended exclusively by Natives who understand English.

Wednesday, at 7 p.m., Prayer-meeting in Arabic; at 8.30 choir practising for the English Services on Sunday.

Saturday at 7 p.m., Prayer-meeting in Arabic; at 8.30 p.m. a short Service of Song in English, attended by Natives.

Visiting done, almost daily, from 5 a.m. to 7 or 8 a.m.; and from 5 p.m. to 7 p.m.

Daily in the office from 12 to 2, to receive visitors.

Daily in the Reading-room from 7 to 8 p.m., when there are no Prayer-meetings or other things going on. There are brief prayers accompanied by Scripture readings in the Reading-room.

Thus, in a dry and thirsty land, where, as on the frontier of Moab in Jehoshaphat's days, we see neither wind nor rain, the Divine command by Elisha's mouth to dig tanks—so Canon Tristram rendered it in his sermon at St. Bride's—is being obeyed. And if we do our part, will not God do His? Was not His command a commandment with promise? "Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water."

THE LATE REV. C. T. HOERNLE.

[It will be remembered that one of the oldest of the Society's missionaries, the Rev. C. T. Hoernle, was taken to his rest last year. No adequate notice of his lengthened services appeared at the time; and we therefore take the following from the Annual Letter of his son, the Rev. I. G. Hermann Hoernle, the Society's missionary at Mirat.]



THE present aspect of the Mirat Mission dates chiefly from the year 1860, when my late father was appointed to the charge of it. Almost the whole of the old work had then been destroyed in the great Mutiny of 1857, or had been brought to a complete standstill. Mr. Lamb, the senior missionary, had lost his life by a fall from his horse in the hills. Mr. Medland, his colleague, was soon after obliged to go home, and the missionary sent in his place was in a very short time so incapacitated by continued ill-health that the restoring of the Mission to proper working order, the collecting of its scattered members, the re-erection of its ruined buildings—in short, the re-establishment of it on a sound and a firm basis—became almost from the very first the work of my father's sole and unaided efforts.

My father may, therefore, be properly called the second founder of the Mirat Mission. He collected again and re-organized the various congregations at the headquarters as well as in the old out-stations, and added also new ones. He built three churches, almost all the schools, the dwelling-houses, and collected funds for endowments and for the maintenance of the several old establishments. And in the actual acquisition of the land he managed so that it literally did not cost the Society a penny. He also reconstructed the out-stations. The colony at Ikla for a number of years prospered very well, and though it afterwards began to decline, that was for reasons quite beyond the missionary's control. Finally, the Annfield colony has advanced steadily, until it has now rivalled the headquarters station in numbers and importance.

But besides all this missionary and pastoral work, my father had in almost all these places to be his own architect and builder. In several of them he erected substantial buildings, a work which, without any other assistance than common Native workmen, one

would have thought would have taxed all his energies. He built the two present mission-houses and the so-called new Mission church here at Mirat, the Anglo-Vernacular High School in the city, the church at Ikla, and the church and mission-house at Annfield, besides many smaller buildings in the various out-stations. The means for defraying the expenses of these buildings, and for acquiring Mission property, were, with the exception of a grant of a little more than a thousand pounds for the two mission-houses, chiefly got together by subscriptions and donations, and by savings from the land rent, without other direct help from the Society, for whom he was always anxious to save as much expense as possible. It seems, therefore, almost wonderful, that beyond collecting the greater part of the money required for all the above-mentioned operations and structures, he should have found it possible to gather a sum of ten thousand rupees to form, under the name of the "Mirat Native Pastorate Fund," a sort of endowment for a Native pastor's pay, and another sum of, I believe, more than four thousand rupees for a similar pastorate fund at Annfield. Indeed, from whatever view we look at the extent and the results of his work,—whether we consider his direct or his indirect missionary labours, supervising and managing all himself, almost unaided, and at the same time never neglecting his high spiritual duties as preacher and teacher of God's Word, as is abundantly proved by his regular preaching-tours in the cold weather (until advancing age made such itinerations impossible for him), by his ministering regularly every Sunday in one of the Mirat churches (unless absent from the station), and by often assisting in the actual teaching work in the High School and the training classes;—from whatever point of view we look at his labours, it seems remarkable that one man could do all this and sustain such a load of labour—for a long time unaided—for such a number of years. The

nearer circle of his friends and relatives, of course, did not remain ignorant of all this; but that his merits were not more generally known was owing to his quiet and unobtrusive way of working. He was not a man to speak much of his own doings, or to make much of himself. Indeed, he was the first to decline all praise, and to say that in what he did or achieved it was not he himself but the Lord who was both the Author and Finisher of it all.

It will, I think, not be out of place here to give a few outlines of my late father's career as a missionary. After having been for about seven years a missionary of the Basle Society in Persia and South Russia, he entered into connexion with the C.M.S. in 1838, when he first arrived in India. For about twenty years he was in charge of the Society's work at Secundra, near Agra, where he started and superintended a large boys' orphanage, and directed the operations of an extensive printing establishment. By getting the contract for a great part of the Government printing work in those provinces, he became the supporter of a large number of Native Christians and their families. At Secundra he built also the Mission church, and, in fact, the flourishing state of the whole Christian settlement at Secundra, before the Mutiny of 1857, was, for the greatest part, owing to his wise, economical, and fatherly management. It pleased the Lord to let almost the whole of his work at Secundra be destroyed by the mutineers, but his memory is still alive in the hearts of hundreds of orphans, and is cherished still by many skilful workmen and Native Mission agents, who have to thank him, under God, for almost all they have and know and now are. The deeper and more hidden results of his endeavours, as minister of the Gospel, for their spiritual welfare and for the enlightenment of the heathen, the Lord whom he served in His own time will disclose and reward.

My father possessed considerable linguistic talents and attainments. During his residence in Persia he learned the Persian and Turkish languages so well that he was able to compile a small Turco-Persian dictionary, as the manuscript, still in my possession, clearly

shows. In India he knew Hindi, but became especially a good Urdu scholar, and acquired a great fluency and correctness both in the speaking and writing of it. Various translations of books as well as original compositions were published by him. Amongst others I may mention a volume of Hindustani sermons, much used and valued by the Native Christians and others, translations of Dr. Barth's *Bible Stories* and *Scripture History*, and others. His last and chief work in this direction was the revision, and, in many parts, retranslation, of the Urdu Bible, especially the New Testament, which occupied him several years—besides all his other labours at Secundra—and which he carried through the press under his own personal supervision in London, during his furlough in 1859 and 1860. If he had done nothing else but this one work, the Hindustani-speaking Native Christian Church would owe him a perpetual debt of gratitude for what is still generally considered to be the most correct version of God's Word in the Urdu dialect.

My father continued the management of the Mirat Mission from 1861 to 1874, until advancing age and increasing bodily infirmities obliged him, in his seventieth year, to resign the greater part of it into my hands. He, with my mother, retired to the Landour and Mussoorie Hills for a summer residence, but he continued to superintend from there the affairs of the Native Christian colony at Annfield, at the foot of the hills, and in the cold weather he resided there. To myself was entrusted the management of the Mirat Mission proper, with all the out-stations in the plains. And this arrangement was continued up to the end of the year 1880, when the state of my mother's health became so bad that, by the doctor's advice, my father was obliged, for her sake, to seek a change of scene and climate in Europe. They returned, therefore, to Germany in March, 1881, but my father was allowed to enjoy the rest of his well-earned retirement only for a short year. In May, 1882, the Lord whom he had faithfully and self-denyingly served for so many years called him up higher to the inheritance of the just.

THE MONTH.



AN account of the Society's Anniversary appears on another page. Here it may be added that on May 2nd, the morning after the meetings, the Rev. F. E. Wigram entertained at breakfast, at Freemasons' Hall, 240 of the Honorary District Secretaries, members of Committee, &c. After breakfast, a very able address was given by the Rev. W. H. Barlow, partly an exposition of Rev. iii. 7—13, and partly dealing with the practical duties of an Hon. District Secretary. The Rev. E. H. Bickersteth and Sir John Kennaway also addressed the meeting.

THE Bishops of Newcastle, Llandaff, and Truro have accepted the office of Vice-President of the Society. The Committee have also appointed as Vice-Presidents the Bishops of Sierra Leone and Tasmania, the Earl of Harrowby, Sir Bartle Frere, G.C.S.I., and George Arbuthnot, Esq.

To fill six vacancies in the list of One Hundred Honorary Governors of the Society for Life the Committee have nominated the following:—The Rev. Canon Tristram, Honorary Association Secretary for the Northern District; the Rev. W. Doyle, and G. F. Watts, Esq., Hon. Secretaries of the Manchester Auxiliary; Hugh Evans, Esq., Treasurer of the Liverpool Auxiliary; R. C. Hankinson, Esq., President of the Southampton Auxiliary; and Colonel Channer, for many years a member of the Committee.

THE usual Day of Intercession service for the C.M.S. Committee and friends was held at St. Dunstan's, Fleet Street, as announced, on May 8th. The Rev. W. Martin (Rector) and the Rev. F. E. Wigram officiated; and the sermon was preached by the Ven. Archdeacon Richardson, on the words, "That your love may abound yet more and more" (Phil. i. 9).

SEVEN Islington students were ordained by the Bishop of London on Trinity Sunday, viz.:—Messrs. J. W. Handford (of East Africa), Tom Harding, Arthur W. Cotton, Theophilus Holden, Milnes N. S. Atkinson, John B. Panes, and John W. Tims. All these except Mr. Atkinson competed in the Oxford and Cambridge Preliminary Theological Examination, as did also Mr. S. Ledward (whose state of health, we regret to say, prevented his ordination); and all passed, Mr. Ledward and Mr. Panes in the 1st class, the other five in the 2nd class, and none in the 3rd.

Mr. Handford will of course return to Frere Town, where he has already done such excellent work. Mr. Harding is appointed to Lagos, Mr. Cotton to Sindh, Mr. Holden to Peshawar, Mr. Atkinson to the Koi Mission, Mr. Panes to the Telugu Mission, and Mr. Tims to Saskatchewan.

MR. W. E. Oliphant, of St. John's Hall, Highbury, whose acceptance by the Society has been previously mentioned, was also ordained on Trinity Sunday by the Bishop of London. He will, however, take a curacy under the Rev. H. W. Webb-Peploe for a year, before going out to the mission-field.

WE deeply regret to announce the death of Mrs. J. T. Last, of Mamboia, Eastern Central Africa. She received a sun-stroke on Feb. 4th, while

visiting the villages and talking with the women, and died on March 10th. She will be remembered as the first Englishwoman to reside so far in the interior of East Africa; and she had been most successful in winning the affections of the people. The loss to the Mission is great, as well as to the bereaved husband. Dr. Baxter writes, "She died in harness; and when her dark sisters think of their 'white mother,' they will be reminded of the heavenly home of which she used to speak, and whither she has gone; and thus thinking of her, God grant that they may be led to long to follow her."

THE Society has lost one of its oldest and staunchest friends by the death of the Rev. G. Lea, of Edgbaston, Birmingham. We print elsewhere an *In Memoriam* of him, by his old friend the Rev. Charles Marson. Two former C.M.S. missionaries have also entered into their rest in the past few weeks, the Rev. John Harding, D.D., Vicar of St. Martin, Salisbury, who was at Alleppe, Travancore, from 1848 to 1854; and Mr. J. Stack, who was in New Zealand from 1833 to 1847.

THE Mission Steamer *Henry Wright* sailed for East Africa on May 5th. On the day before she started, a small party of friends, including Mrs. Wright and some of her family, assembled on board, in the East India Docks, and held a little prayer-meeting to dedicate the ship to the service of God, and to pray for His gracious care of her on the voyage out, and in years to come upon the African coast. One interesting circumstance was that all the C.M.S. African Missions were represented in the little gathering:—Sierra Leone by the Rev. J. Hamilton, Yoruba and Niger by the Rev. J. B. Wood, Frere Town by Mr. Handford, the Nyanza Mission by Mr. Copplestone and Mrs. Hannington; while Mauritius and the former C.M.S. Mission in Madagascar had their representative also in the Rev. T. Campbell. The *Henry Wright* reached Gibraltar on May 15th, all well, having proved herself in the Bay of Biscay an admirable sea boat.

OUR readers will rejoice to hear that the Bheel Mission, at Khairwarra started in 1880 by means of the Rev. E. H. Bickersteth's gift of 1000*l.*, is now to be continued on a permanent footing. Mr. Thompson's report for the second year, and the strong opinion of the Bishop of Calcutta, have been regarded as warranting the Committee in taking the Mission, as it stands at present, upon the General Fund. But in addition to this, 1500*l.* has now been specially raised to put a second missionary and his wife at Khairwarra: viz. another 1000*l.* given by Mr. Bickersteth, 300*l.* by Mr. Joseph Hoare, and 200*l.* by the Rev. F. E. Wigram.

LETTERS have been received from the south end of the Victoria Nyanza to Feb. 14th. Mr. Hannington had been very ill again, and at last, to his deep regret, had felt it right to start homeward. Mr. Gordon was at Kagei, and Mr. Ashe and Mr. Wise at Msalala (west of Jordan's Nullah), but the two latter were about to move also to Kagei, and then Mr. Ashe proposed crossing the Lake to Uganda. Mr. Stokes and Mr. Copplestone have arrived in England.

THE Rev. H. K. Binns has sent a report of his journey to the Teita country with Mr. Wray, who is now established there. The party left Rabai on January 18th, and after a very trying journey, the route taken

proving almost waterless, they arrived at Teita Hill on the 26th. On the 29th they ascended the mountain to a height of 4600 feet (which is not the highest point), and descended to the further or western side, to the village of a chief named Mwakitsutsu. There they were cordially received, and proceeded to put together a house, the iron and timber for which had been carried with the caravan. The house was finished on February 18th, and the next day Mr. Binns left again for Rabai, which he reached by another and better route in four days. Mr. Wray has been ill since, and Mr. Shaw went up temporarily to his assistance.

THE Government Census of India, of 1881, the results of which are in course of publication, has again, like the partial Census of 1871, been a surprise to those who disbelieve or doubt the progress of Christianity in India. A leading London daily newspaper says, "It was not supposed that the Christian population of India was so large as it is now shown, or that it exceeded in number the warlike race (the Sikhs of the Panjab) which fought so good a fight against our own army less than forty years back." The total number is given by the Census as 1,862,634. This, however, includes the European population, and the Syrian Church of Travancore, and the Native Romanists (who are mostly the descendants of the converts of two centuries ago). These three classes account for nearly three-fourths of the whole. The details are not yet published; but the number of Native Protestant Christians, who are the real result of the Missions of this century, has meanwhile (as already stated in the *Intelligencer*) been separately ascertained by the returns for the Decennial Missionary Conference lately held at Calcutta. The figures are, India proper, 417,372; Burma, 75,510; Ceylon, 35,708; total, 528,590. The rate of increase in the last decade, in India proper, 86 per cent., is now shown, by a comparison with the Census, to be *fifteen times* the rate of general increase in the population. The communicants have advanced at a still higher rate, 114 per cent.

WE have a large number of interesting Annual Letters in type, and waiting their turn for insertion. Our friends will understand that for the readableness of this periodical, it is essential not to exceed a certain fair proportion of the small-type double-column pages. In the present number we have in fact exceeded this proportion, owing to the necessity of reporting the speeches at the Annual Meetings. We shall however insert the more important of the letters as quickly as possible.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for a bright and successful Anniversary. Prayer that the hearts of friends throughout the country may be stirred up to patient continuance in prayer and supplication, and in efforts to deepen the interest of the Christian public generally in missionary work.

Thanksgiving for good reports from Palestine, and from Baghdad. (Pp. 352, 371.)
Prayer for an outpouring of the Spirit on the Mohammedan world.

Prayer for Trinity College, Kandy (p. 357); for Hong Kong (p. 358); for Lucknow (p. 360); for Amritsar (p. 363); for the Sarah Tucker Institution (p. 365); for the new Teita Mission (p. 378).

Prayer for the young missionaries ordained on Trinity Sunday. (P. 377.)

Prayer for the *Henry Wright* Mission steamer. (P. 378.)

THE SOCIETY'S ANNUAL REPORT.

[The following are the financial paragraphs with which the Report opens.]



JOYFUL and a pleasant thing it is to be thankful." The year now to be reviewed has been a year of signal mercies to the Church Missionary Society. It has been marked by a considerable extension of the Society's missionary work; by remarkable evidences of the presence and blessing of God in the mission-field; by dangers averted, fears belied, obstacles overcome; by many tokens of increasing interest in the work throughout the country; by notable examples of faith and liberality among the Society's friends; by freedom from pressing financial anxieties, and the receipt of a larger income (apart from Special Funds) than in any previous year in the Society's history.

The year's receipts have been as follows:—

	£	s.	d.
Ordinary—Associations	143,614	16	5
Benefactions	19,847	8	11
Legacies	24,115	4	11
Sundries	12,824	17	0
	200,402	7	3
Extension Fund	6,037	2	9
Special Funds: Contributions and Interest .	13,335	6	3
Extraordinary Receipts: Sales of Property, &c.	5,456	13	5
Total .	£225,231	9	8

—which is exclusive of the noble gift of 72,000*l.* from Mr. W. C. Jones.

The receipts on the *Extension Fund* include 1500*l.* raised by Bishop Burdon towards a new Mission in Western Quan-tung; 1326*l.* raised by Dr. Bruce towards a new Mission at Bagdad; 588*l.* from "E. S. N." for the Bheel Mission; and 600*l.* from Mrs. Henry Wright for a Medical Mission at Salt. The contributions to *Special Funds* include 1751*l.* for the Egypt and Palestine Fund; 2061*l.* for the Bishop of the Niger's Funds; 1603*l.* additional for the Henry Wright Memorial Fund; and 1000*l.* on account of a Fund raised in memory of the late Dr. Shann, of York, to be used in providing Medical Missions with instruments and medicines.

The *Ordinary Expenditure* of the year has been 202,127*l.* 17*s.* 5*d.*, thus exceeding the Ordinary Income by 1725*l.* The expenditure on the Extension Fund has been 4062*l.* 14*s.* 10*d.*, and on various other Special Funds, 9292*l.* 19*s.* 3*d.*; making a grand total of 215,483*l.* 11*s.* 6*d.*

An examination of these figures suggests several grounds of thankfulness to God:—

1. The Ordinary Receipts show an increase on the preceding year of nearly 10,000*l.* The increase from Associations is 5070*l.*, and the total amount contributed through them much larger than in any previous year. When the impoverished condition of the agricultural districts is remembered, this is a most gratifying result of the exertions made by the Society's friends. Legacies are 5468*l.* more, and Benefactions 1111*l.* less.

The increase from Associations is more important than appears at first sight.

(a) In the only previous year (1879-80) that their contributions exceeded 140,000*l.*, there were special causes for it, particularly the inclusion of some large legacies paid to the Hibernian Auxiliary.

(b) The past year, so far from being helped by any abnormal increment, has had exceptional disadvantages. Hitherto it has been the custom to bring into the year's accounts the balances held by the treasurers of the different Local Associations on the 31st March; but in consequence of the difficulty experienced in ascertaining the amount of these balances, and the delay thus occasioned in the preparation of the Report, the Committee this year resolved, after consulting with the leading friends concerned, to take account only of sums actually paid to the Parent Society by March 31st. Last year the local balances exceeded in the aggregate 3000*l.*; and although it is not likely that the amount excluded this year under the new rule is so large as that, it is enough to make a preceptible deduction off the total. One important town, for instance, which raised over 600*l.*, and another which raised over 300*l.*, will not appear at all, those sums having been paid in too late to be included.

(c) Some of the largest Associations show a heavy falling off, which is probably due in part to the cause just noticed under (b); but it much enhances the value of the increase elsewhere. Brighton stands for an advance of 660*l.*; Birmingham, 481*l.*; Bristol, 470*l.*; Derby, 209*l.*; Exeter and Devon, 207*l.*; Hampstead, 440*l.*; Halifax, 203*l.*; Ipswich and East Suffolk, 250*l.*; Norfolk and Norwich, 585*l.*; Shrewsbury, 200*l.* Other Associations deserve special mention for a steady and in some cases rapid increase year by year. Taking the last four or five years, Bournemouth has risen from 248*l.* to 655*l.*; Eastbourne, from 183*l.* to 747*l.*; Leeds from 797*l.* to 1172*l.*; Paddington, from 1300*l.* to 2100*l.* (mainly due to Christ Church, Lancaster Gate); Plymouth, from 182*l.* to 582*l.*; Stockport, from 29*l.* to 241*l.*; Trinity, Marylebone, from 55*l.* to 238*l.*

2. A comparison of the receipts for ten years exhibits the growth of the Society in its real proportions. The average Ordinary Income in the four years ending March 31st, 1873, was 149,180*l.* The average in the four years ending March 31st, 1883, was 194,386*l.*, or making certain adjustments to render the comparison equal, 192,641*l.* This shows in ten years an increase in the Society's Ordinary Income of more than 43,000*l.* a year.

3. The improvement in the Society's general financial position in the last four years will cause thankful surprise to all who examine it. On the 31st March, 1879, the deficits of three successive years had reduced the reserve funds to Forty-three thousand pounds in round figures. The corresponding amount now is Eighty-four thousand.

The special Deficiency Contributions of 1879-80 enabled the Committee to restore the *Capital Fund* to the fixed sum of 60,000*l.*, and to start with 11,000*l.* a new *Contingency Fund*, to which would be carried exceptional receipts and exceptional expenses, and which would also move up and down as each year showed within itself a surplus or a deficit. This Fund, although in two years out of the three it has had to meet excess of ordinary expenditure over ordinary income, has grown to 24,735*l.*, chiefly through certain extraordinary receipts (sales of property, &c.) in the last two years. A part of this, however, is virtually pledged for grants not yet actually paid.

4. Outside all these stands the Extension Fund, started in 1880, to which has been contributed in less than three years the large sum of 26,211*l.* Of this sum, 17,492*l.* is still in hand; but this is all allotted for the support of work undertaken on the strength of it.

But while it is the bounden duty of the Committee to praise and magnify God for such a position of things, they desire earnestly to make two requests:

(a) That the Society's income may not be supposed to be larger than it

really is; (b) that the rapid growth of the expenditure may be realized; which in the past year has sprung up 12,000*l.*, without reckoning the charges on the Extension Fund.

(a) The income is commonly spoken of as "over 200,000*l.* a year," sometimes as "220,000*l.* a year." This is distinctly misleading. The Ordinary Income, which alone is a safe subject of comparison, has in the past year just touched 200,000*l.* for the first time; and this only because, in order to make the accounts more complete, certain sums (amounting in the year under review to over 3000*l.*) have lately been included in it which were formerly treated in a different way.

(b) There is nothing unexpected in the great rise in the Expenditure. The Committee plainly saw what was coming, and stated it in last year's Report. The retrenchments in the Missions ordered in the two preceding years could not be maintained in the face of the natural expansion of the work consequent upon God's blessing vouchsafed to the labours of the workers; nor would it have been right to have maintained them when the Society's position had so greatly improved. The result of more liberal estimates was inevitable, and it has yet to be more fully realized. The expenditure of the year, large as it appears, has been less than was anticipated, owing to certain vacancies not having yet been filled up; and the Committee fully expect another considerable increase in the current year.

It was with a deep sense of the urgent needs of the mission-field, and of the certainty that the Society's existing resources are altogether inadequate to meet them, that one of the most devoted friends of the missionary cause, the Rev. E. H. Bickersteth, put forth, after last year's Anniversary, his animating appeal for "Half as Much Again"—an appeal suggested by some words in the Bishop of Ossory's sermon. Great interest has been manifested in this venture of faith, and many have been the inquiries as to the result of it. Yet the Committee are quite unable to ascertain what it has produced. It has unquestionably been responded to by a great number of individuals whose hearts God has touched; but in probably the large majority of cases there are no means of tracing the response. If a little child puts three halfpence into its missionary box instead of a penny—as is known to have been done by many—how can that be registered? Nor would that missionary box then give "half as much again" unless every separate contributor did the like. It might be thought that Annual Subscriptions alone, if increased fifty per cent., would effect a large augmentation in the income; yet if every annual subscriber in the kingdom gave "half as much again," the whole increase would not exceed 20,000*l.* The great variety in the sources of income has to be remembered; and to obtain the 300,000*l.* mentioned by the Bishop of Ossory, not only Subscriptions, but Benefactions, Church Collections, Boxes, Cards, Sales of Work, &c., &c., and even Legacies, would have to be "half as much again." Looking at the actual circumstances of the case, therefore, the Committee see no reason for discouragement because the result of Mr. Bickersteth's appeal is not more apparent. They doubt not that the many considerable increases in the returns from Associations are in fact due to it, and that it has been blessed of God to deepen in thousands of hearts a sense of the greatness of the cause and a desire to help it on; and they confidently anticipate that the appeal will continue to exercise a real influence upon the hearts of the Society's friends, the result of which will appear in future years.

EIGHTY-FOURTH ANNIVERSARY OF THE SOCIETY.

THE Anniversary Sermon was preached at St. Bride's Church, Fleet Street, on Monday Evening, April 30th, by the Rev. H. B. Tristram, D.D., F.R.S., Canon of Durham. Text, 2 Kings iii. 16, 17. Collection, 66*l.* 4*s.* 8*d.*

The Clerical Friends of the Society breakfasted together next morning, Tuesday, May 1st, at Exeter Hall. The Address was given by the Rev. Canon Bell, D.D.

The Annual Meeting was held at eleven o'clock in Exeter Hall, the Archbishop of Canterbury, Vice-Patron of the Society, occupying the chair, succeeded by the Right Hon. the President, and Captain the Hon. F. Maude, V.P. After prayer had been offered by the Rev. C. C. Fenn, and part of Isaiah xlii. read, the Report was read by the Hon. Clerical Secretary. The Most Rev. Chairman then addressed the Meeting, and the President added a few words. Resolutions were then moved and seconded as follows :—

I. Moved by Earl Cairns, V.P., seconded by the Rev. A. W. Poole, M.A., missionary from Masulipatam, and supported by the Rev. Sydney Gedge, M.A. :—

That the Report of which an abstract has now been read, be adopted, and printed under the direction of the Committee; that this Meeting records its profound sense of the loss which the Society has sustained by the death of Archbishop Tait, its veneration for his memory, and its thankfulness for the many and great services which he was enabled to render during his lengthened connexion with the Society; that the thanks of the Meeting be given to his Grace the Archbishop of Canterbury for his cordial acceptance of the office of Vice-Patron, and to the Rev. Canon Tristram, D.D., for his Sermon before the Society last evening, and that it be printed and circulated; that Captain the Hon. Francis Maude, R.N., V.P., be the Treasurer of the Society, and the following gentlemen the Committee for the ensuing year, with power to fill up vacancies :—

H. W. E. Arbuthnot, Esq.
H. B. Boswell, Esq.
Colonel Channer.
C. E. Chapman, Esq.
Capt. Seton Churchill.
General Crofton.
R. N. Cust, Esq.
J. H. Fergusson, Esq.

C. D. Fox, Esq.
Colonel Gabb.
Sydney Gedge, Esq.
C. B. Ker, Esq.
General Lawder.
General MacLagan.
P. S. Melvill, Esq.
H. Morris, Esq.

R. K. Puckle, Esq.
Dudley H. Ryder, Esq.
P. V. Smith, Esq.
J. A. Strachan, Esq.
James Stuart, Esq.
E. B. Thomas, Esq.
Colonel Touch.
R. Williams, jun., Esq.

II. Moved by the Lord Bishop of Calcutta, V.P., and seconded by the Rev. H. Newton, M.A., Missionary from Ceylon :—

That in view of the urgent calls from all parts of the world for additional labourers both to strengthen and develop existing work, and to take advantage of fresh openings, this Meeting recognizes the importance of pressing with redoubled energy the claims of the Foreign Mission Field for men and for means; and the duty of earnest prayer to the Lord of the harvest that He will raise up from the Universities, and from other sources, men full of faith and of the Holy Ghost, who shall go forth and proclaim with no uncertain sound, both to Mohammedan and heathen nations, the unsearchable riches of Christ.

III. Moved by the Right Rev. Bishop of Saskatchewan, V.P., and seconded by the Rev. E. Lombe, M.A., Rector of Swanton-Morley, Norfolk :—

That this Meeting, while fully recognizing the gravity of the prospect before the Society, owing to the rapid and inevitable growth of its expenditure, and while deeply feeling the magnitude of the responsibilities resting on the Committee, would take courage by recalling the past history of the Society, and would call on every member of the Society in humble dependence on the Holy Spirit's quickening and guiding grace to exercise renewed self-denial and fresh effort in its behalf as the best thank-offering for the many signal mercies which have marked the year now under review.

The collection amounted to (incl. 5*l.* for Persia) 129*l.* 14*s.* 9*d.*

At the Evening Meeting, the Chair was taken by the Bishop of Ballaarat, V.P., and the Meeting was addressed by the Chairman, the Rev. Henry Sutton, M.A., Central Secretary, Dr. E. Downes, Medical Missionary from Cashmir, Rev. W. J. Richards, Missionary from Travancore, and Henry Morris, Esq., late of the Indian Civil Service, and Member of Parent Committee. Collection, 32*l.* 18*s.* 4*d.*

HOME WORK OF THE SOCIETY.

Liverpool and South-West Lancashire Association.—The Anniversary Meetings took place on April 23rd. In the afternoon a luncheon was given in the Philharmonic Hall by Mr. Hugh Evans, the Treasurer of the Association, to about 200 of the clergy and laity, amongst whom were the Bishops of Liverpool and Sodor and Man, Archdeacons Bardsley and Long, &c. Mr. Evans occupied the Chair, and after a short address from him, the Rev. H. C. G. Moule (Principal of Ridley Hall, Cambridge, and one of the Bishop of Liverpool's examining chaplains), delivered an excellent address to the clergy on Galatians iii. 8, in which he showed that the preaching and the spread of the Gospel formed a wonderful attestation to divine power exerted in fulfilment of God's ancient promise to Abraham. The Bishops of Liverpool and Sodor and Man and Arch-deacon Bardsley also spoke.

The Annual Meeting was held in the evening at the Philharmonic Hall, at which the Bishop of Liverpool presided, and there was a large attendance. The Rev. A. P. Neefe read the Report, and Mr. H. Evans the financial statement, which showed that 4040*l.* 6*s.* 5*d.* had been sent to the Parent Society during the year. The Bishop said that he had great pleasure once more in testifying his unabated affection, esteem, and thorough confidence towards the Church Missionary Society. He never felt more thankfulness for the Church Missionary Society and the Church Missionary cause, with all their weakness, shortcomings, and defects, than he did that night. He was thankful for the position that the cause had taken in the country of late years. He thanked God that throughout the community at large there was a far greater concern on the part of all Christian men and women for the souls of the heathen than there used to be in the days of their fathers. The Society's income was now more than 200,000*l.* a year, and he thanked God for that. He also thanked God for the support which the great in the land had given to the Society. Even in the House of Lords testimony was borne last week to the value of the Society. It seemed a remarkable fact that the Archbishop's maiden speech in the House of Lords was made in defence of the Church Missionary Society, and he trusted he would always follow in that direction. They therefore had great cause to thank God and take courage. The blessings that God had given to the Society were owing entirely to the Committee and the Society's faithfulness to the Protestant and Evangelical principles which they had always professed. For eighty years and more the Society had never swerved from these principles. She had nailed her colours to the mast as Protestant and Evangelical, and had stuck to them after having fought many a battle. He prayed that the Committee would never shrink from these principles; they were no narrower than the principles of the Prayer-book and the Articles of the Church of England. He could only assure the Committee that, as far as he knew anything of the Diocese of Liverpool, so long as the Committee were faithful to those principles, so long in this diocese he and his many faithful clergy would go on and work more and more, and hope to be able to report every year increased support and increased subscriptions.

Archdeacon Long stated that he believed it was just because the Church Missionary Society had been careful to adhere to the real principle, that spiritual work must be done by spiritual men, that it had pleased God to bless her so wondrously as He had already done. He knew full well that the Society had oftentimes been called on to suffer for its rigid adherence to that great principle.

The Bishop of Sodor and Man said he esteemed it the very highest privilege to appear on the platform in a great centre of commercial life and activity and join in pleading the cause of the Church Missionary Society. He agreed with the other speakers that Liverpool had contributed much, but it could contribute a much larger sum. It was their duty to urge upon the masters of such great prosperity as there were in Liverpool, that in sending goods of every kind throughout the world and gaining such riches and wealth for themselves they should at least help to send from Christian England the Christianity which had made it what it was. The Revs. H. C. G. Moule, H. Newton, and F. A. P. Shirreff also addressed the meeting.

The Church Missionary Juvenile Flower Meeting took place on Saturday, April 21st, in the Hope Hall, when a large number of children made offerings of flowers for distribution in the various local hospitals and infirmaries.

On Sunday, April 22nd, the annual sermons, about ninety, were preached in forty churches in Liverpool and its suburbs; amongst the preachers being two Bishops, two Archdeacons, and other clergymen.

Cambridge.—The Anniversary services and meetings were held on May 12-15. At the Undergraduates' Breakfast, the Rev. F. E. Wigram gave the address. At the afternoon meeting, Canon Westcott, Regius Professor of Divinity, presided, and delivered a remarkable speech :—

He contradicted a statement which he had seen in an Indian journal, to the effect that missionary zeal at the Universities of Oxford and Cambridge was now absorbed in their own special Missions to Calcutta and Delhi. He did not believe that such a statement could be true. He thought that an interest, if it were real, in any particular branch of missionary work, quickened the interest in all missionary work. He would venture to ask his dear and old friend, Mr. Bickersteth, whether his (Mr. Bickersteth's) interest in the work of the Church Missionary Society had very sensibly decreased since he had had the honour of sending his eldest son to preside over the Mission at Delhi. If the interest of Cambridge in missionary work were sensibly to diminish it would be a very bad day for the University. But he had no fear of such an issue. He believed that the Report they had just heard went some way to affirm a belief in the growth of the interest felt in the work by members of the University. The Report showed progress both financially and religiously. The Society had been largely blessed. He rejoiced to see that their income had touched, for the first time, two hundred thousand pounds. That seemed a large sum. But in the Society's Report he read that there was in course of construction in Japan an heathen temple which would cost one million. That temple was at once a witness and a challenge. It was a witness, for it showed the influence which the spread of the faith was already exercising on the ministers of an old religion. It was a challenge to us to show that we were prepared to win by our own exertions the victory that was promised to us, a challenge which he felt sure would by God's grace be taken up. In speaking of the Society's work in India and the development of the Native Church, the Chairman remarked that there was increased cause for thankfulness and for continued and increased exertion. Not only had there been within the last ten years an increase of 86 per cent. in the number of converts, but also of 114 per cent. in the number of communicants, a sign, let it be hoped, of increased spiritual life. But this increase was derived for the greater part from people of the lower castes, or of no castes at all. He would not for one moment despise the nobility of work among those lower classes. But he felt that God had committed to them in India work of a different kind; that, as the Archbishop of Canterbury had recently pointed out, the time had come when an effort must be made to reach the educated classes of India. He (the Chairman) felt that if the educated classes of India were to be reached it must be by education inspired by faith. If there was a time when missionary education was looked upon with some doubt, in England, he found it was not so now. If any one had any doubt, let him read the most remarkable speech of Mr. Poole at Exeter Hall. In that speech Mr. Poole told the story of the missionary school at Masulipatam, founded—a happy coincidence—by an Oxford man and a Cambridge man—Henry Watson Fox and Robert Noble (of Sidney College). Dr. Westcott then enlarged on Mr. Poole's speech, quoting several passages with warm approbation. He referred also to an essay by a young Mohammedan, not a Christian, who contrasted the two systems of education, religious and that which was called purely secular; the one he rightly said was simply destructive, but the Church education created a passion for truth. In urging the importance of educational work in India he was only asking the Society to continue a work which it had already most vigorously and enthusiastically engaged in. Surely the plea, which would be powerful at any time, came with tenfold force when they knew how opinion in India was being shaken, how great were the fields which were being absorbed, how change was going on rapidly and certainly. Surely the opportunity was great, and the time but short. Dr. Westcott concluded with words of encouragement, in which he called to mind the fact that part of the world's progress was made up of disappointments and failures.

The Revs. E. H. Bickersteth and H. Newton also spoke. In acknowledging a vote of thanks, Professor Westcott again spoke most heartily, dwelling especially, from personal knowledge, on the admirable training given at the Society's College at Islington. The Evening Meeting was presided over by Professor Babington, and addressed by the Revs. H. Newton, J. T. Lang, H. C. G. Moule, and A. H. Arden.

Carlisle.—We mentioned last month that Dean Oakley preached for the Society in the Cathedral at the recent Anniversary, and presided at the Annual Meeting. As we believe this to be the first time that he has advocated the cause of the C.M.S., the following report of his speech will interest many of our readers:—

The Chairman, who was cordially applauded on rising, said he was one of those who were apt to think that at a missionary meeting—if it was arranged as the meetings of the Church Missionary Society usually were—the observations of the Chairman were far less important than those of the deputation. He took it that his main office and business here this afternoon was principally, in the name of those present, to welcome them, and bid them, as ministers of Christ returning home from hard labours in distant fields, a hearty and affectionate welcome in their midst; to assure those missionaries that from time to time they did follow them and their brethren with their sympathy and prayers in those distant fields of labour; and that when they came home they did find, as for example this afternoon, an audience and company really interested, and hoping to hear from them the news which they brought of distant Churches. (Applause.) That he must say was, to his mind, the principal function of the chairman at a meeting of Christians to hear the report of missionaries from a far country. He could not, however, call upon them to address the meeting without very briefly expressing his own satisfaction at being asked to preside this afternoon in place of the lamented chairman hitherto, whom it was his fortune to succeed in another part of his duties in this city (the late Dean Close). It was, he said, with great thankfulness he found himself called upon to preside and to lead them, if they would allow him to say so, at a meeting of the Church Missionary Society, as well as that of the Society for the Propagation of the Gospel. Both of these Societies together represented the missionary zeal of the whole Church of England. It might be easy to assign one side of the field to one Society, and another side to the other; but he claimed that they both together represented and expressed for themselves the missionary zeal of the whole Church of England. They all knew it was not very difficult to find, if they looked for them, in this poor world of ours, points which, if we pleased, we could differ upon, and points upon which, if we pleased, we could bring criticism to bear; but a missionary meeting, animated by the feeling which he had tried to express—a deep, profound Christian fellowship with and interest in the missionaries from abroad—was not the place to bring up such points for discussion. It was time, he was sure, for them to try to realize the real, true, solid, fundamental unity and brotherhood of Christians. While things were as at present, they must be content to work; and he thought they might well be thankful and proud to work together side by side. For himself, as one who had often spoken and preached on behalf of the S.P.G., he was content to say as much as this, that he had often honestly envied, if not actually preferred, a certain measure of greater freedom and greater elasticity, and consequently of possibly greater efficiency sometimes, in the work and administration of the C.M.S. Be the cost what it might, that was a fact which he had often been made to feel. The S.P.G. on the other hand, had about it points which commanded his sympathies. But he was convinced that English Church people—whether for purposes of foreign enterprise or home mission work, or in the ordinary and regular work of witnessing for the Kingdom of God and the grace of our Lord Jesus Christ amongst their own body and brethren at home—must draw closer together day by day, if they were to keep alive any prospect whatever of maintaining a national witness for God and for Christ—(applause);—and if that hope be, alas! vain (which he for one moment would not admit)—if it be the case that they could no longer stand side by side and shoulder to shoulder in the great enterprise of the Cross (which he did not for one moment admit),—if it be so, let them know it, for they might as well as an Established Church begin to pack up at once. That, at all events, was the firm conviction of his inmost heart. But he submitted that the meeting to-day, with all its influences, the history of the Society in the town, and the list of sermons in the various churches of the town, including the Cathedral, led by the Bishop of the Diocese yesterday,—all these things, he thought, helped to forbid any such dark forecast as that at which he had glanced. (Applause.)

MISCELLANEOUS.

Berkshire.—On March 1st, a juvenile meeting at Faringdon, by Rev. S. Coles (Ceylon); and on the 28th a meeting at Ashampstead, by Rev. J. Hamilton (Assoc. Sec.). On April 6th, quarterly meeting at Reading, by Rev. J. D. Simmons (Ceylon); and on 22nd, sermons at Winterbourne, by Rev. W. F. Lanfear (H.D.S.).

Buckinghamshire.—From March 11th to 20th, sermons at Thornborough and Latimer; meetings at Ashenden, Wendover, Winslow, and Chesham Bois; and sermons and

meeting at Chesham. Preachers, Revs. W. Steadman, B. Burgess, and S. Coles (Ceylon); speakers, Revs. W. E. Malaher (H.D.S.), S. Coles (Ceylon), and J. Hamilton (Assoc. Sec.). On April 15th to 17th, sermons at Shabbington and Worminghall, sermons and meeting at Little Horwood, and a meeting at Thornborough. Deputation, Rev. J. Hamilton (Assoc. Sec.), and the curate of Little Horwood.

Cheshire.—From March 15th to April 12th, sermons and meetings, together with juvenile addresses, at Woodford and Cholmondeley; meetings at Bromborough and Alderley Edge; sermons, also to juveniles, at Bowdon and Altrincham (St. John's and St. George's). The deputation, Revs. R. T. Dowbiggin (Ceylon) and R. Palmer (Assoc. Sec.). An address at Runcorn (Holy Trinity) by Mr. Mantle, illustrated with magic lantern views. Between April 15th and May 15th, sermons and meeting with juvenile address at Marbury; sermon with juvenile address at Eyam, and sermons at Hathersage.

Dorsetshire.—From March 18th to April 10th, sermons and meetings at Okeford-Fitzpaine and Allington (also a juvenile), and meetings at Alton Pancras, and Osborne. Deputation, Revs. C. F. Powys, R. R. Meadows, and T. Y. Darling (Assoc. Sec.). From April 15th to May 16th, sermons at Durweston, Bryanston, Handley, Pentridge and Gussage, (St. Michael's and All Saints'); sermons and meetings at Edmondsham, and Witchampton; and meetings at Compton Abbas, Stanbridge, Horton, St. Giles, and Hinton Martel. Deputation, Revs. W. G. Baker (S. India), R. M. Williams, E. D. Ford, R. R. Meadows, J. H. Ward, T. Smith, J. Smith, and T. Y. Darling (Assoc. Sec.).

Isle of Wight.—A meeting at Sandown on March 5th, by Bishop Cheetham. From April 1st to 29th, sermons and meeting at Newport, and sermons at Carisbrooke (St. Mary's and St. John's), and Shanklin (St. John's). Deputation, Bishop of Ballarat, Revs. A. H. Arden, and J. Hamilton (Assoc. Sec.).

Kent.—From March 18th to April 1st, sermons and meeting at Rainham; sermons at Bapchild, Murston, and Tunbridge (juvenile); and meeting at Bonnington; deputation, Rev. H. D. Hubbard (Assoc. Sec.).

Lancashire.—From April 8th to May 14th, sermons at Aigburth, Blundell Sands, Liverpool anniversary, in forty parishes (ninety-three sermons); Southport (Christ Church All Saints', and St. Paul's), Birkdale, (St. James's), and Chorley (St. Peter's); sermons and meetings at Great Marston, and Farnworth Widnes; and meetings of Liverpool anniversary and one of flower and fruit at Bootle (St. Mary's). Preachers, the Bishops of Liverpool and Sodor and Man, Archdeacons Bardsley and Long, Canons McNeile, H. J. Jones, and Lefroy, Revs. R. J. Livingstone, C. D. Winslow, F. J. Parkinson, A. C. Downer, W. J. Smith, E. C. Hore, J. W. H. Woodward, F. A. P. Shirreff (Lahore), H. Newton (Ceylon), the local clergy, and N. Vickers (Assoc. Sec.).

Lincolnshire.—During March and April, sermons and meetings at Alford Bilsby, Lincoln (the cathedral, St. Mark's, St. Nicholas, St. Peter-in-Eastgate, St. Michael's, St. Paul's, St. Peter-at-Arches), Canwick, Osbournby, Stamford, (All Saints', St. George's, St. Mary's, St. Martin's, St. Michael's, St. John's and All Saints' mission-room). Sermons at Bonby, Farlethorpe, Maltby, Mumby, and Trusthorpe; and meetings at Belleau, Barrow-on-Humber, Leake, and New Holland. Preachers and speakers, Canons Morse and Crowfoot, Chancellor Leeke, the Sub-Dean of Lincoln Cathedral, the Precentor, Revs. T. T. Smith, J. Watney (H.D.S.), C. Mason (H.D.S.), J. D. Thomas (Madras), F. A. P. Shirreff (Lahore), S. Coles (Ceylon), E. Davys (China), E. Lombe, and H. Fuller (Assoc. Sec.). There was also a meeting of the Hon. District Secretaries.

Nottinghamshire.—During March and April, sermons at Bagthorpe, Babworth, Carburton, Elkesley, Ollerton Oldcotes, Westwood, and Ranby; and sermons and meetings at Collingham, Edwinstowe, Harworth, Mansfield, Worksop, and Selston; deputation, Revs. J. D. Thomas (Madras), L. Nicholson, and H. Fuller (Assoc. Sec.).

Oxfordshire.—On March 1st and 2nd, meetings at Ambrosden and Bicester, by Rev. J. Hamilton (Assoc. Sec.). On April 15th, sermons at Waterferry, by Rev. J. Hamilton (Assoc. Sec.), and on 29th at Islip, by Rev. R. Pargiter.

Shropshire.—From February 18th to April 10th; sermons and meetings at Malin's Lee and Lawley; sermons at Newport and Donington; and meetings at Shrewsbury and Hadnall. Deputation, Revs. R. Woods (H.D.S.) and R. Pargiter (Assoc. Sec.).

Somersetshire.—From March 18th to May 13th, sermons and meetings at Bath, Brompton Ralph, Evercrech, Wells (St. Cuthbert's, St. Thomas's, and Wookey Hole), Croscombe, Pilton, Horrington, Yeovil (St. John's and Trinity), Montacute, Bradford Abbas, West Coker, and Shepton Mallet; and sermons at Elworthy, Tolland, Chesterblade, Coxley, Tintinhull, Yeovil Marsh, and Haselbury-Plucknett (with juvenile address); meetings at

Oakhill, Wells (juvenile), Montacute (half quarterly) and Yeovil (juvenile for upper and middle classes). Preachers and speakers, Revs. W. S. Escott (H.D.S.), H. G. Johnston, R. T. Dowbiggin (Ceylon), A. Medland, G. F. Unwin, J. Beresford, W. Clayton (Telugu), the local clergy and H. H. Streeten (Assoc. Sec.). At the Wells meeting the Bishop of the diocese took the chair, and addresses were given by the Dean and Rev. R. T. Dowbiggin (Ceylon).

Surrey.—From April 8th to 11th, sermons and meeting at Limpsfield; a sermon at Titsey, and a meeting at Redhill. Deputation, Rev. H. D. Hubbard, and at the latter Revs. H. Sutton and A. Strawbridge.

Sussex.—From March 18th to April 9th, sermons at Fairlight, by Rev. J. Neil; and meetings at Guestling, Fairlight, and Steyning, by Rev. H. D. Hubbard (Assoc. Sec.)

Warwickshire.—From April 8th to 29th, sermons at Nether Whitacre, Long Compton, Barton-le-Heath, and Dunchurch; and meetings at Attleborough, Deritend (St. John's), and Birmingham (St. Luke's); deputation, Revs. C. L. Williams, Prebendary Mason, Dr. Leighton Coleman, and G. F. Smith (Assoc. Sec.).

Wiltshire, South.—During May, sermons and meetings at Amesbury, Bishop's Fonthill, Pertwood, and Hindon; and sermons at Durrington. Deputations, Revs. C. S. Ruddle, F. A. P. Shirreff (Lahore), and H. H. Streeten (Assoc. Sec.).

NOTES OF THE MONTH.

RETURN HOME OF MISSIONARIES.

Nyanza.—Mr. and Mrs. C. Stokes left Zanzibar on March 30, and arrived in England on May 8.

Persia.—The Rev. T. R. Hodgson left Jabalpur in the beginning of February, and after a sojourn in Egypt arrived in England on May 15.

Ceylon.—The Rev. J. and Mrs. Allcock left Ceylon on March 29, and arrived in London on May 4.

DEPARTURE OF MISSIONARIES.

Ceylon.—The Rev. R. T. and Mrs. Dowbiggin left England for Ceylon on May 17.

N.-W. America.—The Rev. J. and Mrs. Hines left England on May 12 for Winnepeg, *via* New York.

DECEASE OF MISSIONARIES.

Nyanza.—Mrs. Last, wife of Mr. J. T. Last, died at Mamboia on March 10.

Ceylon.—Mrs. Glanvill, wife of the Rev. F. Glanvill, died at Haputale on April 18.

REPORTS, &c., RECEIVED FROM THE MISSIONS.

From March 15th to May 18th, 1883.

Yoruba.—Revs. V. Faulkner, D. Williams, W. Allen, S. Doherty, W. Moore, J. White (Annual Letters); Rev. S. Doherty (Journal for Igbore, 1882); Mr. S. Cole (Journal for Osiele, 1882); Rev. D. Coker (Journal for Badagry, 1882); Rev. D. G. Williams (Report for Ido, January to December, 1882).

Niger.—Ven. Archdeacon Johnson (Report of the Upper Niger for 1882); Revs. C. Paul, A. Fyne, P. J. Williams, and T. C. John (Annual Letters).

Nyanza.—Mr. A. J. Copplestone (Annual Letter).

Palestine.—Reports for the several Mission Stations in Palestine, 1882.

North India.—Rev. J. J. Johnson (Report for 1882); Mrs. Johnson (Report for Benares Girls' School, 1882); Rev. R. J. Bell (Report for St. John's College, Agra, 1882); Printed Report for Meerut, 1880-82; Rev. B. Davis (Journal for Fourth Quarter, 1882); Printed Report for Lucknow, 1882; Rev. J. Erhardt (Annual Letter).

Panjab.—Revs. E. Guilford, H. U. Weitbrecht, and T. P. Hughes (Annual Letters).

Western India.—Printed Reports for Girgaum Church and Girls' School, 1882.

South India.—Revs. J. Stone and H. W. Eales (Annual Letters).

China.—Revs. J. Grundy, J. B. Ost, R. W. Stewart, and J. Bates (Annual Letters).

Japan.—Rev. W. Andrews (Annual Letter).

New Zealand.—Rev. S. M. Spencer (Annual Letter).

N.-W. America.—Revs. R. Phair, J. Sanders, J. Reader, and T. Vincent (Annual Letters); Rev. H. Nevitt (Journal Extract for 1882); Mr. J. Lofthouse (Account of a First Missionary Tour from Moose Fort to Little Whale River, 1882).

North Pacific.—Rev. T. Dunn (Annual Letter).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, April 17th, 1883.—The Committee, after a careful consideration of the wants of the mission-field, made the following locations for candidates recently accepted :—The Rev. Vincent Young, B.A., to Calcutta, and the Rev. G. E. A. Pargiter, M.A., to St. John's College, Agra. Also, of the Society's students about to be presented to the Bishop of London for Holy Orders:—Mr. T. Harding to the Yoruba Mission, Mr. A. W. Cotton to Sindh, Mr. T. Holden to Peshawar, Mr. M. N. S. Atkinson to the Koi Mission, Mr. J. Panes to the Telugu Mission, and Mr. J. W. Tims to Saskatchewan.

The Sub-Committee in charge of the India Missions reported that the three years for which the Bheel Mission had been tentatively carried on upon the Rev. E. H. Bickerssteth's benefaction would expire at the close of this year, and presented various letters on the subject, including one from the Bishop of Calcutta, strongly advising the continuance of the Mission. It was resolved that the Bheel Mission be continued on its present footing at the Society's cost, and that a second Missionary be attached to it as soon as funds are available.

Letters were read from the Rev. A. R. Cavalier, who had, during his leave of absence from the Ceylon Mission, acted as Secretary to the Indian Female Normal School and Instruction Society, expressing his readiness to resume work in the mission-field. It was resolved that should Mr. Cavalier be freed from his temporary engagement, his services be placed at the disposal of the Madras Corresponding Committee, with a view to work in Tinnevely.

The Rev. W. A. Roberts was introduced to the Committee, on his return from the Western India Mission, where, with hardly any interruption, he has laboured for fourteen years. Conversation was held with him on the prospects of the work generally, and especially on that in Nasik and Sharanpur, where he has been the Missionary in charge for some years past. He was able to give a hopeful account of the various agencies of the Mission. Arrangements were made for Mr. Roberts prosecuting Sanskrit studies at Oxford during his stay in England.

General Committee, April 26th.—The Draft Annual Report and Financial Statement for the year were presented and adopted.

On the recommendation of the Patronage Committee, G. Arbuthnot, Esq., was appointed a Vice-President. The following were appointed Honorary Governors for life :—Rev. Canon Tristram, Durham; R. C. Hankinson, Esq., President of the Southampton Auxiliary; Col. Channer, Crayford, for many years a member of the Committee; G. F. Watts, Esq., and Rev. W. Doyle, Hon. Secretaries of the Manchester Auxiliary; Hugh Evans, Esq., Treasurer of the Liverpool Auxiliary. The following gentlemen were nominated to fill the six vacancies on the General Committee :—Dudley H. Ryder, Esq., E. B. Thomas, Esq., P. S. Melvill, Esq., General Crofton, R.E., Herbert R. Arbuthnot, Esq., Captain Seton Churchill.

The Secretaries reported that, in accordance with the usual custom, a deputation from the Society had waited on his Grace the Archbishop of Canterbury at Lambeth Palace, on April 9th, formally to request his Grace to accept the office of Vice-Patron of the Society, in accordance with the Society's fundamental laws, and that an address had been presented to his Grace, who replied in very cordial terms, and confirmed his previous acceptance of the office of Vice-Patron.

The Committee took leave of the Rev. J. Hines, returning to North-West America. The Rev. C. C. Fenn having read the Instructions of the Committee, and Mr. Hines having replied, he was addressed by Admiral Prevost, and commended in prayer to the favour and protection of Almighty God by the Rev. G. C. Reynell.

A letter was read from the Rev. J. A. Lamb, written from the Gambia, *en route* to Lagos, forwarding an appeal for the establishment of a Mission among the Jolas, a purely heathen tribe in that neighbourhood. The Committee felt unable to send a Missionary to the Jolas at present, but in any future consideration of the various openings in Western Africa the application should not be forgotten.

The Sub-Committee in charge of the New Zealand Mission reported the first meeting of the new Mission Board at Napier in February last. Among other arrangements agreed to by the Board had been the retirement of the four senior Missionaries in New Zealand, viz.—the Venerable Archdeacon Brown, and the Revs. B. Y. Ashwell, J. Matthews, and S. M. Spencer. The Committee, on hearing of this arrangement, desired to place on record their deep sense of the valuable services rendered by these brethren in the long term of years during which the sustaining grace of God has preserved them, and to assure them of their earnest prayer that the same grace may continue to sustain them through the remaining period of their well-earned repose.

General Committee, May 15th.—The Committees and Sub-Committees were appointed for the ensuing year.

The Lay Secretary reported that the Rev. E. H. Bickersteth had presented 1000*l.* to the Society towards the maintenance of the proposed additional Missionary for the Bheel Mission; and that to this 300*l.* had been added by Joseph Hoare, Esq., and 200*l.* by the Rev. F. E. Wigram, thus making up the 1500*l.* required.

The Secretaries reported the death of Mr. James Stack on April 18th, who was appointed one of the Society's Missionaries to New Zealand in 1833, having previously served there in another connexion. Mr. Stack was invalided home after fourteen years' service. The Rev. Prebendary Wilson bore testimony to Mr. Stack's useful work in England after his return. The Secretaries were instructed to write to the relatives of the late Mr. Stack, expressing the sympathy of the Committee.

The Committee received, with deep regret, the intelligence of the death, on the 10th inst., in his 79th year, of the Rev. George Lea, M.A., an Honorary Life Governor of the Society, who quite recently resigned the living of St. George's, Edgbaston. By his earnest evangelical ministry and consistent holy life, by his large liberality and generous hospitalities, and steadily continued exertion for forty-three years (during the last twenty-four as Secretary), interest in the Society was widely extended, and its income greatly increased in Birmingham.

The Committee took leave of the Rev. R. T. Dowbiggin, returning to Ceylon. The Instructions of the Committee were delivered by the Rev. C. C. Fenn, and Mr. Dowbiggin having replied, he was addressed by the Chairman (A. Beattie, Esq.) and the Rev. Prebendary Wilson, and commended in prayer to the favour and protection of Almighty God by the Rev. A. Strawbridge.

The Rev. J. Allcock, just arrived from Ceylon, was introduced to the Committee, and gave an encouraging account of the work in the Badde-

gama district, especially as regards the growth of spiritual life among the Native Christians.

The Rev. J. Christaller, of the Basle Mission on the Gold Coast, West Africa, was introduced to the Committee by R. N. Cust, Esq., who mentioned Mr. Christaller's remarkable linguistic powers. Mr. Christaller spoke of his labours in the Ashantee and Yoruba languages, and urged the necessity of the thorough mastering of the Native languages by the Missionaries.

The Committee considered and approved arrangements proposed regarding the work of the Missionary Leaves Association in behalf and in aid of the Society's Missionaries; the Missionary Leaves Association undertaking generally the business of forwarding goods from private friends to the various Missions, as well as (under certain conditions) the transmission of such personal gifts of money to the Missionaries for various purposes as do not find their way into the General Fund or any Special Fund of the Society. The Secretaries were directed to communicate to the Society's friends the Committee's desire that these new arrangements might be generally availed of, and also to prepare a paper on the whole subject of these private and special contributions, and of working parties and missionary sales, especially pointing out the primary claims of the General Fund to assistance.

Contribution List.

In the following list of receipts from April 11th to May 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Leighton Buzzard.....	15	2	6
Berkshire: Letcombe Regis.....	35	9	10
Buckinghamshire: Little Horwood.....	5	3	1
Loudwater.....	2	2	3
Cambridgeshire: Burrough Green.....	4	1	6
Westley.....	1	5	3
Cheshire: Helsby.....	15	10	
Shocklach.....	10	8	
Cornwall: Launceston.....	16	0	0
St. Mawgan-in-Pyder.....	29	6	6
Zennor.....	15	6	
Cumberland: Keswick.....	66	2	5
Devonshire: Plymouth & S.-W. Devon.....	50	0	0
Silverton.....	1	12	6
Werrington.....	3	5	0
Dorsetshire: Allington.....	7	0	10
Bridehead.....	19	17	2
Durweston.....	13	4	0
Hampreston.....	7	7	0
Handley.....	1	12	6
Winterbourne Kingston.....	4	3	7
Wooland.....	5	5	0
Durham: Croft: St. Peter's.....	1	6	11
Essex: Chigwell.....	5	1	10
Epping.....	1	1	0
Woodford Wells, Juvenile Association.....	5	0	0
Gloucestershire: Badminton.....	2	0	0
Bourton-on-the-Water.....	7	0	0
Tetbury.....	3	11	0
Hampshire:			
Bournemouth: St. Michael's.....	37	6	5
Hartley Wintney.....	7	14	10
Herriard.....	2	15	8
Mattingley.....	1	8	7
Petersfield District.....	40	10	0
Upton Grey.....	10	0	0
Ile of Wight: Binstead.....	1	12	10

Cariabrooke.....	10	0	0
Northwood.....	10	0	0
Kent: Beckenham: Christ Church.....	36	0	0
St. Paul's.....	10	6	
Chislehurst: Christ Church.....	1	1	0
Forest Hill: Christ Church.....	8	11	4
Greenwich: Holy Trinity.....	13	10	0
Tunbridge Wells.....	350	0	0
Lancashire: Bolton.....	3	0	0
Chorley: St. Peter's.....	2	13	10
Liverpool, &c.....	1300	0	0
Lincolnshire: Croft.....	2	2	0
Ile of Man: Kirk Michael.....	11	8	3
Middlesex:			
Anniversary Collections:			
Sermons: St. Bride's.....	66	4	8
Meetings: Morning (incl. 5l. for Persia).....	120	14	9
Evening.....	32	18	4
Bethnal Green: St. James-the-Less.....	3	7	2
Bloomsbury: St. George's.....	10	0	0
Bow: Parish Church.....	7	11	4
Brunswick Chapel.....	15	0	0
Chelsea: Old Church Juvenile Assoc... ..	2	0	0
Islington.....	43	16	3
Knightbridge: All Saints.....	25	4	0
Limehouse: St. Anne's.....	22	6	1
Pimlico: St. Michael's, Chester Square.....	86	14	0
Quebec Chapel: Juvenile Association.....	3	11	2
Southgate.....	33	4	9
St. George's-in-the-East: St. Mary's.....	10	0	0
St. Pancras: St. John's.....	10	1	2
Stepney: St. Benet's.....	7	0	0
Upper Chelsea: Holy Trinity.....	100	0	0
Monmouthshire: Trevechin.....	14	6	
Norfolk: East Raynham.....	1	10	6
Northampton: Harleston.....	3	0	0
Nottinghamshire: Bawtry.....	5	0	0
Harworth.....	13	16	11

Serlby.....	2	2	6
Oxfordshire: Stanton, St. John.....	3	17	8
Shropshire: Lilleshall.....	6	9	6
Mucklestone.....	4	10	0
Somersetshire: Burnham.....	12	7	
Evercreech.....	11	4	6
Ilminster.....	40	12	4
Oakhill.....	16	0	9
Staffordshire: Burslem.....	1	8	0
Colwich.....	6	8	9
Coven.....	5	0	0
Maer Parish Church.....	5	16	6
Uttoxeter.....	20	5	0
Surrey: Camberwell: All Saints.....	50	0	0
Carshalton.....	4	9	7
Egham.....	25	12	9
Ewell.....	46	6	2
Ham.....	2	0	6
Kingston-on-Thames.....	20	0	0
Lambeth: St. Mary's.....	1	14	5
Limpfield.....	10	10	6
Lingfield.....	8	2	5
Merton.....	17	7	9
Richmond.....	7	14	8
Tisbury.....	5	15	0
Tulse Hill: Holy Trinity.....	2	0	0
Sussex: Littlehampton.....	9	1	0
Stonegate.....	22	19	7
Warwickshire: Nether Whitacre.....	7	7	6
Wiltshire: Hindon.....	5	6	2
Worcestershire: Long Compton.....	1	16	0
Wolverley.....	4	3	4
Worcester: St. Michael's.....	10	2	5
Yorkshire: Bradford.....	317	17	5
Brownhill: St. Saviour's.....	9	2	3
Clapham.....	1	0	
Newland.....	21	12	0
Pickhill.....	11	4	7

ASSOCIATIONS IN WALES.

Carmarthenshire: Carmarthen.....	16	7	10
Llandovery.....	1	1	0
Denbighshire: Isycoed.....	11	19	1
Flintshire: Bistre.....	5	4	0

SCOTLAND.

Aberdeen: St. Paul's.....	18	9	2
Glasgow: St. Jude's.....	2	0	0

BENEFACTIONS.

A. B.....	13	1	10
A. D. B.....	100	0	0
A Friend.....	50	0	0
A Friend.....	100	0	0
A. B.....	5	0	0
A. Z.....	38	0	0
Ball, Rev. J. Aubrey, Avoca.....	25	0	0
Bernard, C., Esq., Blandford Square.....	10	0	0
Bousfield, C. H., Esq.....	20	0	0
Broadmead, Jas., Esq., Langport, by J. D. Blake, Esq.....	250	0	0
Brooke, Sir W. De Capell, Bart., Market Harborough.....	10	0	0
Brown, Messrs. William & Co., Old Broad Street.....	10	10	0
Greville, Rev. Edwd. S.....	50	0	0
Hankinson, R. C., Esq.....	50	0	0
H., Paddington.....	20	0	0
"In accordance with the wish of the late Dr. Shann".....	100	0	0
Kinahan, Messrs. & Co.....	10	10	0
Macartney, Rev. H. B., Jun., Melbourne, Profits on "England, Home and Beauty".....	20	7	6

Errata.—In our last issue, under the heading of "Egypt, Palestine, &c., Fund," instead of "Halesworth, &c., 30l.," read "Misses Crabtree, Halesworth, 30l."

The sum of 206l. 3s. 10d. was received from the Rev. P. Bowden Smith, "Sundries, &c.," on account of the Rugby Fox Memorial Fund, and should have been acknowledged last month.

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

Martin, John, Esq., Montague Place.....	50	0	0
M. P., by Rev. H. Sutton (for Fourah Bay College).....	50	0	0
Niven, Rev. Wm. and Mrs., Chelsea.....	50	0	0
"Non nobis Domine".....	8	5	11
Of Thine own have I given Thee.....	5	0	0
Paine, W. D., Esq., Reigate.....	25	0	0
Perry, Major C. S., "Half as much again".....	7	10	0
Porter, Wm., Esq., Honiton.....	20	0	0
Ruck-Keene, Rev. Henry.....	5	0	0
Thankoffering from a clergyman spared to preach for the Society in the church where he preached his first sermon 50 years ago.....	10	0	0
Titone, John A., Esq., Aigburth.....	10	10	0
Welby, W. E., Esq., Stamford.....	35	0	0
Western, Edward Y., Craven Hill Gardens.....	100	0	0
Wigram, Beresford C., Esq., Hampstead.....	10	10	0
X. Y. Z.....	200	0	0

COLLECTIONS.

B. J. C., proceeds of C.M. Box on Hall Table at Moyold Lodge, Castledawson.....	16	0	
Cranham Boyd School, by Mrs. S. Boyd.....	2	0	0
Hartley, Miss, Raskelfe.....	1	6	7
Home and Colonial School Society, Students and Scholars.....	16	3	5
Lawrence, General Sir A. (Miss. Box).....	3	10	6
Middlesborough: St. Hilda's Church Sunday-school, by Mr. G. Medcraft.....	2	10	0
Norman, Rev. E. J. (Miss. Box).....	10	1	
Nunn, Miss A., Stansted, Miss. Box, Birthday Gift.....	2	0	0
Shapland, Miss L. and friends, West Clandon (incl. "Half as much again").....	1	10	0
Smith, Mr. Edw., Eltham Green (Miss. Box).....	1	1	0
St. Mark's, Kennington, Sunday-school, Oval Branch, by Mr. H. Smith.....	1	17	8
St. Michael's, Islington, Infants' Sunday-school and Children's Services.....	16	6	
St. Silas Schools, Penton Street, Islington, by Rev. E. G. Hall.....	19	2	
Thatcher, Misses Isabella and Emma, Miss. Box, by Rev. J. Johnson.....	1	11	1
Treacher, late Henry, Esq., St. Leonard's-on-Sea.....	13	6	
Wood Green, St. Michael's Sunday-schools, by C. F. Parker, Esq.....	1	12	0

LEGACIES.

Johnson, late Mrs. Elizabeth: Exors., Mr. John Lowes, Mr. L. A. Peacock, and Mr. J. W. Green.....	100	0	0
Owen, late Miss: Exor., Thos. Brown, Esq.....	25	0	0

FOREIGN CONTRIBUTIONS.

France: Arcachon.....	2	11	11
Japanica: St. Andrew.....	30	0	0

THE BISHOP OF THE NIGER'S FUND.

Stonehouse.....	5	10	6
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HENRY WRIGHT MEMORIAL FUND.

From "a grateful Mother".....	25	0	0
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EXTENSION FUND.

Bickersteth, Rev. E. H., first half of 1000l. for a second man to the Bheel Mission.....	500	0	0
Hampstead (for Bheel Mission).....	100	0	0
Hoare, Joseph, Esq. (Bheel Mission for 3 years).....	300	0	0

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

JULY, 1883.

STRENGTH OUT OF WEAKNESS.

An Address delivered at the C.M.S. Clerical Breakfast, May 1st, 1883.

BY THE REV. CANON BELL, D.D.

BRETHREN, members of the Committee, friends, and supporters of the great Missionary Society whose Eighty-fourth Anniversary we commemorate to-day, we may well thank God for the success which has crowned the prayers and efforts of those whose desire it has been to glorify His name, and to further the redeeming work of the cross. Surely the words that rise to our lips this morning, from humble and grateful hearts, may justly be these, "Out of weakness are made strong."

The thought underlying these words has been a special mark of the Church of Christ from the beginning. Thus, when our blessed Lord veiled His glory in the likeness of sinful flesh, He had for the common eye "no form or comeliness, no beauty that men should desire Him;" "He grew up as a tender plant, and as a root out of a dry ground." He was born in a humble home, in a small town, in a little corner of the great Roman Empire; and His chosen companions were fishermen of Galilee, and tax-gatherers of Judæa, men who had no position or power wherewith to challenge the attention of the world.

This new Jewish Teacher, claiming a Divine origin, and demanding the submission of mankind, was regarded by His relatives and countrymen as a fanatic and a madman; was accused of sedition, and condemned for blasphemy, and died the death of a common malefactor on the ignominious and painful cross. He left but a comparatively few followers behind Him, and these were for the most part "ignorant and unlearned men," timid, and kept back from a full confession of their Master by fear of the Jews. The signs and symbols of the new faith which He established seemed but poor and weak, whether to shadow forth the great mysteries of the spiritual kingdom, or to be the means whereby its blessings should be conveyed to the believing soul; for what were these but water from the spring, and the bread and wine which formed the staple of daily life?

And yet, what manifold strength sprang out of all this weakness! The world was redeemed; death abolished; the power of the devil destroyed; the Divine attributes illustrated, and the Divine Law magnified and made honourable. Truly, the only solution of the wonder is to be found in the words of God Himself; "not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

So was it with the progress of Christ's kingdom through the preaching of the Gospel. "God," says the Apostle, "has chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

And has not the truth always come out clear and plain, wherever the banner of the cross has been unfurled, and the sword of the Spirit wielded in faith and prayer, that "the foolishness of God is wiser than men, and the weakness of God is stronger than men"? Ever, as at the first, has it been seen that from the smallest of all seeds up-grows the mighty tree, whose vigorous branches stretching heavenward overshadow the earth, and afford a shelter for all the fowls of heaven.

And what does this prove but that God has always wrought by means in themselves feeble, for the increase of His kingdom; and that it was by a power out of themselves that the ministers of His will were strengthened for work and for endurance; that, in a word, "out of weakness they were made strong"?

Has it not been so, my Christian brethren, with regard to this Society, which holds its Eighty-fourth Anniversary to-day?

When our thoughts travel back to the time when the first seed of this grand organization for the evangelization of heathendom was sown; and when we think how the seed grew into the sapling, and the sapling into the mighty tree which, "sending out its boughs unto the sea, and its branches unto the river, and covering the hills with its shadow," bears leaves for the healing of the nations; and how it has become "a tree of life" with beautiful blossoms of hope, and precious fruits of righteousness, to thousands—we can only say, "What hath God wrought!"

Your Society was born and nurtured in no princely palace, or stately hall; no famous university, or honoured seat of learning; but in a small room, reminding us of the "upper chamber" in Jerusalem, in the very heart of this great city. In this little study a few Evangelical clergymen met together, and in the spirit of prayer and loving devotion, resolved in the strength of God to stir up the great heart of England to enter upon the evangelization of the globe.

The times seemed against such an enterprise. It was a remarkable year—the year in which the first Napoleon, in his attempt to conquer Syria, crossed the desert from Cairo with 10,000 men, and, taking Gaza, and storming Jaffa, butchered all the prisoners there in cold blood, and carried everything before him, until he was checked in his career before the walls of St. Jean d'Acre. It was a year in which the groans borne across the sea from Africa and the West Indies were growing louder and deeper, and the terrible cry of oppression that rose to the ear of God—the cry of a brother's blood from the ground—was just beginning to make itself heard through the length and breadth of the land, and to awaken the sympathy of the philanthropic heart. At such a time as this; a time of slumber within the Church, though a time of excitement without; when there seemed but little likelihood to interest men in direct missionary work amongst the heathen, this little band of clergymen were considering how they

might rouse England to undertake the noble work of evangelizing Africa and the East. They resolved in a strength not their own, to do all that lay in their power to send the Gospel to the millions who were ignorant of the one true God, and had never heard the name of Jesus Christ. To these men belong the honour of forming your great Missionary Society, a Society which has grown year by year, and has swelled from an insignificant rill to a mighty river—a river whose waters, carrying with them life and healing in their course, have fertilized and gladdened many a parched and thirsty land; a Society some of whose missionaries are ranked among the noble army of martyrs, for the ground of Western Africa has been hallowed by their graves, and the soil of New Zealand has been reddened by their blood. And what has been the principle of its strength? Faith. "Who through faith—out of weakness were made strong."

Brethren, beloved in the Lord, this is still the principle of all true strength in the Lord's work. Faith—strong faith! Not the faith which trembles and is fearful, but the faith which is confident and bold. A weak faith is often cast down; looks into the future with timid glances; is disheartened by difficulties; and fearing to venture all for Christ, is full of doubts, and wins but scanty honour for God. Strong faith, on the other hand, is full of peace and hope and joy; sees everything in the light of God's countenance; bears the cross gladly after the Crucified; counts suffering and reproach for Christ's sake an honour, and binding them as garlands round the brow, is undaunted in the presence of danger, and calm in the prospect of death. Strong faith removes mountains, fills up valleys, makes crooked things straight, and rough places plain. Strong faith can enter into the hidden meaning of the strange paradoxes: "As deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

Surely, we may all cry, "Lord, I believe, help Thou mine unbelief." Surely, we have all of us need to pray, "Lord, increase our faith."

"Out of weakness were made strong." What is "the strength" that comes "through faith"? Is it not spiritual power? We read of "the spirit of power." "Ye shall be endued with power, after that the Holy Ghost is come upon you," said our Lord to His disciples.

Stephen, the proto-martyr, is described as "full of the Holy Ghost and of power." We read how the evangelists, when they went down to certain places to preach the Gospel, went there "in the power of the Spirit." "Power." What is this?

It is "an unction from the Holy One." Of the Master it is said, He was "anointed with the Holy Ghost, and with power."

"Power"—spiritual "power," means strength flowing from love—love which makes us do all, and dare all, for Christ, and helps us to be, what Brainerd wished to be, "a flame of fire in the service of our God." This love which is "power" is what we as Christian men and ministers need. Without it we are, and must be, weak.

Here is a child of God, a true believer: he prays; there is little power: he speaks on the things of God; there is little power: he preaches; there is little power. But a change comes; you know not how. Perhaps God makes him pass through deep waters. He casts him into the furnace. He strips him of all vain confidence. He brings him closer to Himself; and you note a difference in the man. Whereas he seemed to have no power, now his power subdues us. He is like "a giant refreshed with new wine." There is power in his prayers; like Jacob wrestling, "he prevails with God," and carries away the blessing which he seeks. There is power in his conversation; your heart burns within you as he speaks of the things of God and of Christ. There is power in his preaching; an unction; it moves, it persuades, it convinces; he sends you home in silence to your closet to pray; he lifts you from earth to heaven, and brings you into the very presence of the Almighty. Oh, men and brethren, if we as Christians are to have "power,"—"power" to speak for Christ, to preach for Christ, to work for Christ, to spend and be spent for Christ; if we are to live for Christ; die for Christ, if need be; if we are to "walk worthy of the high vocation wherewith we are called," we, too, like the saints of old, must, through faith, "out of weakness be made strong."

Brethren in Christ, I believe that no office in the Church of Christ can be discharged as it ought to be; no matter how exclusively secular it may appear, even like that of "serving tables," as in the early days of the faith; or like that of office-bearers in a society now; unless it be discharged by spiritual men, in a spiritual manner. Even the secular work of the Church is not to be regarded as wholly unspiritual; it is to be lifted out of a worldly into a religious atmosphere; is to be hallowed by being done in the Name of the Lord; and the men who undertake office in the Church must still be "men of honest report, and full of the Holy Ghost."

And, since this is the case, let all who are engaged in work for God consider how the spiritual man is described, and see how near we come to the standard proposed. He that is spiritual "feeds on the meat," and drinks "the milk of the word;" he eats of the "hidden manna;" is "led by the still waters;" "lies down in the green pastures," and is filled and "satisfied as with marrow and fatness." He is daily "anointed with fresh oil;" his "cup runneth over;" his path "shineth more and more unto the perfect day;" he is "like a tree planted by the rivers of waters, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth it shall prosper."

He cannot be weak, for God strengthens him with might by His Spirit in the inner man. He cannot be poor, for durable riches—"the unsearchable riches of Christ"—are his. He cannot walk in darkness, for he is "a child of the light and of the day," and his path, an onward and an upward one, ever reaches nearer unto God, so that "though his outward man perish, the inward man is renewed day by day." Yes, and more. "Christ dwells in his heart by faith, and, being rooted and grounded in love, he is able to comprehend, with all saints, what is the breadth and length and depth and height, and to

know the love of Christ, which passes knowledge, and so is filled with all the fulness of God."

We have glanced, brethren, at the causes for encouragement and thankfulness that you have in your great and noble work as regards the past and the present. And now what of the future? May you not be "strong and of a good courage"? And does not the success that has crowned your efforts bid you to "walk in the old paths," and, turning neither to the right hand nor to the left, to continue in the way that has had such manifest blessing from God.

We are living in dangerous and difficult days, days of hesitancy and doubt; days when "the love of many is waxing cold;" when many are departing from the faith, and the question is raised whether after all the gospel is the true remedy for the woes and wants of mankind. A strong wave of materialism is sweeping through the land. Infidelity, taking courage from the attempt to ignore the authority of God as the Source of all ruling power, is boldly declaring that atheism is the gospel of the future, which shall shatter every mitre and strike down every crown. The icy breath of scepticism is chilling the fervour of the Churches and the ardour of our hearts. A desire for what is soft and sensuous is, in many instances, marring the purity of our services and sapping the vigour of our worship. There is a growing indifference to all distinctiveness of faith; little importance is attached to the doctrines which divide the Churches; and in an attempted harmony of compromise a mild and indulgent tone is assumed towards error; an undue value is put on sincerity and earnestness when separated from sound doctrine; and the sanctity of truth is forgotten or ignored. There are some, again, who would damp all missionary effort and rob it of its great motive, the motive which has constrained your missionaries to brave the breath of pestilence and the sword of persecution; to endure fierce tropical suns, and freezing blasts from plains of snow, and to meet a premature death far from kindred and home;—by making light of the danger of those who die in their sins. But am I not right in the belief that your motive is more than a cold regard to the temporal interests of the heathen? Your object is not simply to civilize but to save. It is not primarily to make the heathen sharers in the intellectual advantages you enjoy, not to introduce amongst them the arts and refinements and luxuries of European life, but it is to give them that knowledge which is "Life Eternal," "the knowledge of the one true God, and Jesus Christ whom He has sent." By throwing a doubt on the danger of those "who sin without law," we stifle the loud cry of alarm and invitation to all who are "perishing from lack of knowledge," and we chill the glowing enthusiasm which sends men forth with their lives in their hands to win sinners to Christ; their hearts throbbing and burning with this Apostolic fire,—*"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."*

And many are looking at the managers of your Society; some with unfriendly eyes, watching for lack of wisdom, or lack of faith, or for

a hesitating or a temporizing spirit, or a departure from the Protestant and Evangelical principles of its founders; and some are looking with loving anxiety and earnest prayers, that you may have "a right judgment in all things;" and through evil report and good report be faithful to the truth as it is in Jesus. You know the secret of strength. In your work for God you must live with God. Your power is God's power in you, and your faith is the power by which God's power is grasped and made your own. As soldiers armed for conflict, as living witnesses testifying to the truth, as workers engaged in His blessed service, let the eagle eye of faith pierce beyond and above the clouds and mists of the passing hour, and "endure as seeing Him who is invisible."

And to-day look back along a history of eighty-three years, and say, Is it not marked by light? Look around you, and withdrawing your eyes from the difficulties that would depress, say, Is not God opening fresh doors for service; fresh gates through which you may enter and take possession; fresh kingdoms which you may claim in your Master's name?

Listen to the cry that is wafted on every wind that blows, and let it make you deaf to the taunts and opposition of the adversary; the cry, I mean, of the man of Macedonia, "Come over, and help us!" May I not say to you what God said to His Church of old, "Get thee up to the high mountain"? On that Pisgah height we are lifted up above the earth, and looking down on the land of promise, we behold it stretching away in brightness and in beauty into the boundless future. We look afar off into the coming years, and lo! we see the elect of all nations gathered in, and behold the splendours of the Millennial Day. We listen, and the groans of creation are silenced, and the discords of the world melt into the harmonies of everlasting peace. Sorrow and sighing are banished from the homes of men; and as Christ comes to claim for His own the world where He shed His blood, to reap in joy where once He sowed in tears, the crowns of the earth are laid at His feet, and hymns from elect angels and ransomed men float upward to His ears. May God hasten this glorious consummation! May we, too, "haste the coming of the day of God." "Gird Thy sword upon Thy thigh, O most mighty, with Thy glory and Thy majesty, and in Thy majesty ride prosperously, because of truth, and meekness, and righteousness, and Thy right hand shall teach Thee terrible things. Thine arrows are sharp in the heart of the king's enemies, whereby the people fall under Thee." Let them "fall," O Christ, wounded by the "sharp arrows" of Thy Word, and taken captive by Thy grace; let them fall, broken in heart, contrite in spirit, and subdued by Thy love! "Let the people praise Thee, O Lord; yea, let all the people praise Thee!" And when Thou art enthroned in royal triumph, and when a voice is heard proclaiming that "the kingdoms of this world have become the kingdoms of our Lord and of His Christ," then the angels who sang at Thy birth-night may well again sing at Thy advent, "Glory to God in the highest, on earth peace, goodwill toward men."

PROSPECTS IN KRISHNAGHUR.



FIFTY years have just elapsed since the first indications manifested themselves in Krishnaghur of a disposition to listen to and to receive Christianity. It seems therefore a suitable occasion to review the course of events, and to comment upon them. The story is a chequered one. At one time the friends of Missions were filled with high, perhaps undue, hopes; again they have been led well-nigh to despond, perhaps as unduly. Unquestionably mistakes have been committed. Nor was this unnatural in what might fairly be termed the infancy of Missions in that part of India. Experience has to be bought in missionary work as in other departments of labour, and often the price to be paid is a serious one. There is, we think, much salutary teaching to be gathered from what has happened in Krishnaghur, and now that new enterprises are being set on foot in all directions, and often by those who enter the Mission-field with fanciful theories rather than as experts, the story of Krishnaghur may be full of profitable lessons, if only there be a willingness to gather instruction for the future from the records of the past.

At the risk of supplying information which may be deemed superfluous by those who watch with interest and intelligence the details of missionary operations, it may be convenient to supply some preliminary information as to where Krishnaghur is, and the conditions of the locality. We can conceive it quite within the range of possibility that, after all that has been written and spoken about this Mission, there may be a very fair percentage of persons who lend an otiose assent to Missions, and who subscribe to them without much idea beyond discharging, in a general way, a Christian duty, who would be much puzzled to say where Krishnaghur is, except that it is somewhere in India. Indeed, it has only recently come to our notice that even in India itself many well-meaning members of the Church of England, not sceptics or scoffers, are still quite in the dark as to whether any effort is being made by the Church to evangelize India. The old notion yet survives, even out there amongst intelligent people, that Dissenters do something in this way, but what is not exactly known. Probably, if this could be traced to its source, it would be found to originate in some vague information about Carey, Marshman, and Ward, which crops up occasionally in secular newspapers and magazine articles. Indeed, to our personal knowledge (we are speaking of some years back), steady, respectable church-goers had to be specially informed that there was a Church of England Mission in the cantonment in which they were. They knew that there were Dissenting missionaries, because they were Europeans, and they occasionally saw them, but this was Native work.

Premising, therefore, that we are not writing for the information of the Church Missionary Committee, or its officers, or, we are thankful to say, for a goodly number of its heartiest friends, we will venture

to recall some details which have been already told of where Krishnaghur is, and of the origin of the Mission there. Krishnaghur, then, is in the district of Nuddea, a portion of Lower Bengal. It is situated on a branch of the Ganges, and is now distant by rail about sixty-two miles from Calcutta. The population of the whole district of Nuddea is somewhat under two millions, inhabiting 4600 villages. Krishnaghur itself is a town of about 40,000 people. About thirty miles to the north-west of the town is the battle-field of Plassey, where the foundations of British supremacy were laid. This fact should awaken interest in a locality thus intimately connected with one of the most glorious events in English history. So far as concerns what were heretofore the ruling races of India the influences of the district are, and ever have been, most antagonistic to the extension of Christianity. The old capital of the district, Nuddea, which is about eight miles from Krishnaghur, is a great seat of Hindu and Sanscrit learning. It has, for this reason, been called the "Oxford of Bengal." If Benares is the head centre of Hinduism, Nuddea is one of the strongest outposts. It has all the prestige and all the outrecuidance of ancient and mystic learning, and of the most intense sacerdotalism accustomed for ages to domineer ruthlessly over all around abounding in its precincts. Mr. Hooper reports that, although the Gospel has been preached for sixty-five years in Benares, where Hinduism is a *passion*, only one Brahman from the city of Benares itself has become a Christian, although there are several connected with the Mission from other localities. We may from this fact estimate the influences of Nuddea. It is, however, owing mainly to the supercilious contempt of the learned of Nuddea for all accounted to be beneath them that Krishnaghur has, in the teeth of Brahmanism, accepted Christianity so far as it has done so. But while some have rebelled they have not wholly shaken off evil prejudices. In point of fact we see in this locality the reproduction of what took place in the earliest ages of primitive Christianity. "The common people heard Christ gladly." Those who had everything to lose which the natural man prizes treated the Master with disdain, and eventually crucified Him. So it was with the rulers in Jerusalem, so it is with the Brahmans in Nuddea. But there are those upon whom all lessons, even the teachings of inspiration, are lost and valueless. Possibly, if by any widespread extension of Christianity among the masses, the Brahmans of Nuddea found some day that they were isolated, and in a minority, for the sake of regaining lost position, they might fall in with what they could no longer arrest. But that day has not yet come. Each defection, however, among the masses brings it nearer. "Nos numerus sumus" is a potent argument in religion, as in other matters. We quote from the Rev. J. Long's *Handbook of Bengal* an interesting fact which may profitably be pondered over by those who hold "Sanskrit to be the language of the gods," and the Brahmans the interpreters, that in the last century, before Christianity reached Nuddea, the late Rajah Krishna Chundra Roy, from whom Krish-

naghur derives its name, spent on one occasion 15,000*l.* in celebrating the marriage ceremony of two monkeys! It would be interesting to hear learned men, like Professor Max Müller, upon the esoteric meaning of this remarkable performance in a seat of human wisdom, where the wisest have so long been fed with "the finest of the wheat" of human learning.

As is everywhere the case in Lower Bengal, there is a large Mussulman population in the district of Nuddea. Multitudes of them were originally converted by pure force, and were not believers in Islam from conviction. Although still as a body inimical to Christianity, it has been remarked that there has been more disposition upon their part to embrace Christianity, at least in outward profession, than has been found to be the case in other parts of India. But the spiritual, moral, and mental condition of the Mussulman population of Lower Bengal is as a rule singularly degraded. When we note that the district is a great seat of indigo planting, which, although it may have advantages, unquestionably has also drawbacks arising from the relations of the Native population to the planters, we have probably said all that is necessary about the influences bearing on the people, who are for the most part poor cultivators living from hand to mouth, earning a precarious subsistence as best they can, despised and neglected by the lordly Brahmans, who form the aristocracy of the community.

The history of the Mission may be related as follows: Eighty years ago a Mr. Chamberlain first preached in Krishnaghur; Mr. Long tells us that he "was greatly surprised on hearing a Bengali utter a dreadful oath in English; *he had learned it from his master.*" In 1829 it was visited by Mr. Deer of the Church Missionary Society, who took up his residence there in the latter part of 1832. He laid the foundations of the Church, not in brick and mortar, but by baptizing five adults publicly. The indignation was intense, so much so that Mr. Deer had to certify publicly concerning a Brahman of high standing, who had consorted with him, that he was not baptized (as he had not been); but for the time the man was held to have lost caste. Three years afterwards the attention of the missionaries was directed to the Karta Bhojas, of whom Mr. Long gives the following account:—

The Karta Bhojas do not believe in Hinduism, but like other various sects in India, they comply externally with many of its ceremonies for the sake of peace. They have sprung up from the bosom of Hinduism and Mohammedanism as a kind of reformers. At their weekly meetings, held on Fridays, they all eat together without distinction, and sing hymns. Their devotions are performed in the night. They originated about four centuries ago in the then mighty cities of Gaur and Rajmahal. There are two leading divisions of them, one founded by a Dervish or Mussulman Fakir; another at the head of which was a European. (*Handbook*, p. 181.)

The sect may be viewed as one among the many revolts against the intolerance of Brahmanism which are so continually met with in the religious history of Hinduism. Up to the present time that well-compacted organism, Satan's masterpiece, has partly by force, partly by fraud and assumption, triumphed over all opponents, but the victories have been achieved not without serious positive losses and much internal

disaffection. This, however, would be too wide a subject to enter into here. Among the Karta Bhojas, as throughout the district generally, Christianity was making fair progress, when in 1838 the country was laid waste by an inundation of the Jellinghi (the branch of the Ganges on which Krishnaghur was situated), and all the ripe crops were destroyed. Widespread distress was the result. An opportunity, however, was afforded for the exhibition of Christian sympathy, which, as will be seen, was not unattended eventually with considerable mischief to the healthy progress of the Mission, although at first it brought a large numerical addition. For the time there was great and general movement amongst the Natives towards Christianity. Bishop Wilson sent Archdeacon Dealtry and the Rev. K. M. Banerjea to inquire. Fifty-two villages were in motion, and the inquirers, including their families, numbered three thousand. The Bishop himself went thither, passing from station to station, examining, preaching, encouraging, and confirming. As he said, "he could hardly sleep from agitation, joy, and anxiety to direct everything aright." The additions made at this time raised the number of the converts to above one thousand. In the following year, 1839, a sum of 5000 Rupees was collected to purchase seed corn for the Christians, who could not borrow from the money-lenders at a less interest than 100 per cent. The heathen would of course give them no aid, and the barriers of caste put them out of humanity's reach. We cannot undertake to follow out the account of the early and rapid spread of the Gospel in the Krishnaghur district. We must content ourselves with saying that converts were multiplied, churches were built, schools were established, and every indication of a prosperous and successful Mission was apparent. Romanism in 1844 was attracted to the spot, but its missions proved a failure. An interesting description of all these facts will be found in Mr. Long's *Handbook*, and in Bishop Spencer's account of his visitations. Among other interesting facts Mr. Long mentions that the handsome church at Krishnaghur is erected within a hundred yards of the ruins of Sir W. Jones's house, who had declared that he looked on the conversion of the Hindus as an impossibility! So far all was favourable, and to a certain extent the language of the Prophet Jeremiah might in some of its particulars have been applied by those who looked upon the early claim of the Krishnaghur Mission, "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after Me in the wilderness, in a land that was not sown."

There seemed, therefore, a fair prospect of a second Tinnevely in the north of India. But upon closer investigation it could not at any period be said of the Krishnaghur Mission that "Israel was holiness unto the Lord." Not that there were wanting instances of devoted and intelligent Christians among the congregations, but the standard of the people was in all respects low. At a very early period the descriptions given of them by Mr. Cuthbert, the Calcutta Secretary of the C.M.S., was, "The people are ignorant to an extreme degree. Very poor, and, like their forefathers for generations unnumbered, engaged in agricultural labours, they are utterly without education,

and their minds consequently contracted, and, if I may use the word, materialized or carnalized to a degree scarcely conceivable by educated persons. They generally know, indeed, the great outline truths of Christianity, but mixed, I fear, with many superstitious notions, with views of temporal advantage, and with some principles savouring more of the corrupt system of religion they have abandoned than the holy faith they have embraced. . . . Their teachers are most uninteresting and uninterested (except for gain) in their important work. They offer no ground whatever, that I can see, to hope they will ever become efficient teachers, or at all suitable for their office, whether we regard their knowledge, their character, or their qualifications; and yet, unfit as they are, they are, I fear, as good as any likely to be produced here."

It has been sometimes asserted, with much injustice, that missionary statements are all *couleur de rose*, and that only the favourable view of what is occurring is presented. It would be difficult to maintain this proposition in view of the official report made and published to the world which we have just quoted. What, then, was the position of affairs? It would have been a simple course, considering the humble and degraded condition of the people, to have treated them with the scorn which was no doubt felt for them by the "Oxford of Bengal," and to have dismissed them with "'This people who knoweth not the law are cursed.' It would be a waste of time, money, and exertion, to bestow pains upon them. More promising converts must be our aim and object." We may, however, thank God that this was not the conclusion come to by the Church Missionary Society. The view taken was this, "Here are a people, lowly, it is true, ignorant, degraded, corrupt, down-trodden, in the estimation of their lordly neighbours the filth and offscouring of all things. We are uncertain about their motives, we are doubtful whether they will be an ornament to Christianity; but they are stretching out their hands to God; they are seeking the way of salvation; they are crying to us for help; they are helpless and forlorn." To the difficult task of evangelizing them the Society addressed itself. The district was divided into a number of stations, each, as far as possible, with a resident missionary, and through good report and evil report the work was carried on. A long and most valuable description of the Krishnaghur Mission in 1852 will be found in the *Church Missionary Intelligencer* for 1854. It was furnished by the late Bishop Smith of Victoria. We can only find room for the following extract:—

As a body, the missionaries do not form an exalted estimate of the past, nor cherish very sanguine expectations of the present generation of converts. Reading in the sacred oracles of God the strong terms applied to true believers, expressive of spiritual resurrection from the dead, and a new birth unto holiness, and turning from the Bible standard of true religion to the actual state of their own Native flocks, it is not remarkable that some of our brethren labour under much discouragement and depression of mind. But this state of mind, I apprehend, is, in a great measure, only a reaction from the opposite extreme. The past history of the Mission has been one of sudden hopes, novel awakenings, high expectations, and over-sanguine congratulations. And now, when the sober reality is ascertained, and reduced within the moderate proportions of truth—when it is at length discovered, that in the present stage of Missions, and according to God's present

mode of dealings with the world, we have not arrived at the epoch when a "nation is born in a day," and we have still to pursue onward the same arduous course of mingled disappointments and hopes, of frustrated plans and partial success; the mind undergoes a reactionary process, and there is a recoil from hasty and undue hopes in the opposite direction towards doubt, depression, and distrust. Humanly speaking, nothing could have been more likely to retard the permanent growth of the Mission than the exceptional and unusual circumstances of the first movement towards Christianity. First, a few individuals from the sect of Kurta Bhojahs, possessing a few traits of superiority to the general body of the heathen, profess their conversion to Christianity. Soon after, a total failure of the rice-crop plunges the whole district into the horrors of impending famine, and furnishes to the missionaries an opportunity of exemplifying the benevolence of the Gospel by their prompt endeavours to mitigate the sufferings of the inhabitants. A panic ensues; their own false gods are powerless in averting destruction; a belief spreads itself that the God of Christians is more powerful than their own heathen deities; and a vague impression is diffused, that to become Christians will be the means of escape. A selfish desire of obtaining subsistence from the missionaries soon added itself to the influence of superstition; and the poor, famished, ignorant multitude pressed in a body to the missionary for baptism, as a panacea of all their troubles, spiritual and temporal. This general movement was so contrary to all former experience, that the missionaries were taken by surprise; viewed the occurrence as a providential means of arousing the heathen to the consideration of Christianity; and, isolated from Christian advice, and painfully sensible of the inadequacy of their number to meet and administer to so large a movement, they admitted great numbers to baptism; preferring to bring them thus within the influence of missionaries, and the means of increased instruction afterwards, rather than repel one sincere, though only half-enlightened, applicant from the sacrament. The consequence was, that large numbers were baptized; a few general leading questions as to their feeling themselves to be sinners, and acknowledging Jesus Christ as the Saviour, were easily taught to the people by the more forward of the Native villagers; and thus a movement, which, at its commencement, had much of reality and power, attracted, in its further progress, many elements of unsoundness; and the Krishnaghur converts numbered among them many who were Christians but in name, and brought a discredit, in the eyes of prejudiced persons, upon the whole occurrence.

At this time the Native Christians in the district numbered about 4500. If circumstances had been favourable and the spiritual condition of the Church sound, progress might have been anticipated. But terrible times were at hand. In 1857 the Indian mutiny was raging, and for a considerable period all society was disorganized, and every effort for good had to make a fresh departure. Still with all these drawbacks it was felt to be unsatisfactory that in 1870 the Native Christians in Krishnaghur had not reached 5000. In 1880 the adherents of Christianity in the district were somewhat above 6000, but mostly hereditary Christians of the second or third generation, whose profession of religion was of a low type. There was an almost total absence of a spirit of inquiry, and a complete lack of aggressiveness on the part of the Native Christians in the way of attempting to evangelize their heathen neighbours. "Adult converts have been rare in rural Bengal for many years." It would be unfair and unjust to the excellent men who have successively laboured in this unpromising field to say that they have been satisfied with this state of things, or that they have in their reports glossed over the defects of the system in which they found themselves. What we have already quoted testifies to the very opposite. Rather in some respects they would seem to

have been sighing for a perfection which is not to be found in any Christianity that we have ever read of or have ever come across, however essential it may be that it should be reached. What they would have wished for in Krishnaghur is not to be found in the most favoured parishes of England. Herein there is an obvious mistake. The Spirit of God will and does occasionally completely transform individuals, making them miracles of grace and proofs of Almighty power. It will overthrow a Saul and raise him up again a Paul in the sight of his brethren. But there are constantly indications of the presence and the power of the Holy Spirit where the transformation is not so sudden and complete, and where perhaps ages elapse before churches stand forth purified from Pagan superstitions and inveterate corruption. Has the heaven of Paganism been cast out of the Church of Rome yet? Has it not been incorporated rather than ejected? Is its system much better than a compromise of Christianity with the religions which it has superseded?

Many as were the evils depressing the condition of Christianity in Krishnaghur, that which was the most formidable and the most deadly had not specially arrested attention. But it was the canker-worm throughout. Caste was co-existent with the profession of Christianity. It may seem to those who are unacquainted with India ridiculous to speak of caste in connexion with the elements out of which the Christians of Krishnaghur were gathered. It would be intelligible here in England that the Brahmins of Nuddea should exalt themselves in their pride of place, and look down upon all beneath them as unclean. Unquestionably they do so, and do not tolerate any being inferior in their estimation coming between "the wind and their nobility." But a little reflection will convince how readily inferiors ape their superiors, and how tenacious they are of the shreds of respectability which they conceive attach to them; nay, more, that they are the greatest sticklers for their own fancied privileges. Most unquestionably this is the case in India. Multitudes who, if the system of Brahmanism were adopted in its integrity, have not a shadow of pretence to caste, yet profess to have it, and are tacitly encouraged by the supercilious disdain of the more genuine pretenders, who are at no pains to controvert the claims preferred by these outsiders. The folly which makes these pretensions is a chief rampart of that which if it stood in isolation could not long survive the attacks made upon it. But it is not easy to demolish Brahmanism pure when it can only be approached through a dense jungle having endless ramifications even in almost the lowest strata of society.

While, however, caste continues unforsaken there can be no genuine Christianity if the definition given by St. John is a correct one, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" The maintenance of caste holds this to be a possibility. The beloved Apostle was of a contrary opinion. Certainly as a historical fact it has arrested the progress of the most promising Missions. There was a period in the Tanjore Missions in South India corresponding in many respects to the hopeful indications in Krishnaghur. What arrested for so long the progress of the Gospel there?

There is but one answer—caste. There were of course other evils besides springing out of the corruption of the human heart, but caste paralyzed Christianity within the Church and its efforts beyond. There was neither growth nor progress. It has been a common opinion that missionaries have been ruthless and indiscriminate opponents of caste, imposing burdens upon the converts which have no sanction from the Word of God. An attentive study of Missions would lead to a very opposite conclusion. If in the fulfilment of their duty to souls they have been in any respect culpably remiss, it has been in the tenderness carried to an undue pitch with which they have handled this deadly enemy of the Cross of Christ. The temptation to them has been to minimize the importance attaching to it. Rome, which is unscrupulous, accepts it indiscriminately: “rem, quocunque modo rem,” “converts upon any terms, converts,” is the guiding principle of its missionaries. If the Cross of Christ is to be presented as much as possible devoid of offence, caste must be tolerated; if converts of respectable position are to be rapidly multiplied, it has to be admitted. And it has been so in the history of Missions. But the price paid is a fearful one. It means gradual spiritual death in Churches, and, after the first movement has spent itself, paralysis in any effort beyond. Still missionaries have hoped, and hoped, and hoped—in vain. In Mr. Vaughan’s instructive paper on caste (*O.M. Intelligencer*, October, 1882), he recalls Schwartz’s statement, “I have used no coercive measures.” At the Lord’s Supper in Tanjore two cups were used, the Sudra Christians partaking from one, the missionaries and the *pariahs* from the other. It is on record that a Native Christian priest refused shelter to two missionaries, lest his food and vessels should be defiled! All this was tolerated, and the position was accepted in England that “caste was only another form of the distinctions of rank and society which are recognized by the Gospel.” Of course this wild extravagance was never sanctioned by the Church Missionary Society when once informed about it, and that was at a very early period, but it is beyond a doubt that the utmost indulgence consistent with anything like fidelity to principle was too often exhibited in the Mission-field, and in our judgment with disastrous consequences. Most assuredly, caste, such as it was, existed throughout in Krishnaghur. It may not have been originally obtrusive. The missionaries may have fondly hoped that “the expulsive power of a new affection” would expel it; that in process of time Christianity would act as a solvent; and from the kindest of motives they may have been unduly lenient; but the hopes were fallacious, and the mischief was dire. As the measures taken to extirpate the evil in Krishnaghur have been recently so powerfully and so graphically described from intimate personal knowledge by that devoted and noble missionary, the Rev. James Vaughan (*O.M. Intelligencer*, October, 1882) we will not reproduce the story so soon again, but we earnestly commend it to the most especial attention of our readers. It is the precious legacy of a most faithful servant of the Lord Jesus Christ to the Society and to the Church which he loved so well, and which he served unto the death. It is his dying testimony to the truths he enforced and upheld.

While Christianity is love, caste is hatred. That this is not an exaggeration, may be gathered, we think, from the following account of Mr. Vaughan's visit to Rottunpore in 1877 :—

Five days ago, on reaching Rottunpore, I learnt from Sartok, the Native pastor, that really nothing had been gained as regards the fundamental evil. I went with him into the village, spoke to the principal members of the Christian community, and found them resolved to give up nothing: they would merely attend church. I pleaded with them in vain.

That night we had service in church. Those men were present. After service they came to my quarters. The verandah was pretty well filled. I said, "Now tell me, will you or will you not take the Lord's Supper with your brethren?" They at once replied, "No, we will neither take the Lord's Supper, nor will we eat with them." Then followed a deeply interesting discussion, in which I was well assisted by the Native pastor. We showed them how utterly alien to the spirit of Christ and Christianity their spirit was. We reasoned and pleaded, answered their objections, and at last clearly got the better of them in argument. They got less positive and bitter; they felt the ground was giving way under them; conscience, and, I trust, the Spirit of God began to speak. At length, after a protracted struggle, they said, "Well, then, we will take the Lord's Supper with them, but on no account will we sit and eat with them; for forty years we have never done this, and nothing shall make us do it; besides, our salvation does not depend on eating with them." "No," I said, "it is not a question of eating or not eating. The real question is, *why*, on what grounds, you refuse to eat with them. Is it not because you regard them as religiously unclean, and so, to use your own word, 'hate' them?" "Yes," said they, "that is the very reason." "Then," said I, "here is the root of the whole evil. Christ taught us to love even our enemies, and you declare you hate your brethren."

We hope that the presentation we have made of this story of the Krishnaghur Mission may not be without profit and instruction to those who are interested in Missions. Nothing, in one sense, can be more delightful than to report brilliant successes, and to be fired with enthusiasm at the multitudes swayed by the power of the Gospel. The feeling is natural and is reasonable. But while the Word of God bids us rejoice with those who do rejoice, it bids us also weep with those that weep. It is not only the life of the individual Christian that is a warfare, it is the experience of churches and of those who have the management of them. The story will not have been put forward in vain if many who have hitherto lightly regarded Mission work as little more than a preaching of the Gospel, with conversions for its result, will be led to sympathize with complicated and laborious efforts needing much grace and heavenly wisdom, much faith and patience, and long-suffering, with a readiness to submit to endless disappointments before substantial success can be realized.

We may gather from it, too, how deplorable a harvest is reaped where, at the outset, motives are not sufficiently scrutinized, and from the very beginning evils, flagrantly hostile to the spirit of Christianity, are upon any plausible pretences tolerated. No small amount of the mischief at Krishnaghur sprang from the fact that too much was at first done for the people and too great indulgence was shown to those who were received into the Christian Church. It is still a moot point how much instruction is essential before the administration of the Sacrament of Baptism. The early history of Krishnaghur is not very

encouraging to those who would impart it on limited knowledge where there is apparently well-meaning profession. But certainly the further rite of confirmation should not be proceeded with until, in the case of adults, there is strong proof that there is full intelligence of vital Christian doctrine and earnest purpose of cleaving to it. We think that traces of error in this respect are only too perceptible. The neutralizing influence of heathen teachers in schools is also only too evident. The employment of them may have been deemed to be a necessity, but the conviction remains that a vast amount of this expense and toil might have been most profitably curtailed. It is hardly possible to conceive that the second and third generation could have been so dead and apathetic unless their early religious teaching had been poisoned at its source. As regards the caste question, while it is matter of deep congratulation to perceive that the missionaries had, as ambassadors of the Lord Jesus Christ, not failed to carry the Gospel message to the outcast and most degraded, and had gathered out of them those in whom their Master no doubt has seen the travail of His soul and been satisfied therewith, we may be permitted to regret that they should for so long a time not have united in one body those who had "one Lord, one Faith, one Baptism." A terrible difficulty, nearly resulting in open schism, was the fruit of this undue forbearance. The consideration of these things ought to lead friends to realize the serious nature of Mission work, and to lead them to be much in prayer for those who are engaged in an undertaking so arduous, and who have to contend with so many adversaries. Those, too, who are about to enter upon the work ought clearly to comprehend what is before them, and that zeal, unless largely tempered with discretion and Christian firmness, may lead to most untoward results. Much sympathy, too, should be felt for the Christian community. If their religion is more than a mere nominal profession, if they have really parted company with heathenism, and are not under specious pretences accommodating their new creed with heathen customs and practices, they must and ought to be called to submit to trials and sacrifices hard for flesh and blood to bear. The cost to them is serious of taking up the Cross of Christ. Those to whom from childhood it has been in many respects a light yoke and an easy burden, perhaps a badge of respectability, should feel much for their far more heavily-weighted brethren.

It remains now only that we should furnish from recent intelligence some account of the present state and future prospects of the Mission upon which we have been dilating. There are reasonable grounds for hoping that in the smouldering ashes sparks of fire are latent. The process of purification has been painful, but it has been attended with much cause for encouragement. Even before Mr. Vaughan's death he was cheered by indications that his labours and anxieties had not been in vain. He had the comfort of perceiving that the "whole body of the enlightened and pious people were at one with him in the matter." He was permitted to see numbers of those who had previously been most bitter, kneeling side

by side with their once-loathed brethren, and partaking with them of the supper of love. In his paper on Caste, he mentions :—

Seventeen months passed over, and then the station in question was the scene of a deeply interesting transaction; delegates had been invited from all the C.M.S. congregations in Lower Bengal, and the Native Church Council for that province was then ushered into existence. In that large and important gathering the despised brethren were welcomed with brotherly kindness. The men of the congregation, with true Oriental politeness, insisted on washing the feet of the guests as they arrived; amongst the first arrivals were some of the “despised.” It was a sight worth seeing to behold those who had so lately loathed and abhorred them stoop down to wash their feet. So that upon the whole we may fairly set up our Ebenezer and say, “Hitherto hath God helped us!”

Recent letters are written in a cheerful strain. The Rev. A. Clifford, from Krishnaghur, January 10, 1883, writes, “The year which has passed has been one for which I have great cause to be thankful.” He says, “In God’s goodness, the twelve months have passed without any great collapse, and in some respects I hope there has even been improvement in the condition of the Church. Mr. Vaughan set things on a firmer footing than he himself, perhaps, was conscious of; and though, indeed, many of the evils he so vigorously fought against have not wholly been uprooted, they have received such a check as will, I hope, if the same line of action is still pursued, at last bring about their complete destruction.” While grieving over sundry flagrant cases of immorality and much spiritual deadness, he can point to some encouragement. There has been no outbreak of caste feeling, and Romanism has made no progress. “In several places they have shut up their schools and withdrawn in despair.” Of educational affairs he has little favourable to report. In some cases the conduct of the teacher has repelled rather than attracted the villagers towards Christianity. It is plain, that until a class of godly Christian men can be found for masters no benefit can ensue from this sort of missionary agency. It is the weakness, not the strength of the Mission, as it should be. Efforts are being made to remedy this deplorable defect. Mr. Williams writes much in the same generally hopeful strain. He speaks of caste as of a defeated foe, and feels assured that if Mr. Vaughan’s policy is followed for a few years, the deadly evil will be completely uprooted. We hope he is not too sanguine. He mentions some interesting circumstances in connexion with the Mussulman population. Upon the school system, while he is able to report that Government officials record that the C.M.S. are “doing much for the primary education of the district, still I regret to say that I cannot report any spiritual results from our school system. The barrenness of this agency has been much on my mind during the last year. My itinerating work has enabled me to compare the two agencies, and to get a deeper knowledge of the effects of our schools, as an evangelistic agency. Experience has shown me that the people of these parts are so ready to hear the Gospel that schools are not now required to prepare the way for a preacher. Again, the unsatisfactory conduct of the teacher does much to nullify the good the schools might do. The fact is, we have been drawing from our Christian community

more agents than it can supply of the proper kind, and we therefore find ourselves trying to do spiritual work (for I regard an evangelistic school as spiritual work, equally with preaching) by the aid of men who show no clear signs of having been converted. It is with grief that I state, that the more I see of our teachers, the less hopeful I am becoming of any good results from the school agency. Boys are taken into the training school at the age of fifteen. At that age nothing can be determined about their real character, and the consequence is that the number of failures is very great. This subject will, I hope, be fully discussed at our next Conference. May God grant us to know what is His will!"

In his itineration, which Mr. Williams dwells upon with much satisfaction, he mentions how much help he derives from the companionship of his wife. This account is so interesting, that we insert it with peculiar pleasure :—

It was her practice to go, each evening, with a Bible-woman into the village near the tent. An invitation to sit down at one of the houses was, with hardly an exception, quickly offered, and soon a large congregation of women assembled. Indeed, the difficulty she had was the great number of listeners. The women must bring their children with them, and such an audience is difficult to manage. She was much encouraged by their reception of the truth. Might not this experience suggest to the Zenana Society that work of this kind might be taken up more thoroughly with great advantage? Instead of having to spend a lot of time in secular work to purchase an opportunity of preaching the Gospel to the rich, would it not be better to follow the example of our Lord a little more closely, and preach to the poor? Our experience shows that they hear gladly without the bribe of secular instruction and wool-work. In the villages, the hearers are not from the rich class, but they are from all castes, from the Brahmin downwards. When a district has been taken up as a field for itinerating, a Mission to the women is as necessary as to the men. It needs no argument to show what a great help one Mission would be to the other. An anecdote will illustrate this. A boy in one of our schools was explaining the Parable of the Sower. I asked him to which of the four classes he belonged. His answer was, "We are the stony-ground hearers; because in the school we learn the truth, and believe it, but when we go home our mother, aunt, and sisters, laugh at us, and taunt us for becoming Christians, so we quickly give it up."

Mr. Hall, the most recent addition to the missionary staff, contributes his quota of information, but of course he has his experience yet to gain, and, as he himself expresses it, is only just beginning to get his "fast-bound tongue" a little loose.

Such are the most recent accounts of the Krishnaghur Mission. There is much in them to encourage hope for the future. It is clear, however, that so much evil has existed in the past that a speedy restoration to a healthy state cannot be immediately looked for. There is at present a deplorable absence of efficient Native agency, which must sorely cripple the efforts of the missionaries. There is only too much evidence that the schools as a spiritual agency are at present valueless. Where there must be, as is the case now in India, a demand for competent educators exceeding the supply, so far as primary education is concerned, this must and we fear will be for some time to come a serious difficulty. The range from which to choose is extremely limited. What are needed are Christian men and women

making a conscience of their work, and sufficiently well informed to be able to impart rudimentary information. This class may be said to be well-nigh now non-existent. How far help might be obtained from other Missions we cannot pretend to say, but the "Widows' class" scheme which Mr. Clifford alludes to and which it is proposed to open at Kapasdanga may prove some means of overcoming what has now too much the appearance of an insurmountable obstacle. At any rate it will be an interesting experiment in Mission work to which it is impossible too much to wish success. At present "at only two places are the girls taught in classes separate from the boys. There is only one efficient female teacher; and of the few Bible-women, there is only one that is worth much." It is no wonder that Mr. Clifford remarks that Female Education is almost entirely undeveloped.

As regards caste, unquestionably that monster evil is for the present scotched. It would be in the present state of Native society in India a complete mistake to imagine that it is killed. The energetic character of the measures which have been adopted can only be viewed as a most salutary check and a distinct advance in the right direction, but the goal has not yet been reached. The most ceaseless vigilance and the most unswerving firmness will be requisite for a long time to come before this mischief is thoroughly purged out. Much may be done by so elevating those who have hitherto been considered outcasts that no reasonable prejudices of their brethren may be offended. It is satisfactory to notice the successful efforts that have been made in this respect. But most assuredly if the least supineness is perceptible in prompt dealing with caste pretensions, the evil will recur in full force. A small company of Christian people knit together in the bands of love and showing forth by purity of life and unanimity of feeling the spirit of the Gospel of Christ, would be for the present at any rate preferable to an increased multitude of a mixed character which there is clearly no agency now existent capable of controlling. The converts who ought of course to be diligently and perpetually sought for, should be those who give clear evidence of not merely a nominal profession, still less of an interested one. Meanwhile we rejoice that through the itineration now systematically undertaken there is a prospect that all who are willing to hear the Gospel are likely to hear the joyful sound proclaimed to them. We will hope that the six adult baptisms reported from this Mission during the past year may be largely augmented during that on which we have now entered; but this solitary fact proves how feeble at present are the pulsations of life in the Missions of Krishnaghur. It has manifestly hardly yet recovered from a crisis which seemed only too nearly akin to what might be considered the throes of death.

Finally, it may only be necessary to remark that God in His providence has given the Society in that part of India the nucleus of a Christian Church. It would be folly to imagine that in its present state it could be left to itself, or be looked upon as more than a rallying-point for a future Church. Much patient and plodding labour will be requisite to raise the Krishnaghur Missions to a satisfactory level. It

is still there the day of small things. Errors of the past have to be avoided. We heartily coincide with Mr. Clifford in maintaining that the self-government and self-support of the Church need to be developed, and that the lack of spirituality, of zeal and of liberality which we deplore is owing in a great measure to the lack of independence. But it will be no easy task to raise the Bengalee ryot to the assertion of these qualities in any satisfactory manner. Still "impossible" is a word which should be erased from the Christian vocabulary when it is remembered Whose we are and Who is on our side. We trust that much blessing will rest upon the faithful men who are now labouring in Krishnaghur, and that much wisdom may be vouchsafed to them. The important centre of Krishnaghur deserves a share in the prayers of Christian people, and we shall not have written in vain if they are called forth by what we have attempted to place before them. May God in His infinite mercy raise up the tabernacle that has fallen, and close up the breaches thereof, and raise up its ruins and build it, yea, better than in the days of old ! K.

THE BHEEL MISSION.



THE readers of the *Intelligencer* are already aware that the Bheel Mission in Rajpûtana, which owes its origin to the liberality of the Rev. E. H. Bickersteth, is now to receive further development by the addition of a second missionary, whose support for the first three or four years is provided for by another benefaction from the same generous donor ; and they will find elsewhere in this number the announcement that the Rev. G. Litchfield, late of the Nyanza Mission, has been appointed to this post. We take the opportunity to present some further information regarding the Mission.

The following extracts are from a Memorandum prepared a few months ago by the Rev. H. P. Parker, the Society's Secretary at Calcutta, which was endorsed by the Bishop of Calcutta, and assisted the Committee in deciding to continue and to develop the Mission :—

Extracts from a Memorandum on the Bheel Mission.

During November I have visited Ajmere, Oodeypore, and Kherwara, staying a few days at each place, and had conversations with Lieutenant and Mrs. Rundall at Ajmere, with Colonel Euan Smith, the Political Agent at Oodeypore ; Dr. Shepherd, Missionary of the Scotch United Presbyterian Missionary Society at Oodeypore ; Colonel Temple, Commandant of the Bheel Corps at Kherwara, and Major Maccrae, the Resident at Kotra, and others. I was also introduced to the Maharana of Oodeypore, but had no conversation with him on the subject of the Bheel Mission in so short a visit. I can state only the general impressions which I received from these, and from what I saw of the places visited and the Bheel people themselves.

The Range of the Mission.—The Bheels are such a numerous race, and are so widely scattered, and differ so much from each other in language and other respects owing to the influence of local circumstances, that, in con-

sidering the C.M.S. Mission, our attention is confined to those living in the districts of Oodeypore and Dungerpur, or, roughly speaking, the tract bounded on the south by the Guicowar's dominions, on the east by the Holkar's dominions, and on the north and west by the plains which have no Bheels.

The numbers are, according to the last census, roughly computed as follows:—In the Dungerpur district, 66,952 in Dungerpur proper, and in Banswara, 48,045. In the Pertabgarh district, 270, according to the census; but 250 villages, or 8750 Bheels, according to the Gazetteer. In the Oodeypore district, 51,076. Total, about 174,000.

Of this district, Kherwara is very nearly the centre. It is 50 miles from Banswara, 50 from Kotra, 50 from Oodeypore, and 14 from Dungerpur.

Kherwara is approached from the railway on the east from Nimbahar Station, 64 miles beyond Oodeypore, with a good road for driving the whole way, or from the railway on the west from Roheera Station, 30 miles beyond Kotra, with a road only fit for riding.

Difficulties.—These are such that the whole work must be conducted with great caution and delicacy. Very carefully selected men should be sent out as missionaries, and for some time to come very little Native agency should be employed—in fact until such time as Bheel Christians are sufficiently prepared to do the work. Yet none of the difficulties are of a discouraging nature. The Bheels are almost free from caste and prejudices against Christianity, like other aboriginal tribes in North India, and they have apparently so much more strength of character than some of the others (for example, the Pahâryas of Râjmahal), that the Bheel mission-field may be reckoned as a hopeful opening for the missionary. But the very great extent to which they have been Hinduized, their suspicious character, and the frequently disturbed state of the country, are likely to give rise to difficulties of a very formidable kind; yet they are only such as to call for much prayer and caution, and ought in no way to discourage. Even though Mr. Thompson has been in the Bheel country only two years, and has been during that time only a learner of the language, yet he has with him two Bheel youths who are, he believes, thoroughly convinced of the truth of Christianity. There is also a third, a brother of a *gummaitie* of a large *pal*, of whom he believes the same; nevertheless he is anxious, for many reasons, not to hasten the baptism of these three. Mr. Thompson appears thoroughly to have won the confidence of the Bheels in the *pals* immediately surrounding Kherwara, and they are beginning to look up to him as their friend.

It may be well here to state briefly the two directions in which difficulties may be expected, viz. political and religious interests.

Political.—The Bheels may be divided into three classes:—

1. Those under Bhumia chiefs, i.e. the majority.
2. The Khalsa tribes holding their lands directly from the State.
3. Bheel *pals* settled upon the estates of great Rajpût nobles whose jurisdiction they own.

The Bhumia chiefs hold the *bhûm* or right of property in the land, over which the Rana has no power. They are descended from Chohân chiefs, who formerly ruled at Sâmbur, and have from time to time intermarried with the Bheels. They are very independent, and pay only a nominal tribute to the Maharana of Oodeypore. They are the recognized chiefs of all the Bheel *pals* within the territories, and their relations with the chief of the Meywar State have always been indistinct, and the English political

officers exercise a kind of mediation between them and the chief at Oodeypore.

The Bheel Corps, of which Kherwara is the headquarters, was established in 1841. Owing to its location recruits are received from both the Dunderpur State and from the territories of the Bhumia Chiefs of Jawas and the Grasia chiefs of Jura, and this helps to keep the peace. The chief object of the corps is that it may have a civilizing influence upon the Bheels, as they are thus taught to connect the idea of receiving rupees with education and respect for authority, discipline, and good behaviour. But the Europeans I met with, who have had opportunities of watching its results, seem to think that it has proved a failure with regard to the objects aimed at, although it is most popular with the Bheels, there being a large number of applicants on the occurrence of a vacancy. The whole of the Hilly Tracts is under the political supervision of the Commandant of the Corps, who is *ex-officio* Political Superintendent of the Hilly Tracts. The second in command resides at Kotra, and as *ex-officio* Second Assistant to the Political Agent Meywar, has judicial charge of the three Grasia chiefs of Jura, Oghna, and Panarwa.

From the above it is evident that unfriendliness on the part of the Maharana of Oodeypore, or the Resident at Oodeypore, or the Commandant at Kherwara, or the Bhumia chiefs, might at any time cause the missionary very great inconvenience. Yet, on account of the manner in which the Bheels look upon all these various authorities, it is essential that the missionary should not identify himself with either.

Religious Interests.—The Bheels in the neighbourhood of Kherwara and Oodeypore, and so far as I could ascertain throughout the whole of this district, are very much Hinduized—so much so, that Major Macrae regards them as low-caste Hindus. For (1) Their appearance is not like that of most of the aborigines of India: they are of finer physique, and many of them greatly resemble Hindus. Certain tribes intermarry; but other tribes, i.e. those round the Debur Lake, they look down upon, and will have nothing to do with them. Their Bhumia chiefs are certainly of partly Hindu extraction. (2) Their language is Aryan. That is to say, their own Dravidian language has so completely disappeared, that of the words they now speak, none can be traced to a Dravidian, but all to an Aryan origin. (3) Their religion is more Hindu than anything else. They have a *jogi* in every *pal*, who is sometimes a Hindu; and in the neighbourhood of Kherwara they have also a *kabal* (liquor seller), who is also occasionally a Hindu. It is not uncommon in some places to find the Bheels sitting round fires at night singing Hindi songs, and doing puja to Devi. Yet there are great differences, the chief one being that they eat beef. Those on the Debur Lake eat alligator flesh, and, till the late famine, the Bheels used to keep fowls.

Methods of Work and Requirements.—The general outlines of work which have proved successful among other aboriginal tribes seem to be applicable here.

1. *A Medical Missionary.*—The Bheels are very timid, and at the same time very independent. They are not to be easily approached, like the Gonds. If medical knowledge is desirable among the other tribes, it is essential here. It is also essential that he should be thoroughly qualified.

2. *Itinerating, as elsewhere.*

3. *A Boys' Boarding-school.*—Not to aim at receiving a large number, but rather to obtain a few carefully selected ones, and then from time to time

to weed out from amongst these any who turn out to be unsatisfactory. Not to aim at teaching these much, but rather to seek to influence the character by leading them to the truth, and thus raising up a few to influence their own people. Not to make them dissatisfied with manual labour, but to combine their book study during a portion of the day with their cultivating in fields attached to the school for a few hours each day.

4. *A Girls' Boarding-school.*—The women have very great influence among the Bheels; therefore, to neglect to make arrangements with a special view to reaching them would be a most serious mistake. There is every reason to believe that they would attend a school if the missionary's wife personally superintended it, and due care was taken to make it attractive. Of course there is no such thing as purdah among them, and the girls do not usually marry under fifteen years of age.

5. *Day-schools.*—It seems certain that the Bheels do not see the least use in educating their children, while, on the other hand, they find their children very useful in the fields, &c. Difficulties must be expected in inducing the children to attend school at first. They cannot be expected to go long distances to school at all. Even the boarding-schools should be centrally situated, the monthly payments to the children must be sufficient, and they must have holidays during certain months for the cultivation of their fields. Day-schools should be situated in the midst of the pals; for this, Bheel teachers would be required.

6. *Language.*—I have met no one yet who knows much about the Bheels, and no one who has any idea what the Bheel language really is. Dr. Shepherd supposes that their language is Dravidian; but in the parts of the district where he has met with the Bheels, their language has been almost completely replaced by the Aryan language of the locality, e.g. at Kherwara and south-west they speak chiefly an impure Hindi, and in other parts an impure Meywari. Colonels Euan Smith and Temple, and also Dr. Shepherd think that the missionary should first learn Hindi thoroughly, then he could with ease become sufficiently acquainted with Gujarati and Meywari for his purpose, and would also be in a position, when conversing with the Bheels, to detect those words and idioms which are of non-Aryan origin, and by itinerating among the Bheels he would probably obtain a knowledge of their own language—if, indeed, it is to this day anywhere spoken. For educational purposes, both Colonels Euan Smith and Temple are of the opinion that the Hindi language should be used. They feel that if the Bheels are ever to get on well with the Durbar, they must know the Hindi language—the medium of communication with the authorities. They also think that Gujarati is very little spoken by the Bheels north of Kherwara. It is just possible that the Maharana will open schools among the Bheels himself, and if so they would certainly be in Hindi. The Bheel corps in Kherwara has a school attached to it, in which all recruits have to pass through a course of two years' study as a part of their military discipline, and in this school Hindi is the language used. Eventually perhaps, if it is discovered that the Bheel language is still spoken to any extent in parts of the district, it may be well to translate portions of the Bible into that language, and give some religious instruction in the same; but for secular instruction and in all subjects for the present, the Hindi seems to be the right language.

We add some passages from the second Annual Letter of the Rev. C. S. Thompson, the missionary sent out in 1880 on Mr. Bickersteth's

benefaction. It should be compared with his first report, part of which was printed in the *Intelligencer* of October last year :—

Letter from Rev. C. S. Thompson.

The Bheels, this my second year amongst them, have been not altogether quiet. The Barāi people (a pāl, or village, twenty miles from here) are still banished from their homes. They won't give up the murderers. The Dungapore raj (Government) has built a fort in the midst of their (the Barāi people's) land and manned it with 400 sepoy. Colonel Euan Smith, officiating political resident of Oodeypore, made a tour through the Hilly Tracts in October, and tried to bring the chiefs of the neighbouring pāls of Barāi to see that so long as they did not surrender the culprits it would be hopeless for them to expect to see the Barāi Bheels restored to their former homes. Up to the present time nothing has been done.

About fourteen miles from Oodeypore a witch was swung in the beginning of the year. Witch-swinging here is thus: A man says a friend of his has been bewitched (in nine cases out of ten it is, I believe, if the truth were known, that a man has a grudge against a woman); the informer sends for the "Bhopā" (a magician) and informs him that so-and-so has bewitched so-and-so. The "Bhopā," with a unique piece of wood, hung with bells and adorned with tassels, goes to the house of the one suspected, sits down in front of her, and works his magic wand to and fro in a curious fashion. Finally his verdict is—Guilty! The poor wretch is then taken to a large tree, her petticoat tied round her limbs, her eyes plastered over with mud mixed with pepper, and swung up by the feet to a high bough of a tree. Then, with her head downwards, they give her a full swing. After this she is examined. If able to bear another swing without absolutely dying, she is made to undergo it. This continues until the poor creature is completely exhausted. They then take her down. In the meantime the people around her are drinking themselves drunk. Next morning, if the bewitched one is not better, the same swinging process is repeated. This is kept up till either the witch dies or the bewitched gets well. The pāl in which this scene took place has been burnt down by the rāj sepoy, sixty-two māhwa trees (the tree from

which they make their spirit) cut down (this is the greatest punishment it is possible to inflict upon the Bheels), and a large quantity of grain and 180 head of cattle seized.

A month ago two pāls near Kherwara fought between themselves. Two men were killed, and a woman has since died through wounds received in battle. On the whole, however, the country is more settled than it was a year ago. The Bheels are, I am afraid, on the eve of being well thrashed. Government won't tolerate their doings very much longer. To hope to do anything with this people you must first show them that you are master, then be kind.

The attitude of the Bheels, Hindus, and Mussulmans towards us is greatly changed. The Bheels have entirely lost their fears and suspicions, at least, so far as I am able to judge. The Bheel sepoy is more than civil to us. The Hindus and Mussulmans not only make their salāms when we meet them, but appear to find a pleasure in helping us in any way they can. The head Native officer, whom we mentioned last year as doing everything in his power to hinder us in our work, now, strange to say, does what he can to assist us. At the present time he is getting wood, tiles, &c., for our temporary school and dispensary. On religious matters he has talked freely with us. Of the two chiefs whom I said formed the exception to the rule of our being well received by the gammaitis, the son of one of them, an officer in the corps, now comes, in the most friendly way, to see us.

Medical Work.—It is the custom in dispensaries to take the name of each patient, and make a note of the nature of the disease, &c. Things of this sort we have, hitherto, been unable to do for fear of raising silly suspicions in the Bheel's dark mind. We cannot, therefore, give you the numbers of the men, women, and children treated. A great number, however, have passed through our hands. Almost daily (sometimes twice) we have been called out into the villages to see those who were unable to come in to us. Our efforts have been wonderfully blessed. One man, snatched from the very jaws of death, when able to

walk brought us a large bowl of nice new milk, as a token of his gratitude. Another poor man, with three complaints, after getting well brought a goat as a present. Of course we had not the heart to take his "ewe lamb," without making some return. After giving him the value of his goat, we told him we accepted it *as if* it had been freely given, and gave him to understand that our medicine and labour were, like the Gospel, "without money and without price." Among the inhabitants of Kherwara we might have a great practice. But from the very first we have refused to treat them. The Government dispensary and hospital are open to them, and it is most essential that the regimental doctor's work should not clash with ours. Hitherto we have got on together capitally. Within the year there have been no less than three doctors stationed in Kherwara. Each of them has taken a kindly and warm interest in the Mission. Not only have they given their valuable advice in specially bad cases, but have also gone out into the pāls with us to see the sick. One of them gave us a little Cabul tent, which is now answering the purpose of a hospital. A poor man with hardly any face left, through cancer, is at this moment occupying it. A young man (Bheel), taught in our school here, is acting as medical assistant—a young fellow who nine months ago knew not a letter of the alphabet, but is now a clever penman and able to read the New Testament. The doctor to be appointed to this interesting Mission has a great work ready to hand, and a wide door of usefulness before him. All the medicines for the year, amounting to 411 rupees, have been paid for by private subscriptions and church offertories.

Schools.—The catechist, whom we had for ten months, taught six or seven young fellows to read and write. Of the seven we have kept four. The others had not sufficient mental power to warrant us in continuing their studies. Those only must be kept whom we can put into useful and profitable places when they have finished their schooling, or our work will not recommend itself to a people who as yet can see no further than so many "rupees." Two of the young men are turning out remarkably well, not only in their work, but also in their daily life. One of the two is our

schoolmaster, and the other our medical assistant. Of the other two, one is our house servant—sweeps the rooms, dusts the furniture, makes the beds, and trims the lamps, &c., &c.; the other runs errands. There are now nine young men on the school books. Two must be sent back home as coming short of our standard. Others will be accepted in their place. Hundreds are willing and ready to come. Each scholar is paid Rs. 2 : 8 (about 4s.) per mensem, to keep him in food and clothing. A disciple of "Surjee," the old Bheel reformer, joined himself to us the other day. By the way, I don't think I ever told you about this remarkable old man. Some fifteen years ago, he having been taught by a Brahmin, began to try to work a change among his own people. He forbade their drinking spirits, eating flesh of any kind, and sitting at meat with their nearest relatives until they too had become his disciples. He inculcated honesty, truthfulness, and repeating the name of Rām, by a string of 108 beads. For thirteen years he is said to have remained in a sitting posture. Eats only particular kinds of grain and vegetables, and drinks milk. To prove to others that he is inspired by, and sent from God, he allows boiling water to be poured over his naked body. His followers affirm that it does not hurt him. The full time (thirteen years) for sitting in one position having expired some two months ago, he is about to pass through Kherwara, on his way to Rikhabnath—a town ten miles from here, in which there is a well-known Hindu shrine—to worship. He has sent his salāms, and also to ask if he may call upon us. His hair, he says, has grown very long—even to his waist—and wishes to know if we will excuse his coming into our presence with it so long.

The Bheel Mission must be of a decidedly educational stamp. We must have picked men from the various pāls, educate them, and then send them home as teachers. I trust our Bheel schoolmaster is being led to Christ. He is the right sort of man—not one who can be easily taken out of the faith of his forefathers—a man who, if ever his heart be changed, will be an immovable pillar in the Church of Jesus Christ among the Bheels. His old father, a

"Bhagat" (fakir) and disciple of Surjee, often comes to see me, and is delighted with the thought of his son holding such a position.

Evangelistic Work.—To have brought religious teaching prominently forward in our work before the fears and suspicions of the people had been over-

come, and their confidence won, would have, undoubtedly, made our undertaking a grand failure. The door for this work is being slowly, but I trust surely, opened. A full and free proclamation of a full and free Gospel will, I hope, soon be possible.

We must all thank God that a people so long neglected will now have increased opportunities of hearing the Gospel; and we may look forward with humble hope to the Bheel Mission being privileged to gather not less fruit than has been gathered by other Missions from the aboriginal hill tribes.

VISIT OF AN AFGHAN CHRISTIAN EVANGELIST TO KAFIRISTAN.



THE C.M.S. Mission at Peshawar has always felt itself responsible, to some extent, for the evangelization of the interesting region of Kafiristan, a country situated in the mountain ranges of the Hindu Kush, between N. lat. 34° and 37° and E. long. 69° and 74° . They are a people especially interesting, as being a race who have for centuries withstood the advances of Islam.

In 1864 two Afghan Christian Evangelists, Fazl-i-Haqq and Nur Ullah, visited certain tribes just within the borders of Kafiristan (an account of which journey is given in the *C.M. Intelligencer* of December, 1878); and in 1873 Mr. E. Downes, formerly an officer in the Royal Artillery, and lately our medical missionary in Kashmir, attempted to reach the country, but was seized and brought back by the Indian Government. In the spring of last year the Peshawar missionaries (Messrs. Hughes and Jukes) determined to send Munshi Syud Shah, an Afghan Evangelist of their Mission, to Kafiristan, and he left Peshawar on the 1st of May, 1883.

Syud Shah is a converted Afghan of the district of Kunar, which lies on the borders of Kafiristan, and has been an agent of the Church Missionary Society for the last ten years. He was a student under Bishop French at the Lahore Divinity College. He was sent on this missionary tour chiefly on account of his very strong desire to visit the country, and of his readiness to leave his wife and children for a missionary undertaking which was certainly attended with very considerable danger.

After he reached Kafiristan, Mohammed Amin, Syud Shah's Mohammedan servant, got alarmed, and left Syud Shah, returning to India; and for several months the Peshawar missionaries and Syud Shah's family at Peshawar were very anxious regarding his safety. Indeed it was not until he arrived at Abbottabad on the 17th of October that their worst fears were dispelled. These anxieties were intensified by the fact that some years ago an Afghan convert, Subadar Dilawar Khan, had died in the snows of Central Asia, on a road to which he had been misdirected, through the supposed treachery of the ruler of Chitral, on account of his being a Christian convert from Islam.

The following is Syud Shah's Diary, as translated and compiled by the Rev. T. P. Hughes:—

I left Peshawar, on the 1st of May, 1882, in company with Mian Gul, a Native of Arnoi, in the province of Chitral, who had undertaken to see me

safe into the country of the Siahposh Kafirs. Besides Mian Gul and myself, we had Mohammed Islam, a Kafir who had been converted to Islam; and also another converted Kafir called Shah Afzul. With my servant, Mohammed Amin, a Native of Peshawar, we made up a party of five. Our first night was spent at Utmanzai, and the next at Landakhwar. On May 3rd we crossed into Swat, and stayed at Tanah. The Khan of this place recognized me and said, "I know you, you are a Christian. I have seen you preaching in the streets of Peshawar." I admitted that I was a Christian preacher; but the Khan was very kind and hospitable, and being an old friend of Mian Gul, he was very pleasant and kind to me. When we left, he asked us to buy for him a handsome slave, for a large trade in slaves is carried on in these parts! On May 4th we reached Laram, and the next day we arrived at Dherah. Here we stayed in a mosque; and in the evening I was obliged to go out to beg my bread like other strangers.

May 6th.—We reached Bibi-or and the following day Dobandi. We stayed two nights at Dobandi, because the two converted Kafirs, Mohammed Islam and Shah Afzal, had gone to Dir to pay their respects to the celebrated Mohammedan moulvie known as the Shah Bāba. There was very deep snow at Dobandi, and we had a most trying journey from Bibi-or on account of the snow.

May 10th.—We arrived at Arnoi, the native village of my companion and guide Mian Gul. It is a village of about a hundred families, and inhabited by a tribe called Gabars. They are all Mussulmans, but they are not bigoted; and they seem to be on the most friendly terms with the Siahposh Kafirs, who frequently visit the village. Arnoi is situated on the left bank of the Kunar river, the territory of Kafiristan being on the right bank. When we reached the village, about 400 Kafirs were collected, on both sides of the river, intending to attack the village of Barawal, with which the Kafirs have a long-standing feud. The Kafirs had arranged with the people of Arnoi to construct a rope bridge across the river; but a small party of Kafirs succeeded in surprising the village of Barawal by night, and in killing two Pathans, and

burning several houses; and so the quarrel was settled for a time. In these parts the Kafirs are much feared by the Pathans. For it is well known that the fighting power of one Kafir is equal to that of five Pathans. The king of Chitral has also a wholesome dread of the Kafirs. Soon after my arrival, I was introduced to Diwan, the son of Diwan Malik, one of the Kafir chiefs, a fair young man about twenty-five years of age. He received me most kindly, when he heard I intended to visit his country. Offering me his hand he said in the Kafir language—"Ley shah?" (Are you well?) "*Likta Ley shah?*" (Are you quite well?) "*Pama Manja leyah shta?*" (Is your family well?) About two days' march from Arnoi, there lives a celebrated Mohammedan Saint at the village of Dir. He is known as Shah Baba of Dir. He is a disciple of the late Akhund of Swat, and aspires to a similar position to that of the great Akhund. Shah Baba has already succeeded in obtaining a great reputation for miracles. The people say that if they present him with an offering of money, he can detect at once which of the coins has been acquired unlawfully. And that after he prays, in private, money is always placed by angels under his praying carpet! His hospitality is very great, and it is said he can satiate his hunger on the smallest loaf! I stayed two nights at Arnoi, and found the people most willing to listen to what I had to say regarding the Christian faith. I first of all showed them the musical box which I had brought from Peshawar. A large crowd of people assembled, both Kafirs and Gabars; and I read to them the fifth chapter of St. Matthew's Gospel, and recited the ten commandments. I also read and explained St. Mark xvi. 15, "Go ye into all the world, and preach the Gospel to every creature;" and told them this was the object of my visit to Kafiristan. Several of the Kafirs present understood Pushto very well.

May 12th.—Early in the morning, I left Arnoi and crossed the Kunar river on an inflated hide (*shinās*). As I am not used to this kind of travelling, I could not manage my *shinās*, and I was carried about a mile down the stream. The Mohammedans seemed to enjoy my distress, and made no effort to save me; but about thirty Kafirs jumped into the

river and rescued me on their side the river. Having changed my clothes, I started with a large company of Kafirs, and after marching for about fifteen miles, we stayed at a shady place, near a nice fresh stream of water, called Nisat Ghal. There were no houses there; but it is a regular encamping place. The Kafirs brought a goat from a neighbouring village, and sacrificed it to God for my protection. They brought the goat and sprinkled it with water, and prayed God to protect me; they then handed it over to my companion, Mian Gul, who slaughtered it according to the Mohammedan custom. I found the Kafirs very friendly, and they seemed very anxious to learn all they could of the Christian religion. The chief of the party was Ram Malik, a middle-aged man, rather dark and with prominent teeth. He understood Pushto very well, and translated all I said to the company. None of them knew anything about the religion of the English, not even the name of the Gospel (*Injil*).

May 13th.—After a journey of about fifteen miles up a very steep ascent, we arrived at the village of Kāmdesh, as called by the Pathans; but which the Kafirs call Kāmbagram. It is situated on the side of a high mountain, covered with lofty pine-trees. Kāmdesh is the chief village of the Kamos tribe, and has at least 800 dwelling-houses.

Ram Malik took me to his house and treated me most kindly, and all the people seemed so pleased to see me when they knew that I came from the English at Peshawar. Rām Malik has two wives and a son. He has also about twenty male and female slaves; but the Kafirs do not live with their female slaves as the Mohammedans do. They merely use them as servants. All the cultivation of the land is carried on by women. The men fight the battles and the women till the land. The women are as strong as the men, but they are fair and pretty. About fifty people assembled in the evening to see me and to hear the musical box. When I told them of Jesus Christ, Rām Malik seemed most anxious to remember the name, and kept on repeating the words "Isa Masih! Isa Masih! Isa Masih!"

May 14th.—To-day I did little else than read chapters of the New Testament in Pushto, which were translated by Rām Malik and Mian Gul, and

answer the numerous questions put to me regarding the manners and customs of the English, the Queen, the Government, the Army, &c., &c., &c. It took a long time to tell, for only Rām Malik understood Pushto, and he had to translate every word I said. But he was very patient.

May 20th.—I went to the house of Latkām Chandlu, who was exceedingly kind to me. He lives at the other end of the village. Near his house are a number of idols; they are supposed to represent deceased persons, and are not worshipped; but the people kiss them with great affection. They are called *Dazi*. At the house of Latkam Chandlu I had very frequent religious conversations, and the people kept saying, "If the English people know all this, why don't they send us teachers?" From all I see, I feel certain an English missionary would be received most kindly by these people.

May 22nd.—To-day there was a great religious festival called *Gerdilah*. The people all assembled at a place which they call *Imrāh Patta*, or the place of God. It is a large stone, about three feet high and two feet wide. The women were not allowed to go near the stone; but the men formed a congregation, and were led by two priests. These chief priests are called *Utā*, and his assistant is called *Pshāh*. The priests appeared to be madmen; but I cannot tell whether they are really so, because the Kafirs think all madmen are inspired. The priests may therefore have feigned the ecstasy and madness which I witnessed. They are supposed to have the power of divination. The chief priest sprinkled the sacred stone, crying—"Sūch! Sūch! Yamach—Imrāna much;" (i. e. Holy! Holy! This service is for God!) He then presented to the stone offerings of butter, cheese, and flour; and afterwards sacrificed a goat and sprinkled the stone with its blood, the people all making a noise with their lips like the sound of kissing, as they worship their idols.

May 23rd.—To-day, a Kafir who had been converted to Mohammedanism came to see me from the village of Agro, three miles from Kamdesh. (The Kafirs do not persecute any of their tribe who embrace Islam; but

they insist upon their living in a separate village. The village of Agro is therefore inhabited entirely by converted Kafirs). His name is Mohammed Khan. He had learned to read, and knows a little of the *Qurān*. He is a very pleasant man to talk with, and seemed very anxious to hear all I could tell him of Christianity. He knows a little Pushto, and listened most attentively to my reading from the New Testament in that language. He invited me to his village, an invitation which I afterwards accepted.

May 26th.—To-day was the Kafir Sabbath or Sunday. It is called *Aggar*. No work is done on this day by either men or women; but they give themselves entirely to pleasure. A house has been built in the centre of the village as a place for dancing. It is a covered building, about fifty feet long. There is also a raised platform outside, where they dance when the weather is fine. After our evening meal, I went to this place to witness the dancing. The band was composed of flutes and drums, very like our musical instruments in Kunar. As soon as the music commenced, the Kafirs, young and old, men and women, began to dance with great vigour, stamping their feet and raising their arms in different attitudes. They sang various songs in praise of their deities. When one party got tired then another was formed, and with an intermission of a few hours, the dancing continued nearly all night and until the noon of the next day. The people said this dancing was for the worship of God as well as for their own pleasure. This day, called *Aggar*, is observed every Monday.

May 27th.—A number of people came to me for medicines. I had been supplied with chlorodyne, quinine, sulphate of zinc, aperient pills, and peppermint; and although I understand very little about medicine, I was able to give some relief. I cured Latkam Chandlu's boy of fever. But my eye-wash, made of sulphate of zinc, was most popular. The people are dirty, and get sore eyes, so that I had many such patients.

June 1st.—I went to the Mohammedan village of Agro, where my friend Mohammed Khan lived, who had so kindly invited me to his place. It is a village about three miles distant

from Kamdesh, and is inhabited by nine families of Kafirs, who have embraced the Moslem faith. As I have already said, they are not allowed to reside in Kamdesh; nor do they join in the festivities of the Kafirs, although they are allowed to be present. The Kafirs do not seem to have the least hatred to them for having changed their religion. The Imam of this village is Mohammed Khan, who was converted to Islam in Bajaur, in order to save his life. At the time of his conversion, he could neither read nor write, but he went to Swat and studied in a mosque. He seemed very pleased with his change of religion, but he was very attentive when I explained to him the principles of Christianity. As far as I could ascertain, the other Mohammedans of their village were Kafirs, who had been outlawed on account of murder; for the Kafirs merely turn a man out of his village for murder, and do not slay him as the Pathans do. The men in this village speak Pushto, but imperfectly. The women do not understand Pushto at all.

June 5th.—Turuk Chamlu, the leading chief of the Kafirs, having returned from his expedition against Barawal, sent to ask me to return to Kamdesh, as he was very ill and wanted some medicine. I started for Kustos, a village quite close to Agro, the centre of a distinct tribe from the Kamdesh, and spent the night in the house of Trimukan, the headman of the village, by whom I was most kindly entertained.

June 6th.—After my morning meal, I returned to Kamdesh, where I met the celebrated Turukh Chamlu. He is a tall, dark man, and is called by the Pathans "*Tor Chamlu*," the "*Black Chamlu*." He is a chief of renowned bravery, and has killed sixty men with his own hand. But his valour has been surpassed by his brother Turukh Mirakh, who has slain as many as 140 men. The English decorate brave men with the Order of Merit, and the Victoria Cross; but a Kafir is allowed to wear four tufts of hair, and to attach bells to his bow and staff. I found Turukh Chamlu suffering from pain, and I gave him peppermint, for I could not find out what was the matter with him. In the evening I read portions of the Bible, especially accounts of the Creation, the Deluge, and the life of Christ.

The people were very pleased. Turukh Chamlu said, "You must understand that we are an ignorant people. We worship idols, because we know no better. If any one will come and teach us, we shall be very glad to learn better things. If the missionaries at Peshawar will come and establish schools in our country, we shall be very glad; and we will learn more about God." Both Turukh Chamlu and his brother Mirukh are very amiable men, and are not wild and savage like my own people in Kunar. I was much struck with their mildness and humility.

June 7th.—This morning I went with Turukh Chamlu to his fields. Whilst we were there, he took a goat and sacrificed it, in order that his crop may be increased.

June 10th.—To-day I was told that the celebrated Shah Baba of Dir, having heard that I had come to Kafiristan, had given orders to the people of Asmar and Dir, that if I passed through those regions I should be killed, as I was a Christian and known as a preacher in Peshawar; and that if any Mohammedan protected me, he must be regarded as a *kafir*, or infidel. The Shah Baba sent for Mohammed Islam, the converted Kafir, who came with us from Peshawar, to ask about me; but he declined to give any information about me, from true friendship for me.

June 11th.—To-day I had a very long religious conversation with a number of people. I specially selected the raising of Lazarus from the dead. The Kafirs believe in the immortality of the soul; but not in the resurrection of the body. They were also anxious to know what the Christians taught regarding things lawful and unlawful.

June 13th.—I made Turukh Chamlu rather angry to-day, because I reproved him for the great reverence he paid to a wooden idol, which is erected about twenty yards from his house. I found it was placed there in honour of his grandfather. It was a wooden figure placed on a high pedestal over an archway, and dressed in a red coat; and on a pillar supporting it were a number of notches indicating the number of persons this brave old grandfather had slain in his lifetime. For the first time Turukh Chamlu reproved me for having given up the religion of my forefathers and embraced Christianity. We very

soon, however, became good friends again. He left Kamdesh for a small village some distance away, and I again became the guest of Ram Malik, my former host.

This afternoon, Ram Malik and about twenty others went to his fields in order to invoke the help of the Almighty in sending rain; for there had not been rain for many weeks, and the land was dry. He did it in the following way. He first washed his hands, and bound a turban on his head. He then took a large vessel of water and sprinkled the water in all directions, calling out "*Such! Such!*" and reciting the name of the most popular idols. Then he held a bow straight out before him, and shook it, crying, "*Such! Such!*" A goat was brought, and as soon as it shook itself, it was seized and sacrificed, and its flesh eaten by the party.

June 19th.—The festival of *Patilah*, on which eight goats and eight kids were sacrificed. The eight goats were in honour of Fatimah, and the eight kids to conciliate the fairies. These were sacrificed with the ceremonies already described. A large number of people assembled, and I preached to them. They were all attentive, as Ram Malik and Tarukh Chamlu interpreted for me.

June 26th.—Janâa, the chief of the Komtos tribe, came to Kamdesh. The Komtos is a very large tribe of Kafirs, who reside about two days' journey from Kamdesh. They have about 4000 fighting men. Janâa was a fine, handsome man, and very fair. He was exceedingly pleasant, and I wanted to visit his country; but the people of Kamdesh would not let me leave them.

July 1st.—This was a day of great rejoicing. It is called *Istri chali nat*. The whole of the day and the following night the people continued dancing and calling upon their various idols, especially upon Ayes Shah. It is remarkable that, although Ayes Shah is a Mohammedan Saint, the Kafirs call upon her to destroy the Muslims. The ceremonies were similar to those of the Shiah Muharram in many respects.

July 4th.—I witnessed a Kafir funeral. It was that of a young man named Burmukh, who had been killed by the Pathans near Asmar. His corpse had been brought to Kamdesh. It was placed on a charpooy outside Ram

Malik's house, and was covered with a red cloth. There were four feathers placed in his turban, which indicated that he had slain four Mohammedans. When the people came near the corpse they each made a noise with their lips like the sound of kissing. They then took it to the dancing-saloon. It was raised on the shoulders of four men, and all the company danced round the corpse, the fifes and drums playing. Wine was freely served out to the people, but it did not appear to intoxicate them. A cow was sacrificed, and its blood sprinkled on the fire. The corpse was then taken outside the village, and placed in a coffin, and left there. Afterwards the people all sat down to dinner.

I stayed at Kamdesh about five weeks after this, and was treated most kindly by the people. Almost every day I had an opportunity of reading the New Testament, and of speaking to them upon our religion and our religious customs, my Mohammedan guide, Mian Gul, having joined from his village. I arranged to leave for Peshawar on September 14th. In consequence of the unfriendly attitude of the Shah Baba, we decided to travel *viâ* Gilgit, and not by the way we came. We spent to-night in the Kafir village of Petegal, and the next day stayed at Kafar Drush, the banda of the celebrated warrior Torukh Mirakh. On September 17th, we were at Kalish, a village inhabited by Kafirs, but under the authority of

the King of Chitral. The next night was spent at Ayeeen (called by the Kafirs Angar), and on the morning of the 19th we arrived at Chitral, the residence of the Aman-i-Mulk, the ruler of Chitral. The Aman-i-Mulk was very kind to me, and gave me a horse, a turban, and a suit of clothes. He would not allow me to take the six Kafirs who wished to accompany me to Peshawar, but he said he would let them pass through his territory if I brought a letter from some English gentleman asking him to do so. Torukh Chamdlu had given me a little slave boy named Atti, and Aman-i-Mulk allowed me to bring him to Peshawar for education.

I had several religious discussions with the Aman-i-Mulk, who was very particular in inquiring how long I had been a Christian. He sent for two learned moulvis to come and try and convert me again to Islam. He became very angry when he found I was not inclined to give up Christianity.

I stayed at Chitral until the 1st of October, when I left with Mian Gul for India, *viâ* Cashmere, for it was not considered safe for me to return through Swat. Our return journey was through the villages of Kari, Mori, Lun, Kosht, Sunoghar Barap, Meragram, Ghazayn, Ushighum, Yasin, Dabin, Gurunj, Shir, Ashut, arriving at Gilgit on the 17th of October. From Gilgit we came by the usual stage through Cashmere, and reached Abbotabad on the 2nd of November, 1882.

Mr. Hughes has also forwarded some additional notes on the religion and manners and customs of the Kafirs, as collected by him from Syud Shah and certain Kafirs who visited Peshawar last year. We give the most interesting portions :—

The Kafirs are a very brave race, and according to the list I have given they number 20,000 fighting men. They are generally armed with bows and arrows, and daggers. As I entered the country I saw all the warriors of the Kamos and Kantos tribes assembled on the banks of the Kunar river. They appeared to be nearly a thousand men. They had rifles as well as bows and arrows, and when they are drawn up for battle every alternate man has a rifle. The rifles are such as are made in Bajour and Kashkār, and not of European make. The bravest man of these tribes is Torukh Mirakh, who has the reputation of having slain with his own hand

160 men. He is distinguished by three tufts of hair, and has bells on his quiver. Torukh Chandlu told me that, during the recent Afghan war, they all assembled on the banks of the Kunar, and were ready to assist the British; and that if the British would seize Swat, they would help in making an attack on Dir and Chitral. When the men go forth to war, all the women and children assemble in the dancing saloon and dance and sing, encouraging them to deeds of bravery; and this dancing and singing is continued daily until the army returns. When the army returns, then all the women and children go out to meet them, shouting and singing, and

praising the deeds of the brave, and mourning over the death of the slain. The Kafirs never look upon a man with any respect until he has slain a Mohammedan.

They call God Imrāh. They say he is in heaven, and is the creator of all things, and has seven daughters. There are 180 angels who are called Aritch, and are in the presence of God ministering to the wants of man. They say there are fairies, whom they call Waitar. The demons they call Autar. There are numerous idols, the chief of them being Gish (who they say is the Khali-fah Yazid), Māni or Mohammed, Dizani or Ayesbah, Kumai or Fatimah, Sānji, Sutrum, Jahjosh, Doski, Binosh, Frādi. They call the devil Yush, and make large offerings of bread to appease his anger. They believe in heaven and hell, and call them as in Hindustani Bihist, and Dozakh. Their chief priest is called Awtā. It is an office which is hereditary, and there is an Awtā in every village. The people pay him very great respect. There are also diviners called Pshah, who seemed to be madmen. When they worship, they kiss their hands and rub them over their faces. They have numerous sacrifices, as already described in my diary. They believe in the immortality of the soul. Nearly all their religious ceremonies are accompanied by sacrifices, as already described in my diary. There is a deity called Nirmih, of whom the people seem very much afraid. He is said to have created all things, and to have the power of death. Another deity is called Turskin, who is held in great reverence by the Wāi tribe.

Theft seems to be almost unknown amongst the Kafirs. The punishment for murder (which is not common) is expulsion from the tribe. Such outlaws generally become Mohammedans. Adultery is very common. The people are completely lost to all shame in this respect. They are more truthful than the people of India. They are not drunkards. Although they drink a wine made from grapes, they seldom become intoxicated. During my residence there, I did not see a single person really dead-drunk. They get excited, but are not intoxicated.

The Kafirs make no distinction as to clean or unclean in their food. They eat animals of all kinds, and they devour

both the entrails and the blood of animals.

A Kafir may have as many wives as he likes. One chief, whom I met, had eleven wives. They are treated very kindly, but they are expected to work. Nearly all the cultivation of the land and all kinds of labour is done by the women; the men giving themselves entirely to the defence of the country. If a woman is unfaithful to her husband, she is not punished; but the man is fined six cows. If a man ravishes a virgin, he is fined twenty-four cows. Female slaves are very numerous, but they are treated kindly as servants. There is no form of marriage service. A wife is bought for money; and when she is married a feast is given, which constitutes the marriage ceremony. A Kafir cannot claim the hand of a lady until he has slain at least two Mussulmans.

The children are very kind to their mothers; and even in houses where there are many wives, the wives appear to live in harmony. During my stay in Kafiristan, I never once heard a woman abusing her husband, or fighting with her rival wives. The women cannot spin, but they can sew and make their own garments. They go about the country without any restriction, and are not kept in the house, or veiled.

Domestic slavery has existed in Kafiristan for many centuries. Every family of respectability possesses slaves. The bondsmen seem to remain always in the same family, but the female slaves are sold like cattle. They sell them to the surrounding Mohammedan tribes. A large slave-trade is carried on with the Kafirs; but in addition to this, very many Kafir women are seized by force when the Mohammedans attack a Kafir village.

When a Kafir dies the people fire guns and dance. They keep the dead for several days, and the people assemble daily and dance round the corpse. The corpse is then taken outside the village and placed in a coffin or wooden box, which is not buried, but is placed outside the village. These boxes are not like English coffins, but are as much as six feet deep, and the corpses of several persons are placed one on the top of another in them. They give forth a most unpleasant smell, especially when the boxes are opened to receive fresh

bodies. The women are put in the coffins with all their jewels on, but the Kafirs are never known to rob their dead. When a Kafir dies at a distance, and his body cannot be brought back to his village, an effigy is made of dried straw, and dressed up in his clothes, and the funeral ceremonies are gone through over the effigy, which is placed in the wooden box belonging to his family outside the village.

The dress of the men consists of either black or white cotton cloth, which comes from Bujour, and is cut very like that of the Pathans. The head is generally uncovered, and is shaven except a tuft of hair which is left as the distinguish-

ing mark of the Kafir. In the cold weather they wear woollen trousers, tied up with a girdle round the waist, and goat-skin coats, the hair being next the skin. Some of them shave their beards, but the majority do not do so. The dress of the women consists of tight trousers, black below the knee and white above, with a shirt over the body, which is always black. Their hair is wound together, and is confined by a small white cap. They wear necklaces made of stones and berries. The women of the better classes have bracelets and earrings of silver. The men wear necklaces and earrings.

Mr. Hughes further adds the following remarks of his own:—

We have no account of the Kafirs, or of Kafiristan, by any European who has himself visited the country; for although the Kafirs have frequently invited Europeans to visit them, and have given every assurance that they would observe the rights of hospitality, no European has ever been able to penetrate those unknown regions. To use the words of a living author (Colonel Yule), "Kafiristan is one of those knots of mystery which now remain to afford perpetual enjoyment in seeking to disentangle it."

It was not until Elphinstone's visit to Peshawar, in 1809, that the western world became conscious of the existence of such a country. And even now, although it is within nine days' march of the British frontier, the English have still no direct communication whatever with the regions of Kafiristan, and very few Kafirs ever visit India. The accounts given by Elphinstone, Burnes, Vigne, Wolff, Masson, Wood, Mohanlal, Leach, Lumsden, Raverty, Leitner, and Bellew have all been collected from the verbal narratives of either Kafir or Moslem travellers.

It has generally been supposed that Kafiristan is a closed country to Mohammedans; but Syud Shah says all Mohammedan travellers who are friendly to the Kafirs are received and treated kindly. Major Biddulph, in his *Tribes of the Hindu Koosh* (p. 129), confirms this statement.

The Kafirs have always been friendly to the English. Captain Wood, writing about forty-seven years ago, said the

Kafirs "pride themselves on being brothers of the Feringi." And all our information goes to confirm this impression. The Peshawar missionaries have received three distinct invitations to visit the country. During the Afghan war the Kafirs assembled their armies and were prepared to take the side of the English. Mr. Delmar Morgan, when travelling in Central Asia, met a Russian officer who had visited Badakhshān, who expressed great surprise that no attempt had been made by the English to explore Kafiristan (*Royal Geographical Society's Proceedings*, 1881, p. 297). Major Biddulph says, in 1878, two deputations of Shiahposh tribes came to meet him and invited him to their country.

There has been much discussion as to the supposed origin of Kafirs. Some have thought they must be of European extraction, being either a portion of Alexander's army, or a colony planted by him. Captain Wood thought they were Tajiks, and of the same race as the people of Badakhshan. Dr. Woolf believed they came originally from Kandahar. Dr. Bellew thinks they are the Gandhari of 500 years ago, the Gandharidæ of the Greeks. The people themselves say, according to the statement of every Kafir I have met, and according to both Syud Shah and Mian Gul, that they are Quraish from Arabia. Judging from the nature of their idolatry and their language, there can be little doubt that they are an Indian people.

EXTRACTS FROM THE ANNUAL LETTERS.

CHINA.

*From the Rev. A. Elwin, Hang-chow.**Hang-chow, Dec., 1882.*

TO begin with the city of Hang-chow, I may say we are about where we were last year. There have been no adult baptisms and only one inquirer. There has been much to depress us in the conduct of some of the Christians, but there were false brethren in St. Paul's days, and there will be false brethren even to the end.

The most noticeable event in the history of the past year has been the distribution of tracts at the Grand Triennial Competitive Examination. The Chinese are known to be a great literary nation, and in nothing is this more shown than in their competitive examinations, which are periodically held, and through which alone can a man pass to the high offices of state. Examinations for the first degree are annually held in all the chief cities of this province. Every third year these gentlemen come to Hang-chow, the chief city of the province, to try for the second degree. The examination enclosure is a wonderful place, and covers a vast extent of ground. Let it be remembered that 13,000 scholars can be examined at the same time, and that each of the 13,000 has a little cell or room to himself, in which he writes, eats, and sleeps, and some idea may be formed of the size of the place. To the 13,000 candidates must be added a vast number of cooks, servants, and not a few officials, who are appointed to assist at the examination: this year the last-mentioned only numbered about 1300. To prevent collusion between examiners and examined, every candidate has all his papers copied before they are handed to the examiners. This examination begins on the same day in each of the eighteen chief cities of the eighteen provinces. Three years ago a tract specially prepared by the Rev. Griffith John of the London Missionary Society, was distributed among the students at Han-kow. We thought we could not do better than adopt the same tract for Hang-chow. We therefore had a special edition of 10,000 copies printed. The three leading Missions in Hang-

chow arranged the distribution between them, we receiving 3500 copies as our share. After much consultation it was decided that all the approaches to the examination-hall should be occupied by distributors on the last day of the examination, the books being distributed as the students left for the last time. The C.M.S. Mission, assisted by the China Inland Mission, took possession of all streets and lanes running east and south-east. The distribution began about mid-day, Tuesday, September 26th, and continued without intermission during the afternoon and evening and all through the night, until daylight the next morning, when all the books were exhausted. The books have been taken into almost every city and hamlet in this great province. May God grant that the book may prove to many the true "entrance-gate to virtue and knowledge"!—this being the name Mr. John chose for his tract, or rather book, there being in all thirty-six pages. Of course, the expenses have been very heavy: in all about 75*l*. These have been met by a grant from the Religious Tract Society, also a grant from the Han-kow Tract Society, the remainder being made up by subscriptions from the missionaries in Hang-chow.

Out-stations.—With reference to Fu-Yang and Pondhead, I have nothing to report. In the Chu-chee district the interest all centres round San-tu. Concerning this station, I said in my last Annual Letter (see *Intelligencer*, July, 1882, page 413), "For two years the work has been almost at a standstill, as far as man can see. But suddenly a remarkable change has come over the aspect of affairs, and San-tu now stands forth as the most encouraging station in the Chu-chee district." San-tu continues to flourish, but like so many of the other stations in this district in time past, San-tu this year has been passing through tribulation. As I said last year, "Work, inquiry, and persecutions, go hand-in-hand. Sleeping Christians, a lifeless Church, and freedom from annoyance, are generally found in company." San-tu has awoken from its sleep, souls have been saved, the work

has been extended, and consequently the Enemy of souls steps forward to see what he can do to put a stop to what is to him a very unsatisfactory state of things. Just before I started to visit the Chu-chee out-stations last October, a letter arrived to say that Mr. and Mrs. Chapter at San-tu were in great distress, having been beaten severely by the heathen.

October 3rd, I started with the catechist for San-tu. When we reached Sin-din-bu, on the 4th, we found nearly all the Christians from San-tu waiting to accompany us to their village, about five miles distant. (See *Intelligencer* 1882, page 413.) By the way they explained to us what had led to this sudden outburst of persecution. It seemed that a young woman, a relative of Mrs. Chapter's, was taken ill. Mrs. Chapter visited her to see if she could be of any use. A few days after the woman died. The husband and his friends declared that her death was owing to the visit from the Christian, Mrs. Chapter. They accordingly proceeded to her house, and beat and kicked her and her husband very severely; they also declared that they would not permit Christian services to be held in San-tu. When we reached the village we put up as usual in a little room over the room used as a church in Mr. Chapter's house. In the afternoon we were visited by a respectable gentleman—one of the village elders. He came to make peace; his son and two of his brothers having been the authors of the late outrage. After a good deal of talking he undertook to guarantee peace for the future. I was particularly pleased that evening to baptize one man who had been an inquirer for eighteen months, and a man and a woman who had been on my list of applicants for baptism for more than a year.

The next morning we left for the city of Chu-chee. Here I parted with the catechist. He left to return to Hang-chow. I prepared to spend the night at the city, in order to start the next morning to visit the Great Valley and the other stations in the district. But "man proposes, God disposes." About five I went for a short walk. When I returned I found Mr. Brown, from Wang-do-fang, had arrived. The poor man was in great distress. The heathen had set upon him and his brother, and

beaten them severely. He said he had left his brother on his bed unable to move. He said he knew I should be at the city, so he had come to ask help. Mr. Brown had not been long with me, when Mr. Chapter rushed into my room, fell on his knees before me, and burst into tears. He was so excited that it was some time before we could quiet him sufficiently to hear his tale. He said after we left he had remained at home until about five, when he had to go out to buy something. In the street he met the three persecutors, who at once attacked him—two being armed with poles, one with a knife—giving as a reason for so doing that he had received foreigners into his house. They said if he did so again they would kill him. Mr. Chapter escaped with a few severe blows, and fled to Chu-chee, the enemy shouting after him that they would go to his house and attack his wife. I may say that Mr. Chapter is a weak, inoffensive sort of man, and that Mrs. Chapter is a most energetic, strong-minded woman. Mr. Chapter lights the fire and boils the rice, but Mrs. Chapter manages all church matters, as well as her own and her husband's private affairs. The poor man fled to Chu-chee, without much thought of what might be happening to his wife. As I had no catechist with me and no one to consult with, I decided to return to Hang-chow that night—late as it was. I accordingly, after some trouble, got a boat and started for Hang-chow, where I arrived the following evening. After consultation with the Bishop and the catechist, I got a letter carefully written to send in to the Mandarin to ask his help. With this letter in twenty-four hours I was once more back again at Chu-chee. Here I heard that the enemy had been to Mrs. Chapter's house, torn down the commandments in the room where the services were held, dashed the Bible on to the floor, and had so seriously injured Mrs. Chapter that she could not move. Among other things they held her down by the hair of her head, while they pounded her face with a stone. Mr. Chapter was still at our rooms at the city. I could not help telling him my mind as to the duty of husbands to wives. One of the Christians excused him, saying, "He is a poor ignorant man, he only knows two Chinese cha-

racters, viz., "Yai-su" (Jesus). I thought to myself, Better be this poor ignorant man, with his knowledge of Jesus, than the cleverest man who ever lived, if destitute of that knowledge. Whatever else we may be ignorant of, let us see to it that we know this blessed name Jesus. The magistrate in answer to my letter at once sent officers to apprehend the offenders. These men had, of course, decamped, but they secured Mrs. Chapter, and had her carried in a native sedan chair, really resembling a cradle suspended from a pole in which the traveller reclines, to the Mandarin's residence at Chu-chee. At nine o'clock at night Mr. Chapter was summoned to the Yamen, or court, to be examined with his wife; and here this man, of whom it was said that he was so ignorant that he only knew the name Jesus, had to stand before the Mandarin and a crowd of officials and idlers, and give publicly a reason for the hope that was in him. The Christians came to me afterwards, saying, "We have been put to shame before the people; the Mandarin truly hates the disciples of Jesus." I said, "think of the Lord Christ before Pontius Pilate." They said no more, and I trust they were comforted. I heard afterwards that among other questions the following were asked and answered: "How many families are there at San-tu?" Ans., "About 1000." "How many disciples of Jesus are there?" Ans., "Two—myself and my wife." "What led you to believe?" Ans., "My wife heard the Jesus doctrine in Hang-chow. She spoke to me; and I thought it good, and also became a disciple of Jesus." "What good does it do you being a disciple of Jesus? Jesus does not come and help you. If He is as powerful as you say, why did He not keep the people from beating you?" Ans., "The benefit derived from believing in Jesus is very great. We have sinned and deserve to go to hell. The body is of small importance compared with the soul. By believing in Jesus our sins are forgiven and our souls saved." The Mandarin promised to inquire into the matter. The poor woman was then carried to our little mission-house, where I saw her. She was in great pain, and so disfigured that I should not have recognized her. I may say that while the trial was going on at the court-

house, the brother of the men who had assaulted the Christians, and with whom I had before had an interview at San-tu, arrived at the mission-house. He was accompanied by three friends, and said he had come to try and make peace. We had a long, long talk. This old man was highly respectable, and one of the most influential men at San-tu. At last a paper was written, which was to be signed by all the three brothers and the witnesses, guaranteeing that in future the Christians should live in peace and carry on services as they pleased. This paper was to be signed and sent to me in two days. The third day the paper came, but the signatures were so unsatisfactory that it was returned with the intimation that the Mandarin would be pressed to get the case settled. This brought the elder brother to Hang-chow to beg that we would settle the case out of court. Of course we stated that we should be delighted to see the case so settled, but that we must have guarantees that the treaty would be observed and the disturbances not renewed. He asked us to fix a date to visit the city of Chu-chee, promising to put some of the leading men from San-tu to meet us; also the men who had assaulted the Christians. These would all sign a paper in our presence, and he hoped that in future the Christians and their neighbours would live in peace. We arranged a meeting at our mission-house at the city of Chu-chee for Thursday, November 16th. This meeting was held in due course, and passed off most satisfactorily. After the meeting the heathen, according to custom in such cases, spread a feast in the central hall of the mission-house. When all was ready the outer doors were thrown wide open, and we sat down to a regular Chinese dinner. This was a public confession on their part that they had been in the wrong. Including the two catechists, Mr. Sedgwick, and myself from Hang-chow, I counted twenty persons seated at the tables.

I have visited San-tu since, and I am thankful to say all continues quiet: indeed, the people generally behave better than they did before the disturbances. The day after her examination by the magistrate, Mrs. Chapter was brought to Hang-chow, and consigned to the care of Dr. Main in our hospital. I am thankful to say she is

now well, and can get about as usual. Mr. Brown's troubles at Wang-do-fang have also, I am thankful to say, been satisfactorily settled. I should mention that when Mr. Chapter told the magistrate there were two Christians only in San-tu, he alluded to the village of San-tu only; he did not include neighbouring villages in which there are Christians who attend the Sunday services at San-tu.

I must add a few words about the girl, "Golden Chain," mentioned in the Bishop's letter published in the *Intelligencer*, July, 1882, page 424. A few days after her baptism a company of about twenty men, headed by her future father-in-law, attacked her father's house at "Halfway Hill." Her mother, a tall powerful woman, tried to hold the door against them, but was overcome, knocked down, and beaten very severely—so severely that she was in bed for weeks afterwards in great pain. Her husband was also injured, but not so severely. We found out afterwards that although "Golden Chain's" future husband had

given his consent to her baptism, her future father-in-law had not. When he heard what had happened he determined that she should be married, and thus removed from Christian influence at once. He therefore hired a band of men, and organized an attack on the house, which was successful, the girl being carried off by force and married at once to her heathen husband. From what I have since heard I believe this young Christian girl is endeavouring, in the most difficult of all positions, to serve the Master. I would say, "Pray for her," the only Christian in her village, and entirely cut off from every external Christian influence. I could multiply instances very similar to the foregoing, to illustrate the lawless character of the district in which we work. But the greater the difficulties, the more is the power of God's grace manifested. The more rude and rough the people, so much the more is God glorified by the power of His grace, turning them from their evil ways to His service.

From Dr. D. Duncan Main, Medical Missionary, Hang-chow.

Hang-chow, December, 1882.

It is just a year since I arrived in Hang-chow. As regards myself, I have not much to say. The Mission having been without a medical man for some years, my services were required as soon as I arrived in the field, so that I was unable to hide myself and devote my time wholly to the study of the language. I am deeply convinced of one's helplessness here, until they know something of the language, so I am doing my best to make myself as much a Chinaman as possible; however, I am sorry my capacity seems to be at a discount, and I am not yet able to talk like a native; nevertheless, I am able to converse a little with the people and utilize the many opportunities I have at the hospital, &c., for saying a word for Jesus. The language is no child's-play to me, and I believe it requires hard plodding, combined with much earnest prayer, patience, and perseverance, before much proficiency can be gained.

A month after my arrival the dispensary was opened twice weekly for out-patients, and the hospital was also opened for receiving opium-smokers and general patients. Until April I wrought with the Rev. J. H. Sedgwick acting as

interpreter, and since that date I have been carrying on the work myself along with Native assistance.

At first the patients were few—from twenty to thirty; but when the hot weather began they steadily increased, and I have had to see as many as 230 in one day, at a temperature of 93° in the shade.

Our object at the hospital of course is only to use the medicine as a means to an end, the chief thing being to bring the patients into contact with the Gospel; so while they are in the waiting-room, waiting, one of the catechists faithfully preaches the Gospel to them and earnestly deals with them personally about their souls. As they individually pass through my hands in the consulting-room I endeavour to make known unto them the "new doctrine" as far as my knowledge will permit.

I have not been able to take all the patients into the hospital that I would have liked to have done, for fear of this department of my work running in too much upon my time; still several opium-smokers and general patients have been under treatment. The opium-smokers are most difficult to deal with, and require a great deal of attention and sharp

looking after. The rule is to remain under treatment for one month; if they from any cause should go out before the month has expired, they are almost certain to return to their vicious habit; however, those who remain the month under treatment, as a rule, on leaving pronounce themselves cured, and without having any desire for the degrading pipe. But it is very difficult to say how much this stands for, as opium-smokers, I believe, are above all men most cunning and deceitful; still it is true that many are cured. Several whom I have seen some time after being dismissed, had from their own words, and as far as I could judge, got the better of it.

A few general patients have got relief: with God's help I have been able to give sight to the blind, hearing to the deaf, enabled the lame to walk, lepers have been cleansed (at least, partly). (I had hoped to be able to say, "And caused the dumb to speak," but the patient I intended to operate upon failed to keep his appointment.) I have not been able to raise the dead, but the Chinese evidently thought that such a thing was possible at the hospital, as two patients were brought to me after they were dead. And without a doubt the poor have had the Gospel preached to them.

The small hospital for women has also been open for three months, and a few have been treated. The Christian who was so badly beaten in the Tsö Kyi district for Christ's sake had her wounds attended to and her aches and pains relieved. Another Native Christian, aged 70, with dislocation of right shoulder, fracture of left arm in two places, and synovitis of left ankle-joint, got the advantage of the hospital, and made a very good recovery.

Morning and night the in-patients hear the Word read to them with exposition and prayer.

Many cases of opium-poisoning (attempted suicide) have been brought to the hospital, and very many of them saved; the fatal cases being those that were brought too late, after taking a very large dose. Some of them had taken as much as one ounce of opium. I have been called out to several opium-poisoning cases. One was that of a Mandarin's wife, who through jealousy had taken a large dose with Chinese wine. I could render no help, as she was dead and cold when I arrived, about two o'clock in the morning.

Besides the work at the hospital and dispensary, a little of my time has been taken up with visiting the sick at their homes. I cannot of course respond to all the calls that are made upon me, still all real and urgent cases have all the help that I can give.

As regards results I cannot say much: they are with God. Healing the sick and faithful preaching of the Gospel have been done in the name of our Lord. One cannot but believe that good is done. It is encouraging to see how earnestly they listen to the preaching, and many of them inquire as to the new doctrine. Patients come from all parts of the country, many of them hear the Gospel for the first time, they buy the Scriptures, receive tracts, &c., and surely as they go forth to their homes they must spread abroad the glad tidings of salvation. It is ours just now to sow in tears, labour faithfully, and to rejoice that the reaping-time is coming by-and-by.

Statistics.—Out-patients: Number of patients prescribed for, over 5000; registered on first visit, over 3000. In-patients: Opium-smokers treated, over 20; general diseases, over 60; general diseases (women), 7. Opium-poisoning cases, over 50.

From the Rev. J. Bates, Ningpo.

Ningpo, February 20th, 1883.

My work has been—(1) The pastoral care of congregations; (2) The instruction of Native agents; (3) Itinerating in the surrounding out-stations; and (4) duties in connexion with the Native Church Council.

Baptisms.—There have been nine baptisms during the year, three of whom were children, and six adults. Among the adults baptized two were from the

village beyond 'En-ling, referred to in a former letter. Here, I trust, there are signs of awakening and interest. I have encouraged the Christians and catechumens of the village, and those neighbours who are willing, to meet together every Sunday for worship in their own houses. Occasionally I have sent a catechist to read prayers, and to explain the Scriptures to them. In this way it is hoped they may be taught

something of self-government and self-support. Another of those baptized was a man in middle life, living at Dzang-kô (Vông-hwô). This man had been a great sufferer from dyspepsia for a long time. After trying many physicians, without any benefit, he was advised to resort to idolatrous ceremonies. One of the idols in the temple was taken to his house repeatedly and left there. It was said that this would certainly bring healing and health to the man's home. This remedy, however, proved unavailing. He was in a very desponding state of mind about himself—he thought he must die—when he fell in with our catechist, who, besides trying to prescribe for his disease, told him also of the Great Physician of souls. He attended the little chapel on Sundays, desirous of learning more of what he had heard, and then presented himself to me as a candidate for baptism. He told me that he felt his disease was such that he could not be cured, and since he had heard the Gospel he really believed it with all his heart, and wished to be baptized before he should die. He appeared to me to be thoroughly sincere, and after some words of encouragement and comfort, I promised that when he had received a little further instruction I would baptize him. In the meantime he came to my house, where he remained for several days under medical treatment. His conduct at this time struck me very much. He would come into my study, and sit there reading and asking me various questions on Christian doctrine. A little catechism I gave him pleased him very much, and he had most of it committed to memory before he returned home. It has given me great pleasure to baptize him. I do trust that he has become a sincere believer in Christ. He is in fairly good circumstances. He is a wine distiller, and keeps a farm of some fifty-seven acres.

Encouragements.—During one of my journeys in the country the catechist who accompanied me pointed out a village where lives a poor woman who for some years past has been a secret disciple. She was led to believe the Gospel from conversations she had had with some of our Native Christians. Her husband and brothers however would not allow her to enter the church, and have never ceased to oppose and

prevent her attending the Sunday services. But so far as can be learned she never omits to worship God in secret, and whenever she has an opportunity she goes to visit her Christian friends. At the close of the year before last she made a present of some kneeling-hassocks to the chapel, and gave 200 cash towards the Native Church Fund. On Sundays, I was informed, she prays with fasting that her husband's heart may be changed, and that a way may be opened for her to join her fellow-Christians in the worship of God's house.

One of our most promising stations is that of Gao-sen. Many of the Christians there are, I believe, sincere followers of Christ. A short time ago they exhibited their devotedness in a practical way. At the conclusion of the Sunday services I gave them an address upon their contributions to the Church Fund, and then proposed that all who were willing to contribute to the fund should at once give in their names to the catechist. I was much pleased to see how the proposition was accepted. Thirteen persons immediately gave in their names, most of whom engaged to contribute various sums each month. One young man who put down his name said he would not promise any special amount; but if at any time he had 100 or 200, or even 500 cash to spare, he would give it.

Prayer for the Holy Spirit.—The Prayer Union established by the Rev. H. L. Harkness, of Worcester, was brought to my notice a short while ago, and after correspondence with Mr. Harkness, he offered to help me with funds if I would print and circulate in Chinese the short prayer—"Heavenly Father, give me the Holy Spirit, for Jesus Christ's sake. Amen." I accepted his offer, and have since had some hundreds of cards printed with this prayer. They have been circulated among the Chinese, and some of the missionaries here have bought copies from me. For inquirers I have found the prayer to be very useful. It is simple, and falls in with Chinese ideas, who like to be taught with what words they should pray. At a meeting of the catechists I devoted a portion of our time to a Bible-reading on the Holy Spirit, His office and work, and then told them something of the Prayer Union. The subject interested

them much, and nearly all of them expressed a desire to join the Union. They also promised to ask the Christians at their stations to join the Union; and since then I have received the names of many who have promised to pray daily for the outpouring of God's Holy Spirit upon themselves and others.

The Increase of Idolatry.—This is a subject that calls for special remark. The people, it seems to me, are, in the words of the prophet, "mad upon their idols." And I say this, not on account of the superstitious ceremonies and practices that abound (they abound now more than ever); but because of the amount of temple restoration which is going on everywhere. I have not seen anything like it for the last sixteen years. It is not so long since the ravages of the Taiping rebels were in every one's mouth, and when people took occasion to speak contemptuously of their gods that could not save them in the time of their troubles and distress. The idol-temples lay in ruins, no one caring scarcely either to visit them or to take any notice of them. I have even seen placards exhorting the people not to rebuild these places. But now, wherever one travels, temple building and restoration are the order of the day. Though the mass of the people are poor they manage to contribute vast sums of money for the purpose. In the city of Ningpo, for example, I have seen a temple that was dilapidated, unsightly, and very seldom used, suddenly become one of the most popular places for heathen worship that there is to be found! Thousands of dollars have been spent on its repairs and decorations. Not many days ago was the "K'œ Hwong," or dedication festival, for this temple, and I was amazed to see the multitudes of people

that thronged the streets and visited the temple for worship and pleasure.

The Extent of Opium Cultivation.—It used to be a rare thing to meet with opium growing in this region, but now it has become quite a common sight. In travelling by the canal route to Scen-poh, a distance of some forty li, I saw scarcely anything else but opium the whole way. The great plain of Scen-poh is overgrown with it. In a district near the lakes, and in the plain beyond, near to Nimrod Sound, opium nearly takes the place of rice. The authorities seem to connive at the cultivation of the poppy, and the farmers find it pays far better than any other produce. And it is remarkable to see how unconcerned the people are beginning to feel upon the subject from a moral point of view. When opium-growing was a rare thing, a few years ago, I recollect the blush of shame which rose on the countenances of some with whom I remonstrated as to the evil they were bringing upon themselves, and the vice to which they were giving encouragement. But now all that has passed away: opium-growing has become an established thing; the occupation is engaged in openly and without fear, and also, I am sorry to say, in utter disregard of any evil consequences. Now this is a state of things which is much to be deplored. It is quite apparent that the vice of opium-smoking is indulged in to a very alarming extent, and it is not difficult to see that the most injurious effects must follow if opium-growing is allowed to go on as it is at present. A large proportion of the people must become demoralized, opium will displace the staple articles of food, and will in the end prove one of the most powerful obstructions to the spread of the Gospel.

JAPAN.

From the Rev. H. Maundrell, Nagasaki.

Nagasaki, December 28th, 1882.

The past year, as far as this station is concerned, cannot be looked upon as one of much advance. The transfer of Mr. Andrews to Hakodate and the arrival of Mr. Hutchinson leave our number of foreign agents the same, which is cause for regret when we consider the claims which Kiu-shiu has upon the C.M.S., from its not being so

fully occupied by other denominations as some other parts of Japan.

There has been no advance either in the number of Native agents; indeed we have only with difficulty maintained last year's staff. One of our catechists, Paul Morooka, who was selected to take Stephen Koba's place at Kago-shima, while the latter returned to Nagasaki for further instruction, has

lately grievously disappointed us. Last year I was able to report favourably of him, for he appeared to have taken up the work at Kagoshima with thorough earnestness, preached acceptably to the people, and was altogether following in the steps of his predecessor, as far as one could judge. But it became evident during this year that something was going wrong with him, and recently finding himself embarrassed in pecuniary difficulties on account of debt, and with rumours of immorality against him, which he rightly judged would, if proved, lead to his dismissal, he left us. It is a grievous fall for him, poor man, and such a disappointment is never without its baneful influence on others. At the same time it is partly by such illustrations of failure, as well as by good example and precept, that an infant Church learns what is required in its teachers, and so its status is gradually raised, and its idea of what the members of the Christian Church should be more accurately realized. Who can measure the good teaching the Church has reaped from the fall of St. Peter and the error of Simon Magus? So now in the missionary field, it is in the weakness and sinfulness of some, as well as by His grace given to others, that the Lord instructs and edifies His Church.

Of the other catechists I have only a gratifying report to give. Jacob Watanabe, who last year was a teacher at Deshima school only, while at the same time attending some theological classes, has this year been advanced to the post of catechist, and as such has been of special service in Nagasaki, while continuing his studies and his assistance at Deshima school. He has a nice wife and two children, is a diligent student and worker, is zealous in the cause of Christ, and a ready speaker. We look forward to his being of great help as catechist or pastor, and in promoting the Committee's plans in reference to the organization of the Native Church. There has been tremendous opposition against us in Nagasaki throughout the year, which has manifested itself chiefly in connexion with evangelistic work in the city. We secured a preaching-house in one of the busiest thoroughfares, and this was bitterly resented on the owner of the house, on the colporteur who was put in charge of it, and

on Jacob Watanabe when first he attempted to preach in it. The owner of the house, though not a Christian, for having simply rented it to us, was made an object of persecution by his neighbours, and was driven out of that part of the city. The colporteur and his family are still regarded by their neighbours as unworthy of common civilities. There was great excitement at Jacob Watanabe's beginning to preach. On two successive Sunday evenings he was frantically hooted to silence by a large mob of angry men, incited, it is supposed, by the Buddhist and anti-foreign party. They smashed the outside shutters, threw stones at him, and at those assembled in the house, and broke the glass of the colporteur's book-cases. As many as fifty policemen came to restore order; and to avoid such a disturbance in the future they requested us to change the hour of preaching to eleven o'clock in the morning. This plan has worked better, and for the last few Sundays we have been unmolested, our enemies fearing to use violence in open daylight.

It is a pleasure to write of Stephen Koba. He returned to Kagoshima during the summer, and has since been working there with his usual care and steadfastness. At Kagoshima likewise, as throughout the whole of Kiu-shiu, there has been a Buddhist revival. A few of the Christians have in consequence been shaken in their faith, and become less regular in their attendance at the Sunday services. There has been too a smaller number of inquirers, as well as fewer baptisms, during the year than we had reasonably hoped for. The small day-school has barely maintained its status of last year. One advance has been made, however, namely, the formation of a Church Committee, consisting of the catechist and the elders of the congregation. This, I trust, will be attended with good results, but it will need much careful guidance and direction. It existed in embryo before, but was put on a more satisfactory basis during my last visit to Kagoshima, when I had the counsel and support of Mr. Hutchinson. Another interesting and important step in connexion with the Kagoshima church, is the recent marriage of Stephen Koba to Mrs. Freame, a Japanese lady, and widow of the late W.

Freame, Esq., clerk in the Mitsu Bishi Steamship Company's service. Since the death of her first husband she has been living with and assisting Mrs. Goodall in her girls' school. We were pleased with this marriage, for we all think she will make Stephen Koba a good and useful wife, as well in his work as in his home; so that we look forward to his increased usefulness at Kagoshima.

Of John Ko, too, I have only pleasant things to write. At the catechists' half-yearly gathering in May he passed a capital examination. His answers on the first five of the Thirty-nine Articles were first-rate.

A considerable change has taken place at Kumamoto, where John Ko, with his wife and children, has been working steadily throughout the year. There is a very numerous and influential body of advanced Liberals amongst the upper classes, who are strongly agitating for representative institutions. Though not Christians themselves, they are not hostile, but regard Christianity with favour, believing that it will further their object. Consequently there has been little or no demonstration of hostility against the preaching-place this year similar to what I had to report last year. On the contrary, John Ko has been able to conduct quiet services for the few Christians, as well as to have preachings for the heathen regularly throughout the year. During my last visit I noticed a great difference in this respect. It is quite remarkable to see how the tables are turned. Last year it was our lecture-room which was decried and stoned: this year the persons who then stoned us and tried to suppress the preaching—the Conservative and anti-foreign party—have themselves been stoned, and their meetings attempted to be suppressed because they are regarded as obstructionists!

John Ko is assisted in his work by a colporteur in the employ of the British and Foreign Bible Society, and more portions of Holy Scripture have been sold in Kumamoto during the year than in all other parts of Kiu-shiu, which is a very hopeful sign in reference to our work there. He has also the assistance of a schoolmaster, who lives with him and works fully under his superintendence. Their ten or twelve scholars are chiefly young men from

fifteen to twenty years of age. Most of them board with John Ko, at their own expense, and are thus brought more directly under Christian influence. It is in fact an imitation, in a small way, of what we have here, with the exception that the students are not baptized, though we regard them as catechumens. I begin to look upon this class as promising, under God's blessing, to be a feeder to our Theological Class here.

John Ko has also been strengthened in his work by a Christian doctor, who was baptized at Tokiyo by Bishop Williams, and who has come to practise in Kumamoto.

At Saga things are looking hopeful. John Inutsuka has been keeping the fort here. He is young, and ought still to be under training; but being a man of considerable social influence and tact, it seemed well to place him in the position he now occupies, especially too as his head used to suffer while studying closely. The Buddhists have been particularly active at Saga. They have built a seminary there, by which they hope to counteract the influence of the educational and training work which we are trying to do. They are as fully alive as we are to the wisdom of having a trained agency, and hence their efforts to meet us with such from their own ranks. Mr. Hutchinson and I visited Saga together in October, when there were five baptisms (two adults and three children) and five communicants; at the same time I publicly admitted Paul Oba to our Church. This man was a catechumen of ours for some years. He was one of the first inquirers that I saw on my arrival in Japan in 1875, when he was coming frequently to talk with Mr. Evington, who had come to look after the Mission for a short time. During my second visit to Saga, three years ago, I baptized his wife and children, but he himself was away from home at the time in Government service, at Fukaoka, and living with a second wife. Soon afterwards a missionary of the American Board of Missions, while travelling in Kiu-shiu, met with him, and not knowing all the circumstances of the case, baptized him. He has now employment in Saga, has put away his second wife, and is likely to prove a considerable strength to the work at that town.

The evangelistic work around Naga-

saki has scarcely been touched during the year. Mr. Andrews was beginning to find it full of interest, but owing to his removal to Hakodate, and the absence of any Native worker with time and ability for this special work, it is still in abeyance.

The educational work of the station has been of a somewhat chequered character. The Deshima Day-school has slightly improved during the year, owing as well to the kind help of Mrs. Goodall as to the diligent zeal of Jacob Watanabe and his assistant school-teacher. There are at present fifteen boys and nine girls in regular attendance. I must repeat that what is required for this school is a European master. Mr. Hutchinson is taking a deep interest in it, opening and closing it by daily morning and evening prayers in the church. For the routine work, however, where scriptural and spiritual teaching is in question, a foreign schoolmaster would be the making of this school, and render it an invaluable part of our Mission machinery.

Mrs. Goodall's Girls' School has gone on as usual. There has been no increase in its numbers during the year. Though the number of the girls is small, she is often embarrassed with their support, as her school has no reliable source of income.

The Preparandi Class for the year has consisted of one married student, and five unmarried students. We began the year with one or two more than this, but one has since left on account of a serious sickness, which prevented him from returning to us after the summer holidays. Another, though giving very fair satisfaction, found that his health was not equal to continued studies, and requested permission to leave. The present students comprise three from Saga, aged 19, 22, and 24 respectively; and three from Kagoshima,

namely, Uchida (m.), whose father gave the small school building mentioned in my last year's Report, and two younger, aged 18. Besides these, Jacob Watanabe and Nakamura (my teacher) both attend some of the classes. The subjects of study have been the historical portions of the Old Testament, the Four Gospels, the Epistles of St. Paul to the Romans, Corinthians, Galatians, and Thessalonians; Greek (which three students only are learning), English, Mathematics, and Ancient History. The latter two subjects Mr. Hutchinson has taken up. Speaking generally, preparandi students in Japan require a long course of study to fit them for positions of usefulness in the Church, owing to the fact that they have not passed through any previous systematic course of Christian education, as is the case in some of the Society's Missions where there are good day-schools and boarding-schools.

In conclusion, I am happy to say that, though there has been no great addition to our numbers in any branch of our work, there has been some real progress. I believe catechists, converts, and theological students are realizing better what the Christian Church—the kingdom of God—is, what the teaching of Christ and of His Apostles in the New Testament is, and what to become a Christian, a theological student, or a catechist involves. This, though it be but small in degree, is the best kind of advance, and a proof that the Lord is with us, according to His blessed promise, "Lo, I am with you alway, even unto the end of the world!"

Native Communicants, 50.

Native Baptized Christians, 180.

Native Unbaptized Adherents, 20.

Baptisms during the Year: Adults, 13; Children, 13.

Schools, 5. Scholars: Boys, 35; Girls, 30; Seminarists, 7.

NORTH-WEST AMERICA.

From the Rev. G. S. Winter, York Factory, Hudson's Bay.

York Factory, August, 1882.

1. For the Indians' sake here I have not been able to visit any of the out-posts since my last Annual Letter. A few Indians came in at Christmas. They asked me if I intended to go away this summer. I said I thought of doing so. One after another said, "Oh! when our

friends come in the summer they will not see their minister again; they did not see him last time they came to the Fort, and others heard you preach once only. They will be sorry to find that you have gone off when they come in."

2. In many respects the news from Churchill is favourable. The inhabi-

tants, with one or two exceptions, attend regularly the house of prayer, where service is conducted by the gentleman in charge.

3. An opportunity has been afforded me for seeing nearly all the Indian men from Severn, when the boats came from that place for the yearly supply. Mr. Mowat, the gentleman in charge, came at the same time. He gave a splendid account of the earnestness of the dear people, and of their love for the House of God. I soon had proof of this. They arrived early in the morning, July 24th. I saw all of them (about thirty-seven) in the course of the day, whilst they were either discharging the cargo or taking their food. I told them that we should hold service in the evening, in the large church. There was not a single absentee, except those who were taking care of the tents and food. We had a glorious congregation, many of the Oxford House Indians being present. The next morning we had service at eight o'clock, that was at the breakfast-hour. Again a good number present, very devout and attentive. At two o'clock in the afternoon I invited the seven Indians, and those who had no work, to come to church, and we would have a little singing. They all assembled, and endeavoured most assiduously to learn a few new tunes I was teaching them. We also met at seven o'clock, when I again endeavoured to declare the plan of salvation through the blood of Christ. I announced that service would be held at eight o'clock in the morning, but when I was making for church the Indians were already at work loading their boats. They tried to meet once more, but work prevented them. As they could not go to church, I spent most of the day speaking to them singly, or in little companies when they were at meals. Four of the number were Albany Indians, belonging to the Roman Catholic Mission, but they accepted my invitations to go to church. Mr. Mowat said, "Whenever the Indians go to the Fort (i.e. Severn), almost the first thing they do is to enter God's House. After that they have service morning and evening." The leader, a good, honest man, has felled a good number of trees, which will be used for making seats for the church. He has not yet taken them down to Severn, but hopes to before the summer closes. They were all expecting

to see me this summer, and were very much disappointed. I don't know why they should expect me, as I was with them last year, and told them I could not come this. A man has been sent to York from Trout Lake. His behaviour shows us that heathen superstition has not yet vanished. He gave out that he had sold himself to the Evil One in order to save the lives of two persons, and now the Evil One has entered him. At times he seems perfectly insane. If he does not get better he will probably be sent to the lunatic asylum in Manitoba. The teacher is doing all he possibly can to lead the people into the ways of uprightness, and I pray that his labours will be successful. I hope to be able to send a more efficient teacher next spring. He has already begun to come to me for instructions, and I expect to spend a good part of the winter with him for the same purpose.

4. Respecting my work here, we have many tokens of God's presence amongst us. A hearty welcome awaits us whenever we visit our dear people. During the summer we visit chiefly in the evening, and they are always glad for me to conduct family prayers. As there are no chairs or seats in the tents we sit in a circle on the ground, with simply pine-brush between us and the earth. We have had a great amount of sickness, and I am sorry to say, a number of deaths,—one each month, which is something astounding for this small place. The deaths have taken place chiefly among the children. An adult, one of the Samatawa tribe, and the last tribe to embrace Christianity by profession, has entered the "realms of the blest." His was a most triumphant departure. In some parts food has been exceedingly scarce, but, thank God, no death from starvation has taken place. The faces of many show that they have passed a hard winter.

The services are conducted as heretofore. There is never any cause for complaint respecting the attendance at the Indian services. I have often mentioned that nothing but absolute necessity will keep our Indians away from God's House; and this is the case still.

Our communicants are increasing in numbers. Three Indian men, one the brother of the Samatawa chief, and one woman, took the sacrament last Sunday for the first time. And the chief him-

self has told me that he has been thinking much about this, and hopes to receive it next time he comes in. This is another case for the thanksgiving list. He was almost the last man of the last tribe to be baptized into the Christian Church. His wife also hopes to accompany him to the Lord's Table.

We have a staff of twelve teachers in our Sunday-school, but it is seldom that we get more than six, as they are so often away from the Fort. Our collec-

tions this year are small, compared with previous years. This, however, does not arise out of unwillingness, but simply from inability to give, and decrease in the white population, the Company's servants being fewer than ever. One instance only of inability: the man who gave a silver-fox skin, value 2*l.* 10*s.*, this year has only been able to give an otter skin, i.e. 7*s.* 6*d.* Still I hope to collect a good amount from all sources.

From the Rev. E. J. Peck, Eskimo Mission, Hudson's Bay.

Great Whale River, July 31st, 1882.

The past year has again brought to light tokens of God's power and loving kindness amongst the Eskimos. We can again record with joy the deaths of two of our people, who died trusting in the Saviour; we can still see the same friendly spirit amongst the people, and the same desire for instruction. It is true there are some points which cannot be looked upon with pleasure; for instance, one would delight to see more real practical religion, and more signs of the Holy Spirit's presence amongst the people; but considering their ignorance and isolation and one's own weakness and unworthiness, there is certainly every cause for encouragement, comfort, and strong hope.

Nearly all the Eskimos having traded at Little Whale River, instead of going to both Great Whale River and Little Whale River as in previous years, I was able to minister to the people far more efficiently than before. My plans for working amongst the people consisted in holding meetings for adults, schools for children, speaking to the people individually, and in living with them from time to time as circumstances permitted. This latter plan of work is, I believe, the most efficient, and gives one much influence with the people, and had I a suitable helper to leave at Little Whale River during my absence, I should certainly make more use of it. The meetings in the iron church have been well attended, and the people are now becoming somewhat used to a regular place of worship, although with some of the wild heathen Eskimos one has to use some tact to keep them quiet and orderly. They seem to think the building so wonderful, and the meeting of so many of their fellow-countrymen appears to them so novel, that they often give vent

to their feelings in quite a demonstrative manner. I find the people—as usual—very ready to listen to a friendly word when visited in their snow houses. It is true an Eskimo igloo is not a very inviting place. What with seal's flesh, blubber, the nauseous smell, and the continual uproar of dogs and children one's quarters are certainly not to be envied. On the other hand, the kindly spirit of the people, their desire for instruction, and the prospect of leading them to life eternal; these things surely ought to make amends for all. The classes for children and adults have been very well attended. Several of the children can now read their books, and can give very fair answers when catechized on the leading truths of Christianity. As regards the adults, some of the younger members have learned to read very well, but several of the elderly people do not seem to make much headway. They often deplore their ignorance, and some tell me, in their own simple style of speech, that because their heads are thicker than the young people's heads therefore they cannot learn like them, &c., &c. The number of baptisms during the year is another bright, cheery point, which contrasts favourably with last year. There have been nineteen adult, and some ten infant baptisms since sending last year's Report. The number of adult Eskimos now baptized is sixty-four, and that of the children forty, to which may be added the forty candidates for baptism, making the total of Eskimo Christian adherents 144. This doubtless is but "a little flock"—let us pray the Lord to increase it. Let us ask Him to add many living members to the Church amongst the Eskimos. Such members we want, and for such we must toil and pray.

I have already alluded to the deaths

of two of the people. Both of these were baptized, and both, I believe, died with a firm trust in the Saviour. How grateful one ought to feel for this blessing; grateful to know that one's feeble and unworthy efforts should be owned and blessed, and that one should be the means of leading them to Jesus, the Friend of sinners, and opening out to their view an endless life.

As regards literary work, I have spent a goodly portion of my time in composition of an Eskimo grammar. This will take time yet to finish; but when completed we hope it may prove useful, and be found simple.

I am glad to say that the Native teachers continue to do good work, and we have been able to add one to the number since last year. One of the heathen Eskimos has also done much to spread the Gospel amongst his fellow-countrymen. This man (who is named Tettikgak) heard the Gospel some three years ago: he then returned to his hunting-grounds, which are about eight hundred miles from Little Whale River, and through his instrumentality many of the heathen Eskimos are leaving their heathen customs, and are desirous of instruction. This fact, I need hardly say, is a source of much joy and comfort to one's soul.

The Indians.—After most of the Eskimos had left Little Whale River, I started for the south, with sledge and dogs, and succeeded in reaching Fort George on the 20th of May. From this date to the time of my departure for Great Whale River, I found plenty to do in helping to build the church, holding services for Indians, and in holding classes for English and Indian-speaking children, &c. We are glad to say that

the spiritual state of the people here is promising, and in some cases there are evident marks of the Holy Spirit's influence. One of these poor people also departed this life at peace with God, and with a firm trust in the Son of God.

We are glad to say that the church at Fort George will soon be erected, and we think it will prove a neat and serviceable building. Our helpers at this post continue to do good work. I was much pleased with the advance made, especially as regards the Indian children who were living at or near the post. The English-speaking people living at Fort George exercise a marked influence for good over the Indians who come to the post, and one cannot feel too thankful for the kindly interest shown by the gentleman in charge (Mr. Miles Spencer).

English-speaking People.—For these we have held services, and taught their children as circumstances permitted. We are glad to say that we have been joined at the Lord's Table by one of these, making the number of communicants four. This new member is, I believe, a true believer in Jesus and a worthy and useful man.

And now, brethren, in conclusion, let me ask you to "pray for us." Pray that God may give me all needful grace and patience. Pray that I may have a spirit of love, wisdom, and faithfulness in all my ministrations. Pray for the poor Eskimos and Indians: ask God to give them His Holy Spirit, and lead them to the Saviour for life and peace. Pray that these poor isolated ones may be "sought out," and led at last into the presence of that Friend who loved them and died for them.

CHRISTIANITY THE ONLY CURE FOR INDIA'S ILLS.

TO THE EDITOR.



DEAR SIR,—There are many in India, and not a few in England, in the present day, who seem to believe that secular education and so-called civilization are by themselves sufficient to wake India from her sleep of ages, and to rouse her morally and intellectually from the depths of degradation in which she is confessedly sunk.

Some of the instructors of youth in our Indian Universities appear to be of the same opinion, and, therefore, to question altogether the necessity of India's conversion to Christianity.

Are these persons right in their opinions? Sad that after all the expe-

rience of the world during eighteen centuries any should be found to hold such views. One might have thought that a reference to the history of those nations that have in the past stood in the forefront of civilization and culture would have sufficed to dissipate such ideas as these.

Where, since the world began, have civilization and education, apart from revealed religious truth, ever been able truly to elevate and refine a nation? What did these do for Greece, the most highly cultured nation of antiquity? At what stage of moral refinement and humanity had that people arrived who could devote an army of captured enemies to death by exposure and starvation in a stone quarry, giving them only just as much food and water a day as sufficed to lengthen out their torments for six or eight months, exposed to the sun and rain and the stench from the unremoved bodies of the dead, while guards stood above all the time to prevent the possibility of escape or succour, and to feast their eyes on their misery?

What did Greek civilization ever do to mitigate the iron bondage of the oppressed Spartan Helots? What, again, did civilization and culture ever do to refine the brutal natures of the Romans, whose women of all ranks, in the days of her greatness, were wont to glut their eyes with bloody gladiator shows, and whose generals thought nothing of throwing their captives (men or women) to the wild beasts to be devoured; nay, one of whose generals, and he esteemed humane, cast the captive Jews in such numbers to the lions and tigers in his amphitheatres that the very beasts grew tired of killing them, and poor mutilated, partially devoured wretches lay for days in the arenas before death put an end to their torments?

What, again, did these things do during this same period of Roman supremacy to mitigate the intolerable misery of the agricultural population of Italy itself, a misery so deep as again and again to drive them by thousands to prefer death rather than life?

Did civilization ever remove the chains from the African slave in any part of the world? Would it ever have done so?

If such, then, be the experience of past times, is it not the same with our own time? What is it that at length in our day and in our country has saved women and tender girls from being employed like beasts of burden in dragging coal-trucks in our coal-pits, often having while doing so to crawl on all fours? What has so mitigated the hard lot of those who labour in our factories?

Where, in fact, is there any work of charity, any philanthropic effort for the good of our fellow-men which has not originated directly or indirectly in the influence of Christianity? Rome, with all its wealth and fancied civilization and refinement, did not possess a single charitable institution. Nearly the same thing might have been said of India a few years ago; but how many hundreds such does London alone now possess, and why? Why? Because the Master has said, "Go thou and do likewise," and by His teaching a new power was brought into the world, a power that constrains His followers to regard all men as neighbours, and to love all men as brethren. This did no other community ever do before the Master taught His lessons.

Do we suppose, then, that in India we can dispense with the teaching that has done so much for ourselves, and that we can elevate and refine her by a system of education robbed of all that makes education worthy of its name, or by a so-called civilization that has signally failed to do this for other nations?

We do not, therefore, mean to say that the Government of India should or can itself give religious education to the people of India along with its

secular education, but given it must be by some one, and especially to India's daughters, if any real good is to be done. So far as secular education has not been accompanied by Christian teaching, we have great reason to fear that its fruits have been far other than we could have wished. I have myself heard a respectable and intelligent Hindu gentleman of the old school deplore the result of this education, and say that it is spoiling the boys, that it makes them conceited, so that they come home to tell their mothers they are fools, and to set at nought the authority of their fathers.

The testimony of many of our own countrymen is to the same effect. Professor Monier Williams, after inspecting the Government colleges and schools in Bombay, wrote that he feared "they were turning out more silly sceptics than honest inquirers, more glib talkers than useful citizens;" and a Governor-General of India endorsed this estimate of the work being done by repeating these words as a warning from himself to the students in the North-West. Only the other day the Native Press Gagging Act brought strongly before us the nature of the fruit which this sort of education is developing, and the same lesson is repeated to us in the warnings of many of the officials of India and in the writings and speeches of many of the Natives.

Some, indeed, of the people of India themselves, even while strenuously opposed to the ultimate aims of our missionary schools, are yet able to discern the higher moral tone and character developed by their education as compared with that of mere secular schools, and have learnt, we believe, both to appreciate the missionaries and their schools.

A few months ago a Native of India, addressing an audience in London, said, "Of those Europeans who have business relations with the people of India, the most kind-hearted and most indulgent to them are the missionaries; and Natives, though not taking kindly to their mission, have learnt to appreciate their good and noble nature." One of the same class once remarked to myself in India of a well-known missionary of those days, that such a man was a true friend to his (the speaker's) countrymen, and was worth a regiment of soldiers to Government. Such testimonies might be multiplied; and specially with reference to the education of the female members of their families do Native gentlemen often exhibit in a striking manner the greater confidence they repose in missionary teachers.

Shall then we, who know the powerlessness for real good of mere secular education, and who believe that the secret of our own country's greatness and happiness lies in the life-giving power of a Christian education, fail to give to the sons and daughters of India that which alone can brighten and elevate their lives, alone can burst the chains in which they are at present held, and transform their homes into the likeness of those bright and happy homes of our own land, which India's sons, even while yet heathen, have learned to admire and respect wherever they have had the opportunity of knowing them? God helping us, we will not fail in this our duty and our privilege; but assured ourselves of the power of the Gospel, and of the Gospel only, to raise a people, we will go forward with the work of giving that Gospel, and education based upon it, to the millions of India.

H. BRUCE BOSWELL.

THE MONTH.



HE announcement that the Rev. Arthur W. Poole has been appointed first Missionary Bishop for Japan will have been received with the liveliest satisfaction and thankfulness by all friends of the Church Missionary Society; and these feelings will be enhanced when they know that the selection is the entirely spontaneous thought of the Archbishop of Canterbury himself. We cannot doubt that Mr. Poole's masterly speech at the recent C.M.S. Anniversary had no little share in commending him to his Grace's notice.

Mr. Poole was educated at Shrewsbury School and at Worcester College, Oxford, and graduated in 1873, 3rd Class Lit. Hum. In 1876 he was ordained by the present Bishop of Oxford, and was for some time curate to the Rev. A. M. W. Christopher, of St. Aldate's. In 1877 he went out as a C.M.S. missionary to the Telugu Mission, together with his friend the Rev. E. N. Hodges: Mr. Hodges being appointed Principal of the Noble High School, and Mr. Poole Rugby-Fox Master. He was nearly three years in India, doing a most useful and promising work, not only in the School, but by lectures to educated Hindus and private intercourse with them. In 1880 he was invalided home, and has since then won much acceptance as a deputation for the Society. His speech at Exeter Hall on May 1st will be fresh in the memory of all who heard or read it.

Bearing in mind the peculiar power of the response which that speech made to the Archbishop's own appeal in behalf of the educated heathen, our friends cannot fail to notice the remarkable providential chain of events which has led to this most gratifying appointment; and they will unfeignedly thank God for such a selection, and pray that much grace and wisdom may be vouchsafed to Mr. Poole to fit him for the very important and responsible post to which he is now called.

ALL our friends will hear with great thankfulness that the Rev. J. Hannington, of the Nyanza Mission, has arrived safely in England, and somewhat better for the sea voyage. But to the Mission his return home is one of those losses which to human eyes seem irreparable.

WE greatly regret to say that the Rev. T. Phillips, the English Secretary of the Niger Mission, has been compelled to come home on account of serious illness.

THE *Henry Wright* steamer arrived at Port Said on May 28th. The captain again speaks most highly of her as a sea-boat.

THE Rev. William L. Groves, B.A., of Pembroke College, Cambridge, formerly Curate of Whitechapel, afterwards Chaplain to Bishop Burdon at Hong-Kong, and latterly Acting-Chaplain at Shanghai, has been accepted by the Society for missionary work in China.

ANOTHER of the Society's old missionaries has been taken to his rest, the Rev. C. H. Blumhardt. He was a native of Wurtemberg, and was educated at the Basle Missionary Seminary, and the C.M. College at Islington; and he was ordained by Bishop Blomfield in 1834. In 1836 he sailed for Abyssinia, whence he was expelled in 1838 with Krapf and Isenberg. He

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was then transferred to India, and laboured in the Krishnagar Mission from 1839 to 1877, when he finally retired after forty years' service. His son, the Rev. E. K. Blumhardt, was also a C.M.S. missionary for nine years, and his daughter married Dr. Dyson, late Principal of the Cathedral Mission College, Calcutta, and now Senior Tutor in the Islington College.

INTERESTING letters have been received from the Rev. P. O'Flaherty and Mr. Mackay, in Uganda, up to November 19th. All was going on well. The principal event was the abandonment of Uganda by the French Romanist missionaries, who had all left. We shall give large extracts from Mr. Mackay's journal in an early number.

A PORTRAIT of the late Principal of the C.M. College, the Rev. W. H. Barlow, B.D., has been painted by Mr. J. Edgar Williams, and was formally presented to the College by the subscribers at a meeting held on May 21st. The presentation was made by Mr. Alexander Beattie, J.P., and by the Rev. J. W. Handford, senior student, and the gift was suitably acknowledged by the present Principal, the Rev. T. W. Drury, M.A. The portrait has given great satisfaction.

THE Bishop of Lahore has been visiting Persia on his way from India to England. At the request of the C.M.S. Committee, the Bishop of London gave him a commission to exercise episcopal functions in that country; and he confirmed sixty-seven Native Christians of Dr. Bruce's congregation on May 18th, and on the 20th admitted the excellent Armenian Assistant, Minasakan George, to deacon's orders. This is the first Anglican confirmation and ordination in Persia; and it will cause much joy to the many friends in all parts of England and Ireland who have listened to Dr. Bruce's fervent appeals for that "wilderness" and "desert," as he was so fond of calling it. Bishop French is expected in this country immediately.

THE Rev. T. R. Wade has passed through the press his Kashmiri translation of the Four Gospels, 1000 copies of which have been printed; and also the Morning and Evening Services. The rest of the New Testament, and most of the Prayer-Book, are also ready for printing. Copies of the Gospels, nicely bound, were sent to the Maharajah of Kashmir and to his Vizier, and were very kindly acknowledged.

THE Rev. G. Maunsell, our missionary at Opotiki, New Zealand, has made, at the request of the Bishop of Auckland, a Maori version of Canon Norris's *Key to the Acts of the Apostles*. He had previously translated the *Key to the Four Gospels*.

THE *Hawke's Bay Herald* (New Zealand) of March 16 and 22 contains interesting accounts of a great gathering of Maoris at two villages not far from Napier, the object of which seems to have been some sort of *rapprochement* between the still disaffected "Kingite" Natives of the Waikato district, and the loyal tribes of the more civilized country about Napier. The "Maori King" himself, Tawhiao, was present. The opportunity was taken by the Bishop of Waiapu and the Rev. S. Williams to hold services for the assembled people, which were thronged by attentive hearers. Indeed Mr. Williams appears to have been the real hero of the meeting, and the

newspaper correspondent speaks of the delight with which his speeches were received. Bishop Stuart, in a private letter, writes:—"On both days Mr. Williams and I finished up with the evening service, I addressing the assembled hundreds in the open air through Mr. Williams's splendid interpretation. My first sermon was on Matt. xxv.; the second on Luke xv. The Maori King was in the verandah, in front of which our congregations were gathered. Though not ostensibly attending, he was within earshot, and I hope ear-gate was open."

BISHOP RIDLEY, of Caledonia, held his first confirmation on March 9th, at Kincolith, on the Nass River, where the Rev. T. Dunn, formerly of Ceylon, is now stationed. Mr. Dunn's letter, dated April 20th, is important and encouraging in more than one point of view:—

The Bishop visited us at the beginning of March; and on Friday evening, the 9th, he confirmed 25 persons, 13 women and 12 men. This, I believe, was the Bishop's first Confirmation since he came to the diocese. Many held back who, I hoped, would have come forward. They were afraid to take the step; some, I fear, lest it should displease Mr. Duncan and Mr. Tomlinson, and others because it was a new thing to them. However, after it was over, several came to me to offer themselves as candidates for the next Confirmation. Our next step is the Holy Communion, for which I am gradually preparing them. Another duty which they have still to be taught is the duty of giving of their substance and their labour for the service of God. We have not as yet had a collection in church. Mr. Duncan it seems has told his people at Metlakatla that that is the first thing which will be brought forward by us if they allow us to introduce the Lord's Supper. Some of our people asked me a short time ago, if it was true that they would be asked to give money, and whether the people in England did so. I told them if the people in England had not done so, they (the Indians) would still have been heathens, as it was the money collected in England which enabled the Church Missionary Society to send out missionaries; and I further told them that, according to God's Word, it was clearly the duty

of every Christian to help to send the Gospel to those who were still in darkness. Now I have found that when the Christians here have read for themselves and clearly understand that any duty is taught in the Word of God, they always accept that duty. They have great reverence for God's Word, and if at any time I tell them that they ought to do so and so, or they ought not to do so and so, they ask, "Does the Bible say that?" I answer it does. Then they want to have it pointed out to them. When they have fully satisfied themselves that it is there, they make no further objections. One of the men who most strenuously opposed the introduction of the Lord's Supper asked me to mark the passages in the Bible where the Lord's Supper was mentioned. I did so, and after several days he came to me and said that he now saw that he was wrong. He was not going to fight against God's Word any more, and would be willing to come to the Lord's Supper when it was introduced. He had gone to every one who had the least knowledge of English, and had gradually made out the meaning of the verses, and then his scruples were gone. He is one of our most intelligent Christians. I am thankful to say that many are now evincing signs of a greater desire for a closer walk with God. All these things are encouragements amidst the many discouragements.

THE number of baptisms in Fuh-Kien in 1882 was—adults, 184; children, 109. The Christian adherents are now 4454, an increase of 355 in the year. Among the converts mentioned is one man who is a fruit of Dr. Taylor's medical work, having come to him to be operated on for diseased jaw, and having, while under his care, heard and believed the message of salvation. This man "is very earnestly endeavouring to make known God's

love in Christ Jesus," and he has already brought in his brother and a fellow-workman to be candidates for baptism. We shall present extracts from the Annual Letters very shortly.

THE Punjab Native Church Council held its annual meeting, not, as usual, in the city of Amritsar, but in the village of Jhandiala, where Miss Clay, the devoted honorary missionary of the C.E.Z.M.S., has her head-quarters, and also the itinerant Native missionary employed by the Council, the Rev. Mian Sadiq. The Bishop of Lahore was present, and preached the opening sermon. The subjects and readers of papers were—Village Schools, by the Rev. Mian Sadiq; On the Appointment and Examination of Catechists, by Mr. Chandu Lall; Evangelistic Services, "with singing, and possibly with instrumental music," by the Rev. Imad-ud-din and Mr. Mya Das; What is the best way to make the Church Independent? by Mr. (now the Rev.) T. Edwards.

A notable incident was the presentation to the Bishop and the Council of the following address of welcome by a deputation from the heathen and Mohammedan inhabitants of Jhandiala:—

We, the residents of Jhandiala, express our joy at the coming of your Lordship and the members of the Native Church Council to our town, and we offer you our congratulations. Although we differ in religion from you, yet we are ready and willing to sympathize with our Christian friends in many things, in the same manner as we, who are Hindus, Mohammedans, and others, do with each other, notwithstanding our religious differences. We hope that our friendship with you will be useful to us, and that you will diffuse sound and enlightened views among us, such as are now spreading everywhere under the beneficent rule of the English Government.

We hope your Lordship and all the other gentlemen will continue to remember us when you go away from our town. May our sympathy and friendship with you day by day increase!

(Signed) SIRDAR CHUR SINGH.
 " SIRDAR CHANDA SINGH.
 " LALLA BYSAKHI RAM,
 AND OTHERS.

THE work among the Pahâris of the Rajmahâl hills has given the Rev. A. Stark much encouragement. In November six whole villages renounced idolatry and placed themselves formally under Christian instruction. In January of this year some of the more advanced were baptized, including the devil-priest himself, who, on being asked what he had done with his demons, replied, "I have buried them, and told them to come near me no more." "What did they say?" "Say," he exclaimed; "what can stones say?" Mr. Stark expects to register 200 converts from these villages alone. The Pahâris, he says, are "a people more ready to receive the Gospel than any I know in India, or it may be in the whole world." "The work among them," he adds, "is most cheering, though it is very hard and rough, owing to the hills and jungles in which they live, and the distance of the villages from one another." There are 95,000 of these people, according to the Census of 1881. They are "a savage and uncultivated race, immersed in drunkenness and almost every other vice," yet "a very simple and trusting people, with unbounded confidence in the good-will of the English." Mr. Stark has two Boarding Schools for the Pahâri children, one with fifty boys, and the other with twenty-four girls. Seven converts were baptized from among them.

The translations into the Pahâri language of the Gospels of St. Luke and

St. John, and the Church Catechism, by the Rev. E. Droese, of Bhagalpur, have been printed in the past year. So has the revised edition of St. Matthew in Santâli. A Bible History in the latter tongue is ready for press, and the larger part of the Prayer-Book in Pahâri.

FROM the report of the Rev. C. Phillips, Native African missionary at Ode Ondo in the Yoruba country, it appears that the treaty concluded with the Ondo people by the Governor of Lagos two years ago for the abolition of human sacrifices has been utterly set at naught. The king wrote to the governor that he and his chief "had not been able to overcome their apprehensions as to what would result from the abolition of the human sacrifices to Esu and Oramafe, two deities dreaded from time immemorial;" and early in September last, six men and four women were massacred at the funeral of a principal chief. The influence of the Mission is felt, nevertheless. "A respectable minority" of the people now desire that these horrors should cease, and the third chief in rank in the country lately denounced them in public council as "an offence to the Almighty Creator."

FROM recent reports of two of the Native congregations at Lagos, we take the following particulars:—

The Rev. T. B. Wright, of St. Peter's, Faji (a church still directly connected with the Society), writes in thankful and hopeful strain. His baptized members number 457, of whom no less than 253 are communicants, the average attendance at the Lord's Supper being 162. Thirty-two adults were baptized during the year, "old inquirers who had passed their probationary state;" while fourteen inquirers were brought in, "convinced by the Spirit of their ignorance and sin, and seeking knowledge and the way of salvation," who are now receiving instruction preparatory to baptism. Sunday-schools and Bible-classes have been regularly held, and prayer-meetings daily and weekly. Contributions to religious objects amounted in the year to 159%. The special danger of the Lagos Church, and its true security, are rightly indicated in Mr. Wright's concluding sentence—"May the Church be preserved from corruption and worldliness, and may nothing be known in her but Jesus and Him crucified!"

The Rev. James Johnson's report of St. Paul's, Breadfruit, the leading church in the Native pasture, is of much the same general character, but everything is on a larger scale. The 1200 baptized Christians forming the congregation, of whom 500 are communicants, contributed 853% for various church and Mission purposes. There are forty-four adult candidates for baptism, but only six were admitted to the Church during the year. Some instances of spiritual awakening among professing Christians are mentioned, especially one which was the fruit of a sermon on 2 Sam. xiv. 22, "Let me see the king's face." Monday and Tuesday in Whitsun week are kept at this church as "days of general pleading with God for the gift of the Holy Ghost, for a holy life, and for earnest and zealous working and a general revival in the Church." On the last occasion, "several humble, earnest, and believing prayers were offered up to the Lord. I cannot say," continues Mr. Johnson, "that the general body has been quickened, or that we have had any great shower of the Spirit's power; but we may be thankful that we were enabled to pray as we did."

HOME WORK OF THE SOCIETY.

[In connexion with this department of our periodical, the following extract from a letter from Mr. Mackay, of the Nyanza Mission, dated Rubaga, August 9th, 1882, will be read with interest:—"I think that you have taken a most important step in the right direction in inserting an account of Home Work of the Society. We in the field will regard it as our page, for we are ever anxious to know what efforts are being made, and by whom, for securing an interest in our work among the Christian people of England. We cannot but derive encouragement from these reports, perhaps even more than from the Annual Meeting."]

Durham.—The spring meeting in connexion with this Association was held in the Town Hall on May 23rd. The Rev. Canon Tristram occupied the chair, the deputation being the Rev. C. B. Leupolt (formerly of Benares), and C. T. Wilson (late of Nyanza), who gave very interesting details of their various spheres of labour. Archdeacon Hamilton, who followed, said that it was with feelings of thankfulness that after an absence of thirty years he again stood on the platform of the C.M.S. in that city, and to see there his veteran friend, the Rev. G. T. Fox, who was associated with him as Secretary at that time, and that here they met still engaged in the same good work; and hoped, under God's blessing, that Mr. Fox might be spared for many years to impress his character upon the city even more than it had been impressed hitherto, and to carry on his noble work for the C.M.S. A retrospect of thirty-five years showed that the income of the Society then was about 84,000*l.*, now it was 225,000*l.* He urged all present to support a Society which had so much blessing from God.

Halifax.—The Anniversary of this Association was celebrated on May 20th and 21st; sermons were preached in seven of the churches; the tea meeting and annual meeting being on the Monday, at which the Rev. Dr. Pigou presided; the deputation being Revs. D. T. Barry, T. Campbell, and C. L. Williams (Assoc. Sec.).

Hereford.—The sixty-fourth Anniversary of the Herefordshire Association was celebrated on June 3rd, 4th, and 5th. Sermons being preached on the Sunday at All Saints', St. James's, St. Martin's, St. Nicholas' and St. Peter's by the deputation, the Revs. W. J. Richards (Travancore), and D. Wood (Ceylon), and the local clergy. The collections amounted to over 46*l.* The meetings were held in the St. Peter's school-room on the Monday, the Bishop presiding at that at noon, and the Rev. G. B. Bennett, Vicar of St. Peter's, in the evening. After the reading of the Report the Treasurer's account stated that the income for the past year was 121*l.* 18*s.* 10*d.* The Revs. W. J. Richards and D. Wood then gave very interesting accounts of the work carried on in those Missions. Colonel Kyrle and Rev. F. Woods followed.

The Bishop of Hereford then addressed the meeting. After alluding to two or three points in the Parent Society's report, he referred to the great importance attached to the teaching of Native ministers, and said he did not think it possible to over-estimate or exaggerate that means, but at the same time enormous care and the most searching examination were required before entrusting the Natives with any post of influence. Having also alluded to the crime on the Niger, he said he entirely concurred with those peers who in the House of Lords spoke so well and so cogently in defence of the Society. He further stated that from all countries where the C.M.S. was engaged they had encouraging reports, and that should spur them on to greater exertions. They should not dwell too much on occasional failures, but thank God and take courage. Those whose souls were enlightened should do all in their power to spread that knowledge, and that was why he was present at that meeting.

More than fifty of the clergy and neighbouring gentry and their wives were entertained at luncheon at Howlett's private hotel after the morning meeting

by the Rev. J. Venn, who, however, was not able to be present. In his absence the Rev. G. B. Bennett presided. After luncheon there was a most interesting conversazione; many friends then adjourned to St. Peter's Vicarage for tea, previous to attending the evening meeting.

The meeting in the evening was also largely attended; at which the Revs. D. Wood and W. J. Richards gave highly interesting addresses. The juvenile meeting was held on the Tuesday afternoon in St. Peter's school-room. The attendance was very good, many not being able to obtain seats. The Chairman, the Rev. G. B. Bennett, announced that the sum in the boxes opened was 42*l.* 5*s.* 8*d.*

Hull.—The Anniversary of this Association took place on May 5th to 8th; sermons were preached in twenty-two churches on the Sunday. The meetings were held on the Monday; Lieut.-Col. Saner presiding at that in the morning, and Rev. J. McCormick at that in the evening; in the afternoon there was luncheon and a juvenile meeting. Deputation, Revs. H. A. Favell, J. Piper, E. Sampson, J. D. Thomas, and C. L. Williams (Assoc. Sec.). In the hall where the meeting was held, there was a stall on which the C.M.S. publications were displayed for sale, which proved very successful. A prayer-meeting was held on the Saturday evening previous, and a concluding service in one of the churches on the Tuesday evening, at which three addresses were delivered.

Plymouth, Stonehouse, and Devonport.—The Anniversary sermons were preached on May 27th, the Revs. C. Marson (Vicar of Clevedon), A. H. Lash (South India), and J. Hamilton (Assoc. Sec.), being the deputation. Fifteen churches contributed. The annual meeting for Plymouth was held on Monday, the 28th, at the Assembly Rooms, when the Mayor, J. Shelly, Esq., presided. He urged upon his townsmen the importance of rendering aid to Missions; and said it was difficult to speak the few words expected from him without recurring to the commonplace, the priceless treasure which was committed to the Church of Christ, the zeal for God, and the zeal for souls which ought to animate members of the Church; the dumb appeals which went up continually from vast multitudes, the spoken appeals which came to them from those who were labouring in that Christian field, were all quite trite to those who, like most present, had been interested in the work for many years past, yet in the hurry and bustle of business and of pleasure, they continually required to be reminded of the claims of the missionary—they continually needed to have them brought before them in such a way that they might realize them. They were apt to look upon missionary work as if it were something outside them; as if it were something they looked upon merely as spectators. Missionary work was not merely the work of the few who were sent out to labour as missionaries, but the work of the whole Church of which they were a part. If they were living as members of the Church of Christ ought to live, they would take a deep and intelligent interest in the missionary work, for they must bear their responsibility as to how it was done, whether it was well done or ill done. The work of the Church in India was of peculiar interest to him. In a political light alone they were bound to use their utmost efforts for the diffusion of Christianity there; but as Christian men and women they had a higher standpoint; it was their mission and work to carry into that country the Gospel of Jesus Christ. The Revs. A. H. Lash, C. Marson, and J. Hamilton also spoke. The Treasurer announced that the income of the Auxiliaries for the year had been 596*l.*, made up as follows:—St. Andrew's, 110*l.* 7*s.* 4*d.*; Charles, 261*l.* 7*s.* 8*d.*; Christ Church, 41*l.*; Emmanuel, 93*l.* 16*s.*; St. Jude's, 12*l.* 7*s.*; St. Budeaux, 9*l.* 3*s.* and Tamerton Foliot, 5*l.* 10*s.*

A meeting has also been held at the Soldiers' Institute, Stonehouse, the Rev. P. R. Scott, Vicar of St. George's, presided, and the Revs. C. Marson and G. F. Head attended as the deputation.

Preston.—The sixty-fourth Anniversary of this Association took place on June 10th and 11th. On the Sunday thirty-nine sermons were preached in

eighteen of the churches in the parish and neighbourhood by the deputation and local clergy. The annual meeting was held in the Guildhall on the Monday evening. The deputation consisted of the Revs. Jani Alli (Bombay), D. Wood (Ceylon), and N. Vickers (Assoc. Sec.). Sermons had already been preached in some of the churches at an earlier date.

Sheffield.—The Anniversary sermons in connexion with this Association were preached in many of the churches on Sunday, May 27th; and on the Monday morning a well-attended meeting was held in the Bath Saloon, the Rev. Canon Blakeney occupying the chair. The Rev. H. A. Favell read the Report, which showed that Sheffield had sent to the Society during the year 2163*l.* 3*s.*, as against 3066*l.* 13*s.* last year. Thus there was an apparent decrease of 903*l.*, but that decrease was more apparent than real, for last year they had to acknowledge two legacies of 450*l.* each, and one of 45*l.* This year they had only one legacy of 100*l.*, and the large increase of last year was abnormal. They were thankful that their sources of income were from living contributors rather than from those who had departed. Of thirty-five associations eighteen showed an increase, sixteen had decreased, some to a very small extent, and one had, he feared, ceased to exist. Much regret was felt at the absence of the Rev. W. Milton, an earnest worker of the Society, through ill-health, and it was stated that it was the first time he had missed one for forty-four years. The Chairman, having referred to the large increase in the Society's income during the past year, stated that this very happy state of things clearly demonstrated the fact that evangelical religion was not on the decline, as some persons would have them believe. Never was there a time in the history of the Church when evangelical religion was so strong and powerful as at the present time, and he was quite certain that the clergy had only to preach the same grand doctrines of the Gospel, and live them, to carry all before them in this great country, and to augment in a very large degree the income of such societies as they were met to advance that day. The Revs. H. Newton, B. Baring-Gould, Jani Alli, and H. Sutton then addressed the meeting.

At the evening meeting a large and enthusiastic audience assembled at the Albert Hall, when Mr. Arthur Thomas presided, and was supported by a strong body of clergy. The Chairman, in a very admirable and able speech, reviewed the great work carried on in the various Missions of the Society. The Revs. H. Sutton and Jani Alli followed with earnest addresses.

A prayer-meeting in anticipation of the Anniversary was held on the previous Saturday; and during the following week several smaller parochial gatherings took place, which were exceptionally well attended. The whole Anniversary is described as one of the most prosperous on record.

Somerset.—The Spring Conference of the C.M.S. Union for Somerset was held at Wells on Tuesday, June 5th. The proceedings commenced at 11.30 with a business meeting of the Committee, and at one o'clock there was a luncheon with conversation in the coffee tavern, open to members of the Union and their friends. About forty ladies and gentlemen were present. The Conference was held at 2.30 p.m. in the Town Hall, when Mr. T. P. Broadmead of Enmore Park, Bridgwater, as President of the Union, took the chair. There was a fairly large attendance. The Conference was opened, after a few words from the Chairman, by the Rev. Canon Hoare, in a most interesting address on the subject of "Human Nature in Missions." Among the speakers who followed were the Rev. Prebendary Nicholson, the Dean of Wells, the Revs. C. Marson, S. F. B. Poppin, and J. Beresford. The Secretary (Rev. P. V. M. Filleul), was able to give a good account of the condition and prospects of the Union numerically and financially. A day full of interest closed with a short service at St. Cuthbert's, and a sermon on Rev. xvii. 14 by the Rev. Canon Hoare.

Taunton and Vicinity.—On May 27th, sermons were preached (besides two addresses to children) at St. Mary's, St. James's, and St. John's, Taunton; also at Wilton, Trull, Bishops Hall, Cheddou-Fitzpaine, and Pitminster. Preachers,

Revs. F. A. P. Shirreff (Lahore), T. Howard Gill (H.D.S.), E. Forbes, J. H. Southam, S. Hope Unwin, H. S. Hume, A. M. Foster, W. P. Williams, A. Elton, F. T. Stone, and H. H. Streeten (Assoc. Sec.).

On Monday, May 28th, the annual meetings were held in Taunton. On Tuesday, May 29th, at Cheddou-Fitzpaine, and on Wednesday, May 30th, at Broomfield. Speakers, H. J. Badcock, Esq., Revs. F. A. P. Shirreff (Lahore), W. T. Redfern, T. Howard Gill (H.D.S.), Prebendary T. Y. Nicholson (H.D.S.), S. Hope Unwin, G. F. Courtenay, A. M. Foster, and H. H. Streeten (Assoc. Sec.).

Wakefield.—The Anniversary of this Association took place on May 6th and 7th, when sermons were preached in all the churches in the parish on the Sunday; the meeting was held on the Monday. The deputation, Revs. H. Newton (Ceylon), and Spencer J. Compton (Madras).

Winchester.—This auxiliary held its Anniversary on May 27th, &c. There were sermons on the Sunday in the cathedral and ten churches, by Bishop McDougall, Rev. W. J. Richards (Travancore), and the local clergy. Bishop Titcomb (late of Rangoon) preaching in the cathedral. The meetings took place on the Monday and Tuesday, the Revs. F. E. Wigram and W. J. Richards were the deputation.

York.—The sixty-ninth Anniversary of this Association was celebrated on June 3rd, &c. On the Sunday sermons were preached in several churches. The annual meetings were held on Monday at the Festival Concert-room. The Dean of York, in the absence of the Archbishop, presiding over that in the morning, and Canon Orlando Forester at that in the evening. The deputation consisted of Revs. Canon Scott-Moncrieff (Bishopwearmouth), A. H. Lash (Tinnevely), H. Newton (Ceylon), and Dr. Porter (Southport). The Report, read by Rev. T. J. Clarke, stated that the amount raised by the Association during the past year was 1627*l.* 3*s.* 4*d.*, being an increase of 72*l.* 8*s.* 1*d.* over that of the preceding. Allusion was also made to the loss sustained by the Association in the deaths of Archdeacon Hey and Dr. Shann, two of its main pillars of support, and two of its wisest counsellors, and most faithful and attached friends.

On the Wednesday and Thursday, Mr. Lash, by the kind permission of the Principals of St. Peter's and St. Martin's Schools, gave addresses to the boys in those schools.

MISCELLANEOUS.

Berkshire.—On May 20th, twelve sermons in five churches at Reading and a meeting on 21st. Deputation, Bishop Beckles and Revs. D. Wood (Ceylon) and D. O. Harrington (H.D.S.).

Bristol.—From April 15th to June 14th, sermons at the Blind Asylum, and St. Nicholas', at Clifton (St. Peter's), Stoke Bishop, and Bedminster (St. Luke's); preachers, Bishop Alford, Revs. J. Fox, A. Medland, J. G. Alford, M. B. Saunders, J. Rooker, W. Boyd, Dr. Doudney, W. T. Holliss, and H. Barne; sermons and meeting at St. Paul's, Bedminster, and Emmanuel, Clifton; preachers, Revs. C. J. Atherton, J. D. Thomas, and C. Werninck; speakers, Revs. F. Unwin, T. G. Luckock, J. D. Thomas, and Major-General Grove; and a meeting at St. Clement's, Bristol; speakers, Revs. J. Wadsworth, and C. Nash.

Buckinghamshire.—On May 27th and 28th, sermons and meeting at Slough, by Rev. T. Y. Darling.

Cheshire.—From May 20th to June 13th, sermons (also juvenile) at Bebington, Frodsham, Crewe, and Timperley, and with addresses to young at Haslington and Wheelock; sermons at Crewe Green, and meetings at Bebington, Frodsham, and Aston. Deputation, Revs. J. D. Valentine (China), W. A. Roberts (Bombay), W. Clayton (Masulipatam), L. Nicholson (formerly Lagos), and R. Palmer (Assoc. Sec.).

Cornwall.—From April 22nd to May 6th, sermons and meetings at Launceston, and Egloskerry; and sermons at Werrington, Altarnun, St. Just-in-Roseland, St. Anthony, and Philligh. Preachers, &c., Revs. J. D. Symonds, R. Pargiter, W. S. Johns, and W. W. Allin.

Derbyshire.—Between April 15th and May 15th, sermons and meetings at Chesterfield and Vicinity; Derby (All Saints', Christ Church, St. John's, Holy Trinity, St. Andrew's, St. James', St. Paul's, St. Michael's, St. Werburgh's); also juvenile meeting and public breakfast, the address by Canon Allan Smith; Spondon and Alvaston. The deputation, Revs. S. Coles (Ceylon), W. J. Richards (Travancore), H. Fuller, A. H. Lash (S. India), Canon A. Smith, and R. Palmer (Assoc. Sec.). From May 20th to June 13th, sermons and meetings at Chapel-en-le-Frith, and meetings at Fairfield (new parish) and Wormhill; Rev. J. D. Valentine (China) the deputation.

Devonshire.—From April 15th to 26th, sermons at Bramford-Speke, Cowley, Exeter (St. Thomas) and Throwleigh; and sermons and meeting at Ilington. Deputation, Revs. H. Townsend, T. Blundun, H. Rutherford, and T. Y. Darling (Assoc. Sec.).

Durham.—From April 1st to June 4th, sermons at Consett, Wingate, Hunwick, Coxhoe Burnopfield, Beamish, and Sherburn Hospital; meetings at Fattfield, Eighton Banks, and Byer's Green; sermons and meetings at Darlington (St. Cuthbert's, Trinity, and St. Paul's), Lynesack, Gateshead (seventeen sermons, viz. at St. Mary's, the Iron Church, Christ Church, also Mission-room, St. Cuthbert's, St. James's, St. Edmund's, Holy Trinity, and Ven. Bede's), Bishopwearmouth (Parish Church, Christ Church, St. Thomas's, St. Paul's, St. Andrew's, St. Peter's, and St. Mark's), Sunderland (Parish Church, and St. John's), Monkwearmouth (Parish Church, Ven. Bede's, and All Saints'), and Southwick. Preachers and speakers at the various places, Archdeacon Watkins, Canons Scott-Moncrieff, and Tristram, Revs. S. A. Pelly (Assist. Assoc. Sec.), C. S. Collingwood, C. B. Leupolt, H. E. Fox, H. Robertson, C. S. B. Spooner, J. Hoyle, R. Appleton, W. J. Wingate, T. Adams, H. W. Stewart, G. W. Fisher, W. Moore Ede, J. A. H. Simmins, R. Simpson, R. Waters, J. H. Hancock, H. Martin, E. Lombe, F. E. Sadgrove, W. A. McGonigle, and R. P. Swaby; juvenile meetings at Gateshead (Iron Church and Christ Church), by Revs. C. T. Wilson, Canon Tristram, and Mr. S. Barras; addresses to young at Bishopwearmouth (Parish Church, Christ Church, St. Thomas', and St. Peter's), Sunderland (Parish Church and St. John's), and Monkwearmouth (St. Peter's and Ven. Bede's), by Canons Scott-Moncrieff, Burnet, and Tristram, and Revs. C. T. Wilson, W. F. Cosgrave, E. Lombe, and J. A. H. Simmins. There was also a preliminary prayer-meeting at Sunderland on Saturday, May 26th.,

Hampshire.—From April 8th to 29th, sermons and meetings at Portsea (St. Mark's), Bournemouth (St. Michael's), Mattingley and Hartley Wintney; meetings at Herriard (new parish), and Bishop's Sutton; and sermons at Bramdean and Havant. Deputation, Rev. C. T. Wilson (Nyanza), H. G. Munro (H.D.S.), F. T. Cole (Santhalia), W. T. Storrs (H.D.S.), W. S. Dumergue (H.D.S.), and J. Hamilton (Assoc. Sec.). From May 6th to 29th, sermons at Selborne, Caterington, Christ Church, Muford, Burton, Warlington, Redhill, Odiham, and Greywell; sermons and meetings at Blendworth, Hambledon, Emsworth, Waterlooville, and Winchester (Anniversary); juvenile meetings at Horndean and Bournemouth; intercession day services at Southsea (St. Simon's). Preachers and speakers, Bishops Titcomb and McDougall, Revs. F. E. Wigram, E. R. Bernard, H. W. Sheppard (H.D.S.), T. White, H. D. Hubbard, S. Coles (Ceylon), A. H. Lash (Tinnevely), W. J. Richards (Travancore), W. T. Storrs (H.D.S.), W. B. Norris, G. Austen, F. O. Giffard (H.D.S.), and J. Hamilton (Assoc. Sec.).

Herefordshire.—During April, May, and June, meetings at Madley, Leominster, and Ledbury; sermons and meetings at Bodenham, Hereford (in five churches, also two meetings besides a juvenile), and at Withington. Preachers, &c., Revs. W. J. Richards (Travancore), D. Wood (Ceylon), the parochial clergy, and R. Pargiter (Assoc. Sec.).

Kent.—From April to June 4th, sermons and meetings at Sittingbourne, Southborough, Tunbridge Wells, and Folkestone; and sermons at Idle Hill, Upper Deal, also at St. George's to children. Deputation, Revs. J. M. West, W. J. Richards (Travancore), F. A. P. Shirreff (Lahore), and H. D. Hubbard (Assoc. Sec.).

Lancashire.—From May 20th to June 12th, sermons at Liverpool (St. James's, West Derby), Warten, Penwortham, Preston (Parish Church, All Saints', St. George's, St. Peter's, St. Paul's, Christ Church, St. Thomas', St. Mark's, St. Philip's Chapel, Birstow Memorial Chapel, St. Mary's, St. James's, St. Luke's, St. Saviour's, St. Matthew's, and St. Barnabas'), Barton, Grimsargh, Bamber Bridge, Broughton, New Longton Chapel, Samlesbury, Longton, Walton-le-dale, Newburns, Lytham (St. John's), and Ince. Sermons and meetings at Lancaster and Barrow (St. George's, St. Mark's, and St. John's). Preachers, &c., Canons Rawstorne and Crosse, Revs. H. Fuller, T. H. Pain, J. Buckley-Wood (Lagos), J. Wood, T. James, J. Price, D. F. Chapman, J. Johnson, C. W. Bardsley, H. S. Callender, R. Pargiter, Jani Alli (Bombay), D. Wood (Ceylon), the local clergy of Preston, and N. Vickers (Assoc. Sec.). There was a quarterly meeting of the Manchester Committee on June 4th, one of the Liverpool Committee on the same day, and a meeting of the Hon. District Secs. at Manchester on June 12th.

Leicestershire.—From April 1st to 22nd, sermons and meetings at Quiniboro; and sermons at Desford, Peckleton, Enderby, and Hinckley. Deputation, Revs. C. L. Williams, G. Edwards (H.D.S.), A. Fox, and G. F. Smith (Assoc. Sec.). From May 20th to 29th, sermons at Great Sheepy, Ratcliffe Culey, Shackerstone, Barrow-on-Soar, Quorndon, Woodhouse, and Castle Donington; a meeting at Norton-by-Twycross, and sermon and meetings at Leicester. Preachers, Revs. J. E. Fell (H.D.S.), B. Lamb (H.D.S.), C. Overton, J. C. Pinney (H.D.S.), and G. F. Smith (Assoc. Sec.); and speakers, Revs. H. Sutton, J. Allcock (Ceylon), and G. F. Smith (Assoc. Sec.).

Northamptonshire.—From April 1st to 9th, sermons and meetings at Naseby; sermons at Rothwell, Cransley, and Lywell; and meetings at Orton Waterville. Deputation, Revs. J. J. Lindeman (H.D.S.), C. L. Williams, F. Fawkes, H. James, E. J. Birch (H.D.S.), and G. F. Smith (Assoc. Sec.). From May 6th to 28th, sermons at Denford, by Rev. E. A. Sandford; at Ringstead, Sudborough, and Ecton, by Rev. G. F. Smith (Assoc. Sec.), and at Northampton (St. Giles', St. Katherine's, St. Andrew's, and St. Paul's), Dallington, Duston, and Kingsthorpe, by Revs. J. Allcock (Ceylon), J. H. Marshall (Blackheath), and the local clergy. Meetings at Ecton and Northampton (annual); at the latter, Captain Liebenrood and the Mayor (W. Coulson, Esq.) presided. Deputation, Revs. G. F. Smith, J. Allcock, and Mr. E. Mantle.

Northumberland.—From April 3rd to June 10th, sermons and meetings at Longhirst, Newcastle, (eighteen sermons, viz. at the Cathedral, St. John's, St. Anne's, St. James' Benwell, St. Paul's, St. Stephen's, Jesmond, St. Michael's Byker, and Iron Church), and Rock; sermons at Felton, Framlingham, Newbiggen, Woodhorn, Remington, and Beadnell; and meetings at Craster, South Charlton, and Embleton. Preachers and speakers, Archdeacon Bardale, Canons Lloyd and Tristram, Revs. F. Bishop, A. Gooderham, Professor Pearce, W. Moore Ede, J. Lintott, J. Woodhouse, T. W. Drury, C. B. Leupolt (late Benares), C. T. Wilson (late Uganda), and S. A. Pelly (Assist. Assoc. Sec.).

Rutlandshire.—In April, sermons at Greetham and Kneossington, and sermons and meeting at Stretton; deputation, Revs. R. Fisher, J. Mould, W. Willey, and S. Coles.

Shropshire.—During April and May, sermons at Lilleshall, Donington, Culmington, and Hinstock; sermons and meetings at Mainstone and Oswestry; and a meeting at Kinnersley. Deputation, Revs. H. C. Bowker, J. D. Thomas (Madras), and R. Pargiter (Assoc. Sec.).

Staffordshire.—Between April 15th and May 15th, sermons with juvenile address at Maer; sermons and meetings at Uttoxeter, and Burton-on-Trent and neighbourhood; and a sermon at Bramshall. Deputation, Revs. L. Nicholson (H.D.S.), C. N. Bolton (H.D.S.), J. D. Thomas (Madras), W. P. Schaffter (H.D.S.), and R. Palmer (Assoc. Sec.). From May 20th to June 13th, sermons at Brierley Hill, Wiggington (and address to young), Harlaston, Lichfield (St. Chad's and St. Mary's, also juvenile), and Colwich; meetings at Brierley Hill and Lichfield. Deputations, Rev. F. A. P. Shirreff (Lahore) and R. Palmer (Assoc. Sec.).

Surrey.—On April 29th and 30th, sermons and meeting at Egham, by Rev. H. D. Hubbard (Assoc. Sec.).

Sussex.—From April 19th to June 12th, meetings at Stonegate, Eridge Green, Hollington, Hastings (juvenile), Brighton, and Worthing; sermons and meetings at Chichester and Lewes. The deputation, Revs. H. Newton (Ceylon), W. Clayton (Telugu), Dr. Gardiner, and H. D. Hubbard (Assoc. Sec.). On June 7th the "Sussex C.M.S. Prayer Union" held a Conference at Chichester, at which the Revs. Canon Hoare, H. Sutton, H. D. Hubbard, and the Hon. District Secretaries were present.

Worcestershire.—From April 15th to May 5th, sermons at the Cathedral and ten churches in Worcester, also Evesham, Wolverley, and Oldbury; meetings at Worcester. Preachers, &c., Revs. Canon Butler, Prebendary E. R. Mason, A. H. Lash, D. T. Barry, J. Hamilton, W. T. Taylor, and R. Pargiter (Assoc. Sec.).

Yorkshire.—From May 7th to June 12th, sermons and meetings at Hull (twenty-two churches), Wakefield (all the churches), Halifax (seven churches), also tea meeting, Richmond (and juvenile), Sheffield (many of the churches), York (seventeen churches), Sewerby and Grindale, Beverley, Rotherham, Winksley, and Masham; sermons at South Lane, Middleton Tyas, Moulton, Kirkby-Ravensworth, Greenfield, Heeley, and Tinsley; and meetings at Hessele, North Cave, Drypool, Mablethorpe, Brafferton, Bradford, and Anston. Deputation, Revs. H. A. Favell, J. Piper, E. Sampson, J. D. Thomas, H. Newton, S. J. Compton, D. T. Barry, T. Campbell, J. B. Wood, Canon Roberts, Jani Alli, B. Baring-Gould, H. Sutton, Canon Scott Moncreiff, A. H. Lash, Dr. Porter, W. H. Collins, W. Clayton, W. J. Richards, W. C. Badger, T. T. Smith, and C. L. Williams (Assoc. Sec.).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, May 22nd, 1883.—Letters were read from the Rev. William Leach Groves, B.A., Pembroke College, Cambridge, formerly Curate of Whitechapel, afterwards Missionary at Hong Kong, and Chaplain to the Bishop of Victoria, and now at Shanghai, in temporary charge of the Cathedral, offering himself as a candidate for missionary work in China, in connexion with the Society. Letters were also read from Bishop Moule, the Revs. J. Bates and J. C. Hoare, of the C.M.S. Mission at Ningpo, and from other clergymen in England, bearing testimony to Mr. Groves' qualifications. The Committee gladly accepted Mr. Groves' offer, and appointed him temporarily to assist Mr. Hoare at Ningpo College.

Mr. J. B. McCullagh, who, after being accepted by the Committee, had received nine months' free instruction in the Training College at Cheltenham, was appointed to educational work in the North Pacific Mission.

The Rev. G. Litchfield, late of the Nyanza Mission, was appointed to the Bheel Mission, Rajputana, in virtue of the minutes of April 17th and May 15th.

Letters were read from the Bishop of Athabasca, announcing his intention to spend two or three years in the extreme north of his diocese, and expressing a wish that the Rev. R. Young, the Society's Missionary at St. Andrew's, Red River, should be requested to supervise, as far as possible, the southern parts of the diocese during that period. The Committee sanctioned arrangements to that effect.

Committee of Correspondence, June 5th.—The Visitors of the Islington College reported that a communication had been received by the Principal from the Bishop of London's Chaplain, giving a very satisfactory report of the examination of the men presented for Ordination, and expressing the Bishop's "high opinion" of the efficiency of the College.

The Secretaries having drawn attention to the desirableness of receiving full information with reference to all Native Agents engaged in the Society's work, they were directed to communicate to the Missions the Committee's desire that henceforward no Native Agent, on whatsoever fund or from whatsoever fund proposed to be supported, be taken into permanent regular employment, without his qualifications having been first duly considered and approved by the Corresponding Committee or Missionary Conference, and that the names of all such agents be registered on a list kept by the Corresponding Committee or Conference, with an account of the funds from which they are severally supported; and a copy of the list should be sent each year to the Parent Committee.

The Rev. S. Gedge having drawn attention to some recent letters from Missionaries in India, describing the use made by them of music in their Evangelistic Services, it was resolved that the attention of the several Corresponding Committees in India be drawn to the subject of the use of music, vocal and instrumental, both in Native Christian Services and in the efforts to attract the attention of the non-Christian people; and that the opinions of the Corresponding Committees on the subject be requested.

A letter was read from the Foreign Office, forwarding copy of a despatch from H.M. Minister in Persia, relative to a disturbance in Ispahan, arising from a copy of the Mizan-ul-Haqq having been given to a Moham-medan. The Committee directed that their thanks be conveyed to Earl Granville for the copy of the despatch, and that he be assured that the

Missionaries will be directed to exercise the utmost caution under the present circumstances of Persia.

The Committee took leave of the Rev. J. W. Tims, proceeding to join the Saskatchewan Mission. The Instructions of the Committee were read by the Hon. Clerical Secretary, and acknowledged by Mr. Tims, who was then addressed by the Rev. S. Gedge, and commended in prayer to the favour and protection of Almighty God by the Right Rev. Bishop Alford.

The Rev. F. W. N. Alexander, of the Telugu Mission (which he joined twenty-six years ago), having returned home for rest and change, was introduced to the Committee, and gave a very encouraging account of the progress of the Gospel in that Mission, chiefly amongst the Mālas. Mr. Alexander pleaded earnestly, in his own name and in that of the Telugu Missionary Conference, for means for extension of the work in view of the very hopeful nature of it. The Committee promised to give his representations their attentive consideration.

The Rev. Malcolm G. Goldsmith, who since 1872 has been engaged in work in connexion with Mohammedanism in Madras, was also introduced to the Committee, on his return home for rest and change. Mr. Goldsmith drew attention to the much greater opportunity existing at present for evangelistic work amongst the Mohammedans of Madras than there was when he went out in 1872, and to the more hopeful nature of the work generally. He also spoke of the very important field which was open in Madras amongst the four or five thousand English-speaking educated young Hindus, and the desirableness of a European Missionary being speedily designated to this work.

Mr. C. Stokes, who joined the Nyanza Mission in 1878, and who had lately arrived, after five years' continuous service, from Zanzibar, with Mrs. Stokes, a lady lately connected with the Universities' Mission, whom he had married on his last return from the interior, was introduced to the Committee, and conversation held with him with reference to the several stations of the Society in Central Africa. He represented Uganda, and the new Kisokwe station near Mpwapwa, as the most hopeful parts of the field at present occupied. He confirmed Mr. Copplestone's account of the difficulty of carrying on direct teaching at Uyui, in consequence of the unwillingness on the part of the Chief to permit his people to attend school. Mr. Stokes expressed his opinion that there is no difficulty or danger connected with a married lady's residence in the interior, and his hope that his wife might hereafter make use of her educational and medical experience there.

General Committee, June 11th.—The Bishop of Calcutta had an interview with the Committee, and gave a very valuable address, touching on some of the practical questions which are occupying chief attention at present amongst the friends of Indian Missions. He spoke of the great importance of the full and careful training of Natives for the Ministry, and alluded in terms of commendation to the Society's Divinity Schools, especially naming that at Allahabad. He also referred to the importance of gradually bringing forward Natives to positions of importance in the Native Church, in preparation of them for the highest posts in the Native Church of the future; and expressed his belief that such training and practical experience, in important posts, would bring out in many of the present Agents the development of valuable gifts and administrative powers. He expressed his view of the importance of greater attention being paid to the subject of organization amongst the European Missionary force itself, with a view to the placing

the relations of Missionaries to each other on a clearer footing, and the securing more definiteness of work and continuity of plans. The Bishop touched on other points also—advantages which in his view would probably arise from the Native Christians connected with the Church of England showing more of a united front; the great need of the extensive production of a sound Christian Literature, the hold which Christianity was gradually gaining over the people of India, both by the labours of Missionaries, and by the exhibition of the Christian life and the practical Christian efforts of many of the Christian residents; the still remaining power of caste amongst even Native Christians, the probable desirableness of an enlargement of the constitutional elements of Corresponding Committees, the raising of funds locally in the Missions, &c. The Secretaries stated the attitude in which the Society stood at present towards the practical questions on which the Bishop had touched, and the steps hitherto taken in reference to others, and the Right Hon. the President tendered to his Lordship the Committee's cordial thanks for his most instructive and helpful address, and for the kind and valuable aid he had always rendered to the Society's work in India.

The Rev. W. Allan was welcomed by the Committee on his return from a visit to Palestine, in the course of which he had carefully inspected (with the exception of two schools in the Hauran) every mission-station and out-station of the Society; and gave a very interesting and valuable account of the facts and impressions he had gathered during his visit. He expressed his warm sense of the kind manner in which he was received by the brethren in Palestine, and the readiness which they showed to have the work of the Mission fully inspected. Mr. Allan expressed himself as deeply impressed with the immense importance, and, with certain exceptions, the excellence of the educational work which the Society is carrying on, and gave illustrations of the direct and indirect benefit of the work. He suggested that, in all cases, educational work among the young, and evangelistic work among adults, should be carried on simultaneously. He bore testimony to the general excellence of the quality and character of the Native Agents, but expressed his conviction that the work among the adults was not sufficiently vigorous or aggressive. He was of opinion that, while the country was being permeated with Christian truth, there would be no grand results till great political changes have first taken place. The cordial thanks of the Committee were tendered to Mr. Allan for his kind and valuable services in connexion with his recent visit to Palestine.

The Frances Ridley Havergal Fund Sub-Committee reported that a letter had been received from the Rev. John Cain, of the Telugu Mission, stating that Mr. Sadhan had finished the translation of Miss Havergal's *Morning Stars* in Telugu, and asking for a grant for its publication. The Committee voted the necessary sum from the Frances Ridley Havergal Fund.

The Secretaries reported the death of J. D. Bourdillon, Esq., which occurred suddenly at Tunbridge Wells on May 21st. Mr. Bourdillon had been a member of the Corresponding Committee at Madras, a generous supporter of the Society, and, in 1870, a member of the General Committee. The Secretaries were instructed to express the concern with which the Committee heard of Mr. Bourdillon's sudden removal, and their sympathy with his widow and family.

The Secretaries reported the death, on the 2nd of June, of the Society's faithful and veteran Missionary, the Rev. C. H. Blumhardt, of Krishnagar. The Committee resolved to put on record their affectionate appreciation of the long and faithful services of their departed Missionary.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the appointment to the Missionary Bishopric for Japan. Prayer for the Bishop designate. (P. 441.)

Thanksgiving for the safe return to England of the Rev. J. Hannington. Prayer for his restoration to health; and the like prayer for the Rev. T. Phillips, from the Niger, and other brethren invalidated home. (P. 441.)

Thanksgiving for the first confirmation in the North Pacific Mission. (P. 443.) ¶ Prayer for all the Native Christians on that coast, that truth and peace may be maintained amongst them.

Prayer for Krishnagar (p. 399), Kafiristan (p. 418), the Bheel Mission (p. 412), the Che-Kiang Mission (p. 426), Nagasaki (p. 432), Hudson's Bay (p. 435), Lagos (p. 445.)

NOTES OF THE MONTH.

ORDINATIONS.

At the Bishop of London's Ordination on Trinity Sunday, May 20, at St. Paul's Cathedral, the following students of the C. M. College, Islington, were admitted to Deacons' Orders:—Messrs. N. S. M. Atkinson, A. W. Cotton, J. W. Handford, T. Harding, T. Holding, J. B. Panes, and J. W. Tims; also Mr. W. E. Oliphant, of the London College of Divinity, accepted as a Missionary of the Society.

RETURN HOME OF MISSIONARIES.

Nyanza.—Dr. Baxter left Mpwapwa on April 4, and arrived at Plymouth on June 10. The Rev. J. Hannington left the South End of the Nyanza on January 31, and arrived at Plymouth on June 10.

Niger.—The Rev. T. Phillips left Bonny in April, and arrived in Liverpool on June 11.

South India.—The Rev. M. G. Goldsmith and Rev. F. W. N. and Mrs. Alexander left Madras on April 26, and arrived in England on June 1.

North India.—The Rev. I. T. H. Hoernle left Meerut in March, and arrived in Germany on April 20th.

Punjab.—The Rev. J. S. and Mrs. Doxey left Kashmir on February 16, and arrived in England on May 9.

DEPARTURE OF MISSIONARIES.

Mauritius.—The Rev. C. A. and Mrs. Blackburn left Marseilles on June 9 for Mauritius.

N.-W. America.—The Rev J. W. Tims left London on June 9 for New York.

DECREASE OF MISSIONARIES.

The Rev. C. H. Blumhardt, for many years a missionary of the Society in North India, died at Tunbridge Wells on June 2, 1883.

The Rev. D. Felix, Native Pastor of the Sierra Leone Church, died suddenly, on the public way, near Waterloo, on April 15.

Contribution List.

In the following list of receipts from May 11th to June 9th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.			
Buckinghamshire: Aylesbury District...	5 0 4	Durham: Darlington	1 6 11
Upton-cum-Chalvey	24 0 0	Essex: Buckhurst Hill	16 10 2
Cheshire: Astbury	2 0 0	Epping: St. John-the-Baptist	3 10 6
Woodhead	8 8	Grays	13 6
Cornwall: Penpounds	10 2 7	Upton Park: St. Stephen's	8 10 0
Philligh	1 16 7	Gloucestershire:	
St. Buryan	4 14 1	Brookthorpe and Whaddon	1 14 4
St. Just-in-Roseland	2 18 7	Lower Guiting	1 12 8
St. Keverne	1 0 2	Hampshire: Blendworth, &c.	21 5 6
Cumberland: Newton Arlosh	6 18 2	Christchurch	21 18 0
Derby: Flinton	3 5 3	Emsworth	64 0 0
Devonshire: Plymouth, &c.	60 0 0	Mudiford	9 4 8
Stonehouse: St. Paul's	1 12 0	Odiham	27 3 6
Dorsetshire: Allington	13 6	Ringwood	1 16 9
Compton Abbas	8 11 10	Channel Islands: Guernsey	50 0 0
Liton Cheney	2 5 4	Hertfordshire: Colney: St. Peter's ..	2 18 7
Pentridge	3 9 8	Tring	7 14 6
Swyre	1 13 9	Watford	40 15 7
		Welwyn	1 6 6
		Kent: Beckenham: St. Paul's	39 17 11

Biddenden.....	5	2	0	Glamorganshire: Cardiff: St. Stephen's	5	0	6
Blackheath.....	104	11	11	Port Eynon.....	2	2	0
Brockley: St. Peter's.....	9	4	6	Pembrokeshire: Rudbaxton.....	6	0	7
Deptford: Christ Church.....	4	0	0				
St. John's.....	30	15	9				
Keston.....	2	9	6				
Knowlton.....	2	0	0				
Sittingbourne: Holy Trinity.....	2	13	3				
South Kent.....	4	0	0				
Woolwich, &c.....	30	0	0				
Lancashire: Lancaster.....	35	0	0				
Liverpool.....	780	0	0				
Preston.....	5	6	8				
Leicestershire: Castle Donington.....	10	2	4				
Middlesex: City of London:							
St. Dunstan's-in-the-West, &c.....	9	8	3				
Bloomsbury: St. George's.....	8	15	11				
Brookfield: St. Anne's.....	1	4	0				
Chelsea: Park Chapel.....	66	0	0				
Cubitt Town.....	1	16	3				
St. John's.....	1	2	8				
Hampstead.....	60	4	3				
Hampstead South: St. Saviour's.....	4	14	0				
Mile End New Town: All Saints'.....	3	0	0				
Paddington: St. James'.....	65	18	1				
St. John's Wood: St. Mary's, Kilburn	40	7	7				
St. Stephen's.....	24	6	2				
St. Marylebone: Parish Church.....	3	10	10				
Stepney: St. Matthew's.....	2	2	6				
Monmouthshire: Chepstow.....	16	0	11				
Pillgwenilly: Holy Trinity.....	1	8	4				
Northumberland:							
Newcastle and South Northumberland	100	0	0				
Nottinghamshire: Carlton-in-Lindrick	19	17	2				
Oxfordshire: Chipping Norton.....	16	16	0				
Shropshire: Baschurch.....	1	14	3				
Hinckley.....	4	14	0				
West Felton.....	1	14	3				
Somersetshire: Road.....	5	11	6				
Wellington.....	12	16	0				
Weston-super-Mare.....	15	0	0				
Wolverton.....	2	0	0				
Staffordshire: Coven.....	5	0	0				
Newcastle-under-Lyme: Parish Church	1	1	6				
Stone.....	40	5	0				
Uttoxeter.....	2	2	0				
Surrey: Brixton: St. John's, Angel Town	20	0	0				
St. Paul's.....	14	18	4				
St. Saviour's.....	14	11	6				
Caterham Valley: St. John's.....	6	18	5				
Mortlake.....	26	8	2				
Southwark: St. Saviour's.....	7	7	7				
Streatham: Christ Church.....	28	13	5				
Immanuel Church.....	57	8	0				
Wimbledon.....	46	5	5				
Sussex: East Sussex.....	100	0	0				
Frant.....	5	3	1				
Hurstpierpoint.....	1	0	0				
Slaugham.....	8	2	6				
Warwickshire: Coleshill.....	15	2	11				
Curdworth.....	1	16	3				
Westmoreland: Burton.....	6	0	0				
Wiltshire: East Knoyle.....	10	17	3				
Worcestershire: Oldbury.....	12	12	0				
Wolverley.....	1	0	0				
Yorkshire: Bilton.....	3	7	6				
Girlington.....	5	11	0				
Goole: Parish Church.....	5	1	5				
Hanging Heaton.....	10	0	0				
Hawes.....	9	18	7				
Moor Monkton.....	3	18	6				
ASSOCIATIONS IN WALES.							
Carmarthenshire: Llandovery.....	27	10	1				
Denbighshire: Gresford.....	7	1	8				
Ruabon.....	10	0	0				

Erratum.—In our May issue, under Middlesex, for "North Kensington: St. Mark's" read "North Kensington: St. Mark's Mission Church."

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Descon, and Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

Glamorganshire: Cardiff: St. Stephen's	5	0	6
Port Eynon.....	2	2	0
Pembrokeshire: Rudbaxton.....	6	0	7

IRELAND.

Hibernian Auxiliary.....	450	0	0
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BENEFACTIONS.

An Anonymous Subscriber.....	5	0	0
Biddell, Henry B., Esq.....	10	10	0
Farrer, Miss Georgiana, Stoke Ferry.....	10	0	0
"F. C.".....	30	0	0
From an Anonymous Friend at Evercreech.....	5	0	0
Gould, Rev. Joseph, Repton.....	105	0	0
Graham, Mrs., by Mrs. Shepherd.....	100	0	0
Green, Miss, Leicester.....	5	0	0
Hankey, Mrs. Alers, Westminster.....	5	0	0
J. W. A., for Nyanza Mission.....	10	0	0
J. W. L.....	10	0	0
Madras, Right Rev. Lord Bishop of, Ootacamund.....	5	0	0
Morris, Miss, Streatham.....	10	0	0
Noble, Lieut.-Colonel W. H., R.E., Dublin.....	50	0	0
Schaw, Colonel H., R.E., National Club.....	5	0	0
Thankoffering.....	15	0	0
Thankoffering from Berkshire.....	50	0	0
Two Gifts.....	12	10	0
Wace, W. A., Esq., Clapham.....	5	0	0
Witherby, Mrs., Lee.....	25	0	0

COLLECTIONS.

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Peto, Miss Edith, Sunday-school, Pinner.....	1	5	6
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Swindells, G., Esq., Miss. Box, two years.....	2	11	4
Tower Street Mission-school, Seven Dials, by W. P. Frohlich, Esq.....	1	17	6
West Greenwich Ragged-school, by Chas. McClure, Esq.....	12	8	
Wynn Williams, Master W. Ll., Corwen (Miss. Box).....	1	9	7

LEGACIES.

Caslake, Miss Barbara, of Brixton: Exors, Messrs. E. Horne and H. Court.....	116	3	2
Davis, late W. S., Esq., of Cheltenham: Exors, Messrs. T. B. Winterbotham, J. White, J. Haddon, and W. J. Pope.....	4500	0	0
Hedges, late Mrs.: Exor., Mr. C. S. Miller.....	19	19	0
Lancaster, late Rev. R. T.: Exors., Mr. T. C. Ellis and Lieut.-Col. W. Ward.....	1034	14	1
Lawrence's Trust (interest).....	4	5	6
Valpy, late Rev. F. E. J.: Exors., Messrs. G. C. B. and H. V. F. Valpy.....	50	0	0

FOREIGN CONTRIBUTIONS.

Africa: Cape of Good Hope: Trinity Church.....	3	15	3
Canada: Synod of Huron.....	54	5	4

EXTENSION FUND.

Wigram, Rev. F. E. (for Bheel Mission).....	200	0	0
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EGYPT, PALESTINE, AND PERSIA FUND.			
Byerley, Miss, Northallerton, for Persia.....	5	0	0
F. D. G., Hastings, for Egypt & Palestine.....	10	0	0
Madras: Right Rev. Lord Bishop of, Ootacamund (5 <i>l.</i> for each).....	15	0	0

BISHOP OF THE NIGER'S FUND.

Preston Association.....	23	13	4
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THE
CHURCH MISSIONARY INTELLIGENCER
AND RECORD.

AUGUST, 1883.

WORDSWORTH'S "ONE RELIGION."

The One Religion, Truth, Holiness, and Peace desired by the Nations and revealed by Jesus Christ. Bampton Lectures for 1881, by John Wordsworth, M.A. Oxford: Parker, 1881.



It is impossible to do justice to Mr. Wordsworth, or to criticize these lectures fairly, without taking fully into consideration the place where and the circumstances under which they were delivered. If these points are duly noticed it will quickly be perceptible that they are a natural outcome of the confusion of thought which is the most marked characteristic of the Oxford of the present day, especially in the regions of religion and philosophy. At the commencement of the present century the University of Oxford was slowly awaking from long-continued previous lethargy, and was descending into a new world—much as Rip Van Winkle is described in Washington Irving's story—unconscious of how long it had slept. We have the unexceptionable testimony of the late Earl Stanhope, in his *History of England*, that Oxford had in the last century "sunk down to the lowest pitch of dulness and neglect." There had of course at intervals been some individuals of considerable intellectual eminence who had sojourned, usually for short periods, in the University during this dreary time, such as Samuel Johnson, Gibbon, Blackstone, Adam Smith, and the Wesleys, but their ablest speculations for good or for evil were not originated from or assimilated at Oxford, and indeed found no reception there. Discipline was ignored; examinations were a farce; evangelical religion had no sort of existence, in this "ignominious state" of things. Mental stagnation was the general characteristic of the good easy men who were the "monks," not only of Magdalen, but of many other institutions which should have been seminaries of sound learning and religious education. To this mental stagnation has succeeded well-nigh a century of abnormal activity, the influence of which has extended far beyond the precincts of the University, while it has completely revolutionized Oxford itself. In the midst of this wild whirl, Religion, whether what is commonly termed orthodox or that which is reputed to be evangelical, has had to battle for its existence. Extravagant scepticism has succeeded to indolent acquiescence. It would be wholly beyond our province to assign either to individuals or parties the responsibility of this. Our business is simply to deal with the facts. Whether the blasts and counter-blasts which have been carrying men into the wildest

regions of speculation have proceeded from Rome or Germany we do not stay to inquire. But certainly—

"A universal hubbub wild
Of stunning sounds and voices all confused,
Borne through the hollow dark, assault the ear
With loudest vehemence."

Some believe in the Pope; some in Chance; some in Spinoza; some in Comte; some in Kant; some in Hegel; some in Schopenhauer; some in their dogs; some in themselves; some in everything; some in nothing at all; some, in theory, confound vice and virtue, good and ill. One very favourite, but by no means modern, notion is to place all eminent thinkers of every age and country as nearly as possible on the same level, and to distribute among them, or rather to evolve from them, fragments of light and knowledge. Gibbon tells us how Alexander Severus "in his domestic chapel placed the statues of Abraham, of Orpheus, of Apollonius, and of Christ, as an honour justly due to those respectable sages who had instructed mankind in their various modes of addressing their homage to the supreme and universal Deity." * Christianity is now the prevalent religion in England, and the place occupied by our Blessed Lord in public estimation has for many ages hitherto been supreme and exclusive. No sort of rival has been placed near the exalted throne upon which He sits, King of kings and Lord of lords; but in the awakened confusion of modern Oxford there has been a manifest tendency, not to erect statues, but gradually to level up a number of personages, such as Confucius, Sakya Muni, whose existence is taken for granted, Socrates, Mohammed, and others, more or less to a somewhat similar standpoint with that occupied by our Lord Jesus Christ. This is effected still more grotesquely, or rather blasphemously, in Calcutta by Keshub Chunder Sen, whose hallucinations are extravagant parodies of what he has picked up from Oxford teaching.

Of course we do not mean that these theories are universally prevalent at Oxford, for many have no sort of faith in them, or in anything else, but they are extensively in circulation. As in the Romish system our Lord appears in the midst of a constellation of popular saints, approximating to Him in some measure and occasionally almost superseding Him, so in the new development, in different company, He is intermingled with the most outlandish characters, with whose theories and opinions those who advocate them have only recently become acquainted. Of all modern sciences Comparative Religion is nearly the youngest, but it dogmatizes with more than ordinary assurance upon data still imperfect. But Comparative Religion in itself is not a novelty. It is a recurring experience. For a long period it had disappeared from men's minds, but is now returning with the charm of a new discovery. In England it has generally speaking been urged with plausibility and ostentatious respect for the Divine Being whose paramount supremacy has been invaded, but still in the conceit of the propagators there has

* This "injudicious," to use Gibbon's expression, mode of honouring our Saviour has been adopted in its grossest form outside a secularist hall at Leicester in the most degrading associations.

too often been a partial dethronement. Wisdom has been discovered apart from Revelation, which, if not quite as good, has been in sundry respects nearly as good as Revelation. Sometimes, too, Revelation to a certain extent has been claimed for what is unquestionably the simple product of blind Man's groping after God, if haply he may find Him. It is in the midst of this feverish phantasmagoria that Mr. Wordsworth's University career has been spent. His earlier education must have been an admirable prophylactic against the contagion of it. He must have been nurtured in profound veneration for the supreme authority of the Word of God, and have had early impressed upon him the wide distinction between it and the "oppositions of science falsely so called." Not unnaturally therefore, when he was elected to the office of Bampton Lecturer, his thoughts were turned in the direction of the relations between the various schemes of religion putting themselves forward for acceptance. His lectures may be described as an attempt at discovering whether any *modus vivendi* can be discoverable between them, and, if so, to what extent consistently with, what he venerates—the superior claims of Christianity. Shall we, however, say that the "smell of the fire has passed upon him"? We propose offering some comments upon them as they affect the character and nature of Mission work. It is of infinite importance, nay indispensable, to hearty interest in it that there should not be free course for delusion as to the real value of the various speculations now afloat, which, under the guise of learned discoveries, are perplexing men's minds and diverting them from the simplicity of the truth as it is in Jesus.*

The thesis propounded by Mr. Wordsworth is "the one religion, truth, holiness, and peace desired by the nations and revealed by Jesus Christ." Upon the fact that the "one religion, truth, holiness, and peace (has been) revealed by Jesus Christ" there will, we may safely affirm, not be two opinions among Christian people, whatever may be in other respects their conflicting opinions concerning many details of that religion, not only as regards rites and ceremonies but also doctrines of various degrees of importance. But there is an *a priori* question involved in Mr. Wordsworth's title which is not so self-evident. Has there ever been one religion, truth, holiness, and peace desired by the nations? Has this been the quest of mankind from the days of Adam downwards to the present time? Mr. Wordsworth has not limited his statement to the proposition, "Has there been one religion, truth, holiness,† and peace desired by eminent and thoughtful individuals among the nations?" but he has dealt with the assertion that one such religion has been desired by the nations

* We notice, for instance, with regret the following statement made by a minister of the Church of England at a missionary meeting in Bombay. The speaker "thought caste might not be an insuperable difficulty to the reception of the Gospel, and that it might be treated merely as a social institution, and as a less evil than slavery, which the Church at first recognized. Roman Catholic missionaries, and Lutherans, following Schwarz, had treated caste differently; and Max Müller thought that there were features in the caste system which might even bear favourably upon Mission work." (*Mission Life*, 1883, p. 326.)

† Was Seneca, quoted by Mr. Wordsworth (p. 152), one of these seekers after holiness? Had he one of these "better minds," conscious of the bitterness of sin, or was he as conspicuous for his own personal sinfulness as for his academic talk?

themselves. It would, we think, be no easy task to prove the former in any manner, except a partial and imperfect one: we deem the attempt to make the latter clear a hopeless undertaking. Nor must this distinction be accounted vain and superfluous carping. Without animadverting at present upon heathen systems, and after the experience of more than eighteen centuries of the diffusion of Christianity, could it be confidently predicted that the desire of European and American nations is "truth, holiness, and peace," when we view them in their collective capacity? Would it not be only too easy to hold a brief on the other side, and to produce damning facts in support?

In approaching the consideration of this important question, we venture to think that the natural feeling of those whom we habitually address is: What saith Holy Scripture? If God the Holy Ghost has spoken, most assuredly "*causa finita est.*" We open up our Bibles, and we read Romans i. 18—32. We hand over a Bible to Mr. Wordsworth, and we put the question to him, "Of whom speaketh the Apostle these things?" It is curious, but not without significance, that throughout these lectures, Mr. Wordsworth, although he quotes many passages of Holy Scripture, and always with profound reverence, sometimes from the Epistle to the Romans, has never made throughout his work the slightest reference to the awful passage we have referred to. He passes it over *sub silentio*. And yet it would be difficult to say that it has not the most distinct bearing upon his argument. We could not doubt that whatever might be the conflicting views in the University of Oxford, and amongst those to whom he was lecturing, he would himself accept it as a most true, perfect, and comprehensive description of the natural condition of mankind. Dr. Vaughan's view of the passage is: "The description is general, in its main features universal. The enormities of crime may be exceptional, but the root of all evil, alienation from God, enmity against God, is in all the fallen."* But who are "the fallen"? Will not Mr. Wordsworth answer, "The nations"? In what sense then can it be maintained, without passing by on the other side of this passage, that "truth, holiness, and peace are desired of the nations"? Are those who are alienated from God, who are at enmity with God, craving truth, holiness, and peace? *Verbum Domini manet in æternum*. Since St. Paul wrote, the kingdom of God has been set up among the nations, and "men of good-will" have rallied round the standard of the Messiah; but can any one who has eyes to see or ears to hear doubt the substantial accuracy of the man of God's description, even in the nineteenth century and throughout the length and breadth of the world? It is essential to realise the extent and intensity of the disorder, if there is to be a right and sufficient application of the remedy.

With these preliminary remarks, we turn to Mr. Wordsworth's lectures. At the commencement of the third lecture, the text of which is Acts xvii. 24, 26, 27, he remarks, "The one blood of all nations, the unity of the human race, of which St. Paul spoke so stirringly before the Athenian people, is no abstraction of philosophy or theology. It is a fact which

* St. Paul's Epistle to the Romans, by C. J. Vaughan, D.D., &c.

meets us wherever we turn." So far we fully agree with him. He then adds, "Not least in that universal eagerness for knowledge to which the great heathen teacher (Aristotle) testifies: 'All men (it is confessed) by nature desire knowledge.'" This too may be admitted, at least extensively. But Mr. Wordsworth goes on to say, "This desire may aim high or low; it may be a genuine ardour or a mere curiosity; but all men have it in some form." This is merely amplification. Thence, *per saltum*, he remarks, "To possess the truth gives something to build upon; we reach down to the solid substance of things, (to speak reverently) we touch and find the eternal God." Can this be predicated in any conceivable sense of "all men"? Can they be said in any way to "possess the truth," "to touch and find the eternal God"? If not, what is the force or value of the remark? But having uttered it, Mr. Wordsworth proceeds from it throughout the lecture to furnish what he conceives to be "a faithful picture of the way in which the nations of the world . . . have experienced this mysterious drawing towards God, and have felt as it were with their hands after Him, and not all in vain have sought Him." To this they have been instigated by the "feeling for the desire of truth, nowhere so universally active as in what we now definitely call religion."

The first thesis in support of this proposition which Mr. Wordsworth lays down, is that "man naturally considers God as his teacher and guide, a thesis capable of almost endless illustration." The first thesis laid down by St. Paul is that man "did not like to retain God in his knowledge;" in which departure from God he was "without excuse." It is plain that there is, at the very outset, considerable divergence between the two authorities. It is noticeable, too, that the very things which Mr. Wordsworth dwells upon as proofs that man seeks God for his teacher and guide, are quoted by St. Paul as instances of his departure from God. It passes our comprehension to conceive how he who forsakes a teacher and a guide can yet in any sense be supposed to receive him in that capacity, especially in those things wherein he departs. Further on Mr. Wordsworth's remarks, "To us Christians the religion of heathenism is rather a mysterious, half-ruined temple,* and one in which it is more meet to fall down and worship than to wander unawed and unabashed, noting each column and capital, each change of style and variation of artistic finish, without thinking of Him for whose glory it was reared." We can hardly imagine that Mr. Wordsworth would fall down and worship in real earnest, even in the Parthenon, where the idols have been utterly abolished, or in the temples of Conjeveram, where the

"Omnigenum-Deum monstra et latrator Anubis"

still hold sway. We rather regard his words as a symptom of the tender awe in which he holds heathen worship. But again we recur to St. Paul. Among the works of the flesh he places in the forefront "idolatry," the religion of heathenism. Among those who shall not

* Cum Deus censor esset, impietas ignium meruit imbres. (Tertulian, quoted by Bishop Wordsworth, *Miscellanies*, vol. i. p. 30.)

inherit the kingdom of God are "idolaters." Whom are we to listen to? In what spirit is heathen worship to be approached? When Jeremiah looked upon the sins of the people who walked after their own imagination, and after their own hearts and after Baalim, although his bowels yearned over his brethren, and he cried out, "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" he proclaimed them all as "adulterers," as "an assembly of treacherous men." He had no disposition to fall down and worship with them, because in the midst of the hallucinations they might have some notion of honouring God after a fashion of their own devising. Commiseration in his mind was distinguished from sympathy. Infinite compassion for a whole world lying in sin and wickedness, which had forsaken God for lying vanities, and had been misled by them into every species of abomination, pervaded the mind of the Lord Jesus Christ when He "put on righteousness as a breastplate, and an helmet of salvation on His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloke." With similar compassion and similar zeal will His true followers be invested.

Mr. Wordsworth then proceeds to enumerate, as recognitions of God, sundry familiar passages from the Vedas, the Delphic Oracles, Socrates, Confucius, and Sakya Muni, in the reality of whose existence he is a believer. Whether St. Paul would have attached the same importance to them that he does we more than doubt. But it is quite clear that they have made considerable impression upon Mr. Wordsworth, and that he thinks there is something in them, conflicting as the utterances are. For our own part, we do not care to appraise extravagances which, properly understood, substitute creatures for the Creator, or the merit of those systems of supposed morality which leave man without hope and without God in the world. They may be the feelings after truth on the part of individuals, but are about as intrinsically valuable as the reflection of moonshine on the water. If they are to be placed in any category, we think their true location is among the "profane and vain babblings, and oppositions of science falsely so called, which some professing have erred concerning the faith." This is true when men, as Mr. Wordsworth would describe it, cease from arranging them scientifically in a mere museum of religious belief, and attach more importance to them. But even if higher value is put upon them, it is the purest delusion to imagine that these dreamy speculations, these abstract fancies, have ever, except in comparatively limited circles, for unnumbered centuries, expressed the belief or influenced the practice of the myriads to whom they are loosely accredited. It is here that we think Mr. Wordsworth has gone completely wrong, and most unintentionally has misrepresented the real facts of the case, and the true condition of the heathen world. We can quite understand that he, as an academical preacher addressing an academical audience, with propriety discusses academical themes, and maintains or combats them, so to speak, in the schools. If it had been made thoroughly clear that this was the limited range of his argument we

should not have troubled ourselves with discussing it. It would indeed be wholly out of our province. If by his line of reasoning Mr. Wordsworth has succeeded, or may succeed, in convincing one Oxford sceptic of the fallacy of his speculations, and has convinced him, as is his manifest aim, of the transcendental superiority of Christianity, he will not have assumed the office of Bampton Lecturer in vain, and we shall rejoice with him in his success. But the pedantic disquisitions in which Mr. Wordsworth's opponents busy themselves, are not what are engaging the attention of the mass of the heathen world, nor are they the chief objects with which those who are concerned in the propagation of Christianity need to employ themselves.

It is because of the pothole that has been raised in this country recently, and in Oxford especially, about Brahmanism, Buddhism, Confucianism, and what not, which is, we think, calculated to divert men's minds from the true work of Christian Missions, that we deal with Mr. Wordsworth. Superficial and unstable persons will be caught with the show of learning there paraded; and having picked up here and there some scrappy moral sayings out of books of which the mass of the heathen are profoundly ignorant, will be led to form most erroneous notions concerning the true state of heathen belief and heathen morality, the outcome of their belief. In contradiction to these fancies, we quote the recent testimony of the American Bishop of Shanghai upon the system of Buddhism so admired by European savans. "For more than twenty years I have been a student of Buddhism; I have thoroughly studied the Buddhist books, which in themselves constitute a vast literature; I have talked with hundreds of Buddhist priests and monks—Chinese, Mongolian, and Thibetan; I have visited many Buddhist temples, I have even lived in such. Therefore, laying aside all mock modesty, in a matter that so closely concerns the Church, I feel competent to state that a more gigantic system of fraud, superstition, and idolatry than Buddhism as it is now, has seldom been inflicted by any false religion upon mankind. My own experience is that Confucianism is much to be preferred to Buddhism, and whatever of good we find among the Chinese may be traced to the influence of Confucianism." We may fairly be permitted to ask Mr. Wordsworth what is, in the face of this testimony, his opinion of the value of Buddhism as an effort after truth, after holiness, after peace with God. Has he any knowledge of Buddhism corresponding with that of the American prelate? What are these Buddhist impostors, priests, and people desiring? In the case of the Vedas we venture unhesitatingly to affirm that at the present moment not only the Hindus, but the vast majority of the Brahmans in India are profoundly ignorant of their contents, beyond a few stereotyped formularies, and that the practical religion of the latter, such as it is, is of completely posterior date. We maintain that at the beginning of the present century, except in a few isolated cases, the contents of the Vedas were virtually unknown until dragged out of obscurity by the restless curiosity of Europeans. We hold further that Indian Brahmans are now mainly dependent for their knowledge of their own sacred

books to the diligent researches of European *savans*, and have been taught by them the contents and meaning of them. When Mr. Wordsworth was preaching in St. Mary's, at Oxford, he was nearer the real source of Vedic knowledge than if he had been in any Indian city, except perhaps if he had been in communication with a few individuals at Benares or at Nuddea.* The knowledge now displayed in India of the sacred books is almost purely second-hand, and derived from English or German sources. The present oracles in India would have been well-nigh dumb, if inspiration had not reached them from their far-off Aryan kinsmen whom they affect to consider outcasts, but whom they are willing to employ, and what is still more marvellous, to pay for teaching them to understand the meaning of their own sacred books! It is curious to notice how, as a rule, in English publications, this past ignorance of the Hindus, Brahmans included, is tacitly withheld. No ordinary outsider would imagine that the recent awakening of Sanscrit studies in India is as much a foreign importation as railways or electric telegraphs; and yet such is the case.† But, nevertheless, it is assumed that the Vedas stand to the people of Hindustan much in the relation that the Scriptures of the Old Testament do to the Jews, or the Bible in its completeness to Christians. This is pure delusion.

Our contention is in opposition to Mr. Wordsworth that the nations of the world in their collective capacity have been insensible to this mysterious drawing of God, and have not felt as it were with their hands after Him, and can hardly in any sense whatever have sought to find Him, although they might and ought to have done so. On the contrary. So evil were the thoughts of men's hearts before the period of the Deluge, that God arose up in judgment, and exterminated all mankind save eight persons. Mr. Wordsworth will concede this. What man carried away from the confusion of Babel it is not easy to determine; but what St. Peter terms "abominable idolatries," which God hates, were, at the very earliest periods of which we have any records, rife everywhere. It is more consonant to the facts of history, whether we gather them from the records of revelation or the historical fragments which remain, that the Spirit of God departed from the nations, and that "as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do things not convenient." Will Mr. Wordsworth dispute this? If he does not, should not the whole current of his argument have been changed? We can be quite ready to concede to him that in the lapse of those dreary centuries preceding the dawn of the Sun of Righteousness there may have been "noble souls" here and there who made sundry guesses after truth, and, less blind than their fellows, made some desultory efforts to comprehend God and their own condition in the

* The Mahratta Brahmans at Poonah endeavoured, for a great sum, to obtain the services of the late Professor Goldstücker to teach them the contents of their sacred books, and, when he declined the offer, engaged, if we are not mistaken, similar help elsewhere.

† An interesting letter, addressed by Professor Max Müller to the *Academy*, Oct. 17, 1874, p. 433, republished in his *Chips of a German Workshop*, vol. xiv. p. 373, will give some glimpse of how the Vedas have been brought to light in India within the last fifty years, and by whom educated Natives have been made acquainted with the nature of them.

universe; but, as the lecturer truly puts it, "what they found did not satisfy the tests which truth should satisfy, the living rock was not reached, God was not clearly known." Detached utterances may be quoted from these persons having a semblance of truth, but it is worth notice that some of the most admirable of these sayings are found precisely among the most atheistic teachers. These fragmentary gnomæ—usually embedded in mountains of trash—certainly throw light upon St. Paul's statement, that "when the Gentiles, which have not the law, do by nature (or say by nature) the things contained in the law, these, having not the law, are a law unto themselves. They show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." But although this remnant of moral consciousness survived, an internal but well-nigh mute witness to the existence of God, and man's responsibility to Him, still it is indisputable that many of these "noble souls" managed distinctly to ignore God, or if they admitted the existence of a God, to transfer their worship from Him to the works of His creation, even of the most contemptible kind. This cannot in any reasonable sense be said to be feeling after God, if haply they might find Him.

Reverting, however, from individuals to nations, Mr. Wordsworth opines that "of all pre-Christian religions that of India has had the completest and most unchecked history, and particularly in regard to its sacred books." Here the fallacy which pervades the lectures comes to the front. If Mr. Wordsworth means that the nations of Hindustan are, as he expresses it a little further on (p. 96), "a people with us in their deep conception of an eternal Word; that we have them with us in the thought that all things in heaven and earth are filled by its sound and speak of it, that its shining presence is more than any logical proof; and that surely on the basis of this real agreement we can bring them to acknowledge that while their own sages have heard from time to time echoes of the Divine voice, mixed with more earthly tones, we have the true and full harmony in the Bible and the Church of Christ," we venture to say that this imaginary picture has no counterpart in the realities of Indian existence. It may find some place in the chatter of Bengali Babus, who are weaving mystic dances, threading beads, and performing elaborate rituals of the most grotesque kind. They are posing before academic Oxford just now as the Hindu people educated and enlightened in the Vedas and *omne scibile*; but they are a most limited clique, and are little else than "personæ" through which European infidels echo back again their own Western dreams. It is a most curious phenomenon to behold intelligent men who ought to be familiar with the origin of all these crotchets, looking upon them with wonder and admiration as genuine products of Hinduism.

In his *Asiatic Studies*, which had been substantially before the world but had not been presented in a collected form previous to the publication of Mr. Wordsworth's lectures, Sir Alfred Lyall propounds views far more correct concerning the religious condition of the Hindus than those which have gained large acceptance in literary circles of late.

Sir Alfred has the advantage, which these gentlemen have not, of intimate practical acquaintance with the subject. He discards the idle theories afloat about the origin and nature of the Hindu religion, and presents it in its naked deformity. At the risk of presenting a somewhat too lengthy extract, we supply his classification of Hindu beliefs, which we hold to be substantially correct :—

The average middle class Hindu might be brought by one part or another of his every-day religious practice within any or many of these classes, namely :—

1. The worship of mere stocks and stones, and of local configurations which are unusual or grotesque in size, shape, or position.
2. The worship of things inanimate which are gifted with mysterious motion.
3. The worship of animals which are feared.
4. The worship of visible things, animate or inanimate, which are directly or indirectly useful and profitable, or which possess any incomprehensible function or property.
5. The worship of a *Deo*, or spirit, a thing without form, and void—the vague impersonation of the uncanny sensation that comes over one at certain places.
6. The worship of dead relatives and other deceased persons known in their lifetime to the worshipper.
7. The worship of persons who had a great reputation during life, or who died in some strange or notorious way—at shrines.
8. The worship in temples, of the persons belonging to the foregoing class, as demigods or subordinate deities.
9. The worship of manifold local incarnations of the elder deities, and of their symbols.
10. The worship of departmental deities.
11. The worship of the supreme gods of Hinduism, and of their ancient incarnations and personifications, as handed down by the Brahmanic scriptures.

It may be said of all (except the latest classes in the series) that these ideas are not so much the offspring of Brahmanism as its children by adoption: they have not sprung out of any authoritative teaching or revelation, which would control and guide their development, nor are they the decaying survivals, either of a higher faith or of a lower superstition. They are living and fertile conceptions of species constantly germinating, and throwing up new shoots, in the present age and country where they are found. (*Lyall's Asiatic Studies*, p. 7.)

Fetichism is, according to this view, the religion of the nations of India. We know that it is the religion of the nations of Africa. It would not be difficult to prove that it was the religion of the aborigines of America. It largely pervades Buddhism, permeates Mohammedanism, and is by no means unknown to corrupt forms of Christianity, lingering everywhere among the unenlightened and the priest-ridden. Romanism, even where it is confronted with Protestantism, teems with it.

We cannot therefore accept Mr. Wordsworth's statement that the desire of the nations is truth. Where there is no promulgation of Christianity—now the true proselytizing religion of the world, for Judaism has ceased to perform that function so far as it ever attempted it—the attitude of the nations towards truth is that of utter unconsciousness or of profound indifference. So far as the mass of mankind is concerned in the question of religious truth, the description of the Prophet Isaiah and not that of Mr. Wordsworth is the true delineation : "Men feed on ashes : deceived hearts have turned them aside that they cannot deliver their souls, nor say, Is there not a lie in my right hand ?" When a missionary, spiritually enlightened, goes forth among them with "the truth" to proclaim—with the object, like Paul, of making known

Jesus and the Resurrection—so far from comforting his soul within him that there are multitudes prepared to meet him half-way, for whom his office is to be like that of Aquila and Priscilla in the case of Apollos, "to expound the way of God more perfectly," he feels himself, like him who saw visions by the River Chebar, carried forth into the midst of open valleys of very dry bones, and the question before his soul is, "Can these dry bones live?" It is not without special significance, nor without exclusive force, that the Lord Jesus Christ has claimed for Himself the title of "the Truth." Do notorious facts, either in the past or the present, testify that up to the present the nations desire Him?

From truth, Mr. Wordsworth passes on to holiness. With much that he says on the subject of the natural sense of separation from God and of the need of atonement we heartily agree, and also in the main statements of the subsequent lecture, in which the Christian doctrine of the atonement is set forth. Our only difficulty in this portion of the subject is that we think Mr. Wordsworth fails to establish any desire on the part of the nations for holiness. There may be in men the consciousness of separation from God and a willingness by sacrifices more or less costly of their possessions, of their fellow-creatures, nay, even of themselves, to propitiate His favour; there may be acknowledgment that they have by their misdeeds incurred His wrath, and there may be anxiety to rid themselves of the pollution which they imagine themselves to have contracted, but all this may and constantly does consist with complete indifference to holiness as a moral, in contradistinction to a ceremonial, quality. We cannot imagine that Mr. Wordsworth would lay stress upon the latter qualification, which can rank but little "above the washing of cups and pots of brazen vessels and of tables," which our Blessed Lord held to be the traditions of men. A desire for this last we discover everywhere. It is, in the absence of revelation, and even where it is present, the religion of the natural men, where, as in India, the blank atheism of Buddhism and Confucianism is not predominant. It even finds place in the latter systems, in Buddhism at any rate. The theoretical tendency of them is, however, to make a separation between morality and all which would indicate that man as a sinful being needs sacrifice and mediation to restore communion with God. In reality the desire for sin and for all sorts of uncleanness is the true bent of fallen man. In the pursuit of this the foulest lusts have been deified and the filthiest symbols are paraded as the objects of worship. The subject is too repulsive to expatiate upon, but it is notorious to all who are familiar with heathenism.* Those who have learned Christ know that the truth in Jesus is that we must "put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of our minds; and that we put on the new man, which after God is created in righteousness and

* For the moral condition of ancient Greece we may refer to Bishop Thirlwall's *History*, vol. viii, p. 465. His statements are a striking confirmation of the testimony of St. Paul which we have quoted. We might refer Mr. Wordsworth also to p. 469 for the limited effects of philosophical speculation in ancient Greece.

true holiness." This is plainly out of the question, in the case of those who are worshipping before the altars of gods whose chief characteristics are that they are more gigantically unholy and unclean than themselves. Such were the gods of Greece and the gods of Rome. Such are the gods whom the nations of India are worshipping at the present time in every village, in every town, from the Himalayas to Cape Comorin; before whom the nations are bowing down day by day, having no consciousness beyond nor any desire save of the gratification of their sensuality and covetousness. Of the Vedas they have as much thought and conception as they have of the unutterable words heard by St. Paul in Paradise. In his recent publication, *Among the Mongols*, Mr. Gilmour bears this testimony (p. 152): "Mongol Buddhism and holiness have long ago parted company, and it seems possible for men and women living among and partaking in scenes of unblushing evil to be at the same time experiencing in their souls the effectual consolations of their religion. This seems at first sight almost incredible, but I am convinced it is true, and perhaps no more serious charge could be brought against any religion than this, which holds true of Buddhism, that notwithstanding many excellent doctrines which characterize it as a theory, its practical effect is to delude its votaries as to moral guilt, to sear their consciences as with a hot iron, to call the wicked righteous, and to send men down to their graves with a lie in their right hand." Can these nations be said to desire holiness? We are, of course, most fully conscious that Mr. Wordsworth does not for one moment dream of placing Buddhism on anything approaching to a level with Christianity; but will he, in the face of such testimony, assign any value whatever to it as an instrumentality leading the nations to the desire of holiness? If he still is disposed to assign value to Buddhism as an instrument of holiness,* it can only be because the glamour of academic speculations confuses his intellectual vision, and leads him to assign value to that which is to all possible intents utterly worthless.

We now pass on to the natural desire for peace. After, however, careful perusal we fail to discover through Mr. Wordsworth any indications of this desire, beyond some description of the speculations of Plato. In concluding his chapter on the natural desire for peace, he remarks: "The religions of Rome, Islam, and Buddhism represent enormous forces and vast external successes; but the peace which they have preached is no peace proceeding from God, no peace for man." This is unquestionably true, but it would require a very subtle intellect to connect the religions of Rome or Islam with peace of any description. The utmost that Virgil, in his celebrated description, advances on behalf of Rome in this direction, is that it was to be their duty—

"Parcere subjectis et debellare superbos."

The instrument of conversion to Islam was the sword. We must

* We commend to Mr. Wordsworth's attention Hardy's *Eastern Monachism*, on the moral precepts of Buddhism. He might indeed study the whole volume with advantage in relation to his lectures.

honestly confess that we totally fail to see our way over Mr. Wordsworth's explanations about the natural man's desire for peace. History would rather testify that he had a natural desire for wars and fighting, so ready has he ever been to follow those who would lead him to slaughter and rapine. As, therefore, we might, if we were to attempt to discuss the lecturer's views, misunderstand and possibly misrepresent them, we may perhaps venture to leave them unnoticed. One thing is clear, that he holds that whatever attempts after peace there were they failed (p. 278). The subject, therefore, is one of little practical importance.

It is needless for us to follow the lecturer's arguments further. As might be expected from him, he is ever careful to exalt Christianity, and so far to be its true and faithful advocate. We may not coincide with all his views or expositions of this, but he does seek to be a champion for the truth, and we honour him for it. He has, if we may venture to adapt a figure from Holy Scripture, got a good foundation, which is Jesus Christ. He has not built upon this foundation wood, hay, stubble, but he has accumulated a considerable quantity of these unprofitable things, which, in the estimation of many around him, are gold, silver, precious stones. We are not clear that he does not himself overprize them, and conceive that more use might be made of them in building up a temple to the Lord than they deserve. It is to this that we have felt bound to record our objections. If speculations such as he has put forward were generally accepted among those interested in or agents in missionary work, we believe that much practical mischief would be the result. Time and labour would be expended to no purpose in aimless discussions and futile attempts at accommodation between things essentially irreconcilable. It is possible, but our experience does not lead to this conclusion, that missionaries may have unduly overlooked points worth consideration in the condition of heathenism; still, when we call to mind how largely indebted European *savans* are to missionaries of all denominations for their present knowledge, not only of the religious opinions but of the languages and literature of the nations, there is not much reason to believe that this is the case. Of one thing we are certain, that a clearer and more intelligent grasp of the religious condition of the heathen might be gathered from the records of those who have been personally intimate with the nations, and have applied themselves to understand their systems, not only in theory but in practice, than can be secured from those who, with most hazy notions of religion and of man's natural condition, have with too often supercilious contempt for Christianity striven to exalt heathenism at its expense. We have no opinion of the probable success of Missions which in profession or practice meet heathenism half-way, and are ever seeking to find some *modus vivendi* with it. In the case of early Christianity, which eventually developed itself into Romanism, the advances towards Paganism and attempts at amalgamation with it have issued in the hybrid kind of Christianity which now so largely overspreads Europe. The experience is not encouraging. Whether Buddhism may not have contributed its quota to this may be somewhat uncertain; but there is

perplexing similarity between the two in many important respects. Many of the worst features of the one find their counterpart in the grotesque practices and foolish superstitions of the other. But this is a subject on which we cannot enter here.

It will be evident that we do not set a high value upon these Bampton Lectures. We praise the manifest intention of the author rather than his execution. We cannot help suspecting that he has himself become bewildered in the mass of heterogeneous and ill-assorted materials which he has accumulated from all quarters.* If any are disposed to act upon his suggestions, we would say to the friends of Evangelical Missions—

“Bella gerant alii nullo habitura triumphos.”

K.

THOUGHTS ON THE NECESSITY OF PRESENTING THE GOSPEL WITHOUT MODIFICATION TO THE NON-CHRISTIAN NATIONS.

A Paper read before a Meeting of the C.M.S. Eastern Counties' Union, held at Cambridge, June 15th, 1883;

BY THE REV. H. C. G. MOULE, M.A.,
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FEW of us can have failed to meet with the opinion that considerable differences are to be made, in different missionary fields, in the presentation of Christian truth; that to the Native audience of one region it will be well, almost as a matter of scientific certainty, to produce one type or class of revealed truths, and another to another; that both the method and the matter of preaching which is needful or advisable for Western Africa, for example, will be by no means so for Western India, or for Persia, or Japan.

The opinions to which I allude are not those of men who are themselves shaken in their belief in divine Revelation, I mean in the divine Scriptures as the finally authoritative Word of God. To such persons it is easy, if not necessary, to hold that religious needs and religious teaching may be, or must be, as various as national habits, or grades of civilization, and that an ancestral religion, however unlike that which Christians hold to be revealed, may be as much and as properly a life-long part of a man's self as his native tongue. I am speaking now of opinions held by men who are assured, on the whole, that the Scriptures are divinely given, and that Christianity is not *a* religion, but *the* religion, for the human soul. Now many such persons, able, earnest, pious, and sometimes highly

* We may be pardoned for noticing a careless statement (p. 5). Mr. Wordsworth speaks of an Archbishop of Paris in the days of St. Louis. De Joinville says “l'évesque Guillaume de Paris.” At that period, and for three centuries afterwards, the Bishop of Paris was a suffragan of the Archbishop of Sens. One of the De Gond's, about 1620, was the first Archbishop of Paris.

and widely influential, hold that serious modifications must be made by the missionary, in his presentation of the Gospel, according to differences of race, and culture, and the like.

I believe I may not unfairly represent some at least of such thinkers by giving their view as follows:—

“The Gospel is indeed the Truth. But it is also, from another point of view, a complex of truths. It is many-sided. To think that one, or two, or three great doctrines make the Gospel is a serious mistake; for many more than three, or than thirty, combine in the total. And on the other hand it is a serious mistake to think that any one truth in particular is to be invariably presented to every race, or to every soul, as the leading and ruling truth of the system. To quote particular examples: the doctrine of the acceptance of the guilty for the Redeemer’s merits may be indeed one great doctrine, but it is not therefore *the* doctrine. Entirely co-ordinate with it, and quite as much entitled to a primary place in its turn and measure, is the truth of the holy Incarnation, the taking of manhood into God by the Eternal Son, with all its amazing suggestions, in a large and general way, of the possibilities of a redeemed humanity, and of the nearness to God of man as man. Or again, the need of a new birth of the soul, not in a ceremonial sense only, but spiritually and experimentally through the Word, may certainly be a Scripture doctrine; but so also is the true theory of the ministry, and of the sacraments. And this latter may need to be the primary point of the missionary’s teaching, in some given case, quite as much as the former. Or again, the doctrine of sin, the *depravatio* of human nature in relation to the will of God, this “infection of nature” which appears to run, with all the stern certainty of a physical law, co-extensive with mankind, may certainly be a Scripture truth. But man has many aspects besides that of a sinner, a guilt-laden criminal. He is a sufferer, a diseased patient, a victim of hostile oppression by unseen powers, an aspirant after better things; and he may need, and very often does need, to be dealt with rather under these latter characters than under that former.

“Remember again, how large, in point of fact, have been the variations of doctrine within the Christian Church; what schools and kingdoms of thought and teaching there have been. Think of the difference between the theological thought of Eastern and Western Christendom of old, the difference between an Origen and an Augustine, for example; or, in later days, the difference between a Luther and a William Law. Consider this when you import Christianity into new regions, and deal with races as different as the African and the Afghan, the Chinese and the Red Indian. May not one phase of doctrine be the Gospel to the one, another to the other?”

I trust I have not misrepresented the class of thoughts which I have in view. And I would avow a cordial agreement with much of the meaning of some sentiments given above. Nothing is more alien to the Gospel than seriously disproportioned teaching; and no one doctrine or leading truth can we safely preach alone and isolated

to any race, or assembly, or person, in continuance. And again, it would be as unscriptural as it would be unreasonable to neglect, in Christian teaching, the characteristics of race, and traditional habits of belief and thought; to say what we have to say in precisely the same manner and phrase to whomsoever we may be speaking of the Gospel. And happily it is not likely that any man possessed of the strength of thought and character almost necessarily involved in the deliberate resolve to be a missionary, and trained in any true measure for Christian work, will at all seriously commit this mistake. If he really lives amongst a people, there is little fear lest he be *too insensible* to their mental and spiritual characteristics. Strong influences will come in upon his mode of teaching, whether he welcomes them or not, from the race which surrounds him and penetrates his daily life. He will, and our experience of true missionaries says that he does, become a Hindu to the Hindus, a Mohammedan to the Mohammedans, and that in a very marked and interesting degree; that is, his way of presenting, illustrating, and enforcing truth will be deeply influenced by the race to which he goes as the ambassador of Christ.

But now I feel compelled to speak strongly in the other direction. I hold that there are limits, and those too very strong limits, and soon reached, which must restrain the missionary in these adaptations and accommodations, and bring him back continually to the thought that if he has to *adjust* his message, he has above all to *deliver* it; and that the message, in all its grand essentials, is adjusted already and for ever, by the Lord. In this respect he is to speak, "whether they will hear, or whether they will forbear." He is not to wait till he has *adjusted away* all stumbling-blocks for the Jew, and all follies for the Greek. He is a steward of mysteries; he must dispense them as his Lord prescribes.

Let me enforce this reflection by a few general remarks.

1. The Gospel, though it is indeed under many aspects multifold, is a grand organic whole of Truth. Its parts not merely co-exist; they have vital connexions, and relations of divinely-measured proportion, towards each other. No truth is *per se* unimportant; but some truths are *per se* so supremely important that if they are dislocated the system is vitally injured. The faithful messenger of the Gospel will always bear this in mind, cordially and earnestly. This will leaven his work all throughout. Whether or no he will be always *explaining* this, he will be always *remembering* it. He will direct his march, and draw his lines, with a steady view to the supremacy of paramount Christian truth.

2. I venture to assert that alike the blessed Scriptures, and the true voice, let me add, of the Church of England, ought to leave the missionary in no doubt what, on the whole, the paramount truths are. I venture to assert that, Scripturally viewed, the central object in the Christian field is the Cross of Calvary; the Cross of Atoning Sacrifice, and the truths which group around it; the Cross, and not (let me speak with reverence) the blessed Incarnation. Do not let

me be so greatly mistaken as to seem to think the Truth of Bethlehem a matter of less than divine and vital preciousness. No; for without Bethlehem who can really understand anything of the majesty and the mercy of Calvary? But I mean that in the proclamation of the Gospel the central thing is Calvary. From the point of view of the proclamation Bethlehem is for the sake of Calvary, not Calvary for the sake of Bethlehem. Justification, not the Incarnation, is the burthen of the message; justification, with its vitally connected truths of regeneration by the Spirit, and that true sanctification of the inner man procured for His people by the Crucified, which is the glorious *terminus ad quem*, on man's side, of the whole Gospel. To put the matter again somewhat otherwise; the Gospel, as a matter of fact, addresses man primarily not as an unfortunate, not as a perplexed thinker, nor as an aspirant after goodness, but as a sinner, a guilty, sentenced rebel against an eternal law and King. Its great business, as indicated in Scripture, is to make man spiritually aware that he is such, and that the only means of mercy is the Sacrifice of Calvary embraced by faith; spiritually aware too of the profound motive, residing in that sacrifice so embraced, to the "sanctification, without which no man shall see the Lord."

3. This is abundantly illustrated in Scripture doctrine, and in the narratives of the New Testament. How large, how vast an element in the prophecies and types is spent upon the truth of the Sacrifice, the Blood! Alike such rites as the Daily Sacrifice and the Atonement ritual and such Scriptures as Psalm xxii. and Isaiah liii., point to the Cross in a way in which, I venture to say, no other truth of Christianity is pointed to. And in some most memorable passages of the New Testament the principles and aims of missionary work are made to take just this direction. To Paul at his conversion the glorified Saviour says (Acts xxvi.) that He sends him to the Gentiles with—*what* main purpose? "That they might receive remission of sins, and inheritance among the sanctified, by faith that is in Me." And Paul, in his turn, in the important passage, Gal. iii. 8, describes thus the grand purport of Old Testament foreshadowings of the Gospel; "The Scripture foresaw that God would justify the heathen by faith." So it ever is. "I, if I be lifted up from the earth, will draw all men unto Me." "We preach Christ crucified, to the Jews a stumbling-block, and to the Greeks foolishness" (may we say, to the Asiatic a scandal, and to the European folly?), "but to us who are called" (that term of such rich and deep meaning in the Epistles), "Christ, the power of God, and the wisdom of God." "I delivered unto you first of all that which I also received, that Christ died for our sins, according to the Scriptures." "I saw a great multitude of all nations before the throne and before the Lamb; they have washed their robes in the blood of the Lamb; therefore are they before the throne."

I recently read, in Christ Church, Cambridge, the inscription on a tablet erected to the blessed memory of two youthful saints, the Rev. and Mrs. R. C. Paley, who, thirty years ago, at the age in each case of twenty-four, laid down their lives for Africa and the Lord. The

beautifully-worded epitaph recorded how they went forth, "determined to know nothing among the heathen save Jesus Christ and Him crucified." It was a profoundly right resolve; and so it would have been had they gone to Lahore, or Hangchow, or Cairo, instead of to Abeokuta. It would have been, anywhere and everywhere, their sacred duty to aim, with all the simplicity, directness, and promptitude possible, at leading the souls around them to a sinner's sense of the need of the blood of the covenant, and a believer's sense of the present spiritual power of its justifying efficacy.

I do not say that it would have been their wisdom, whether in India or in Africa, to speak, without one word of *προπαίδεια*, of nothing but pardon. Seldom is that the wisest way, in any age or region. But, taking Gospel pardon in all its holy depth of meaning, the righteous acceptance of the guilty for the Substitute's sake, the adoption and regeneration into sonship of the rebel outcast, under the covenant sealed with blood, I mean that it would have been their wisdom to make that at once and always the goal towards which their teaching should have directly and *eagerly* tended; the central light which could not but shine through all the rest. For thus, I am sure, the Apostles worked; this was the main commission of the Lord to converted Paul. This is the Gospel, of which in one verse (Rom. i. 16) the Scripture indicates those two things, so profoundly significant in connexion, that it needs an effort not to be "ashamed" of it, and that "it is the power of God unto salvation to every one that believeth." Religion has much, very much, to speak of besides "repentance toward God and faith toward our Lord Jesus Christ;" but what else it says is not yet adjusted aright until repentance and faith are realities in the individual soul, whether it be the soul of the Bushman or that of the Brahmin.

There is such a thing as a distorted and isolated preaching of the Cross; but there is also such a thing as a practical banishment of the Cross from the central place in teaching. It is a real risk at home; I fear many a pastor, claiming to be an Evangelical, talks about "the less need now than formerly to put the atonement into the foreground." It would be disastrous if this should come to be common in the work of our missionaries abroad.

We all remember the experience of the devoted Moravians in Greenland. After years of fruitless labour on other lines, at length, to their surprise and joy, the story of the crucifixion melted the souls of their heathen visitors. Beside this it is interesting to put two incidents from our last two C.M.S. Reports. That of 1882 tells us of the deep emotion of the students in an Afghan school as the missionary simply read over with them that same "old, old story" of Calvary. The last Report records the blessed death of a Brahmin convert in a Calcutta hospital, who departed full of the peace and joy of a soul which had found in the Lord Jesus a long-sought deliverance from the crushing load of *unpardoned sin*.

"I, if I be lifted up from the earth, will draw all men unto Me."

FUH-KIEN MISSION: REPORTS FOR 1882.



THE Fuh-Kien Mission has now for the first time seven English missionaries. The superintendence of the different districts is undertaken by the Revs. J. R. Wolfe, L. Lloyd, and W. Banister; the Theological College and Boarding School, with the inspection of the educational work generally, by the Rev. R. W. Stewart, to assist whom the Rev. Charles Shaw was sent out last year; and the new station of Hok-Ning-fu is occupied by Dr. B. Van Someren Taylor and the Rev. J. Martin. The Native clergy are the Revs. Wong Kiu-Taik, Ting Sing-Ki, Sia Seu-Ong, and Ngoi Kaik-Ki.

The following statistical table will show that the 119 stations and out-stations are still arranged in fourteen missionary districts, but these are not quite the same fourteen as last year. On the one hand, Ang-Long and Sang-long are now again included, as they were formerly, in Ku-Cheng; on the other hand, Ing-Chung and Sieng-Tu appear to be sub-divisions of Taik-Hwa. A comparison of the table with that of last year shows that the adherents have increased by 355, and that there are as many now in the Fuh-Kien Province alone as the Society had in all China three years ago.

STATISTICS OF THE FUH-KIEN MISSION, 1882.

	Stations and Out-stations.	Native Catechists.	Baptized Christians.	Candidates for Baptism.	Total Adherents.	Communicants.	Baptisms.		Expelled.	Died.
							Adults.	Children.		
Foo-chow City and District	7	6	58	33	91	23	1	1	9	1
Lieng-Kong District	8	8	113	93	206	62	18	9	2	5
Lo-Nguong District	18	18	636	489	1125	352	74	36	...	10
Hok-Chiang District	19	8	384	685	1069	222	29	20	3	4
Ku-Cheng District	30	30	614	310	924	352	20	23	10	10
Ping-Nang District	2	2	1	14	15	1	1	...	...	...
Long-Ping-Foo District	1	1	11	14	25	9	...	...	...	...
Kiong-Ning-Foo District	2	3	4	7	11	4	...	...	...	...
Hok-Ning-Foo District	2	2	7	15	22	5	2	...	...	...
Ning-Taik District	16	16	486	169	645	240	30	19	2	6
Hing-Hua District	4	4	12	47	59	10	1	...	2	...
Taik-Hua District	1	1	16	9	25	9	...	...	...	...
Ing-Chung District	5	3	87	73	160	31	8	1	1	4
Sieng-Tu District	4	...	29	48	77	14	...	...	...	...
Total, 1882	119	102	2458	1996	4454	1334	184	109	29	40
Total, 1881	112	93	2244	1855	4099	1386	264	91	67	45

During the past year, important steps have been taken towards the organization of the now large and growing Church on the same plan as in Tinnevely and other parts of India. In time it is hoped that every district will have its regular Native Church Council, composed of delegates from the various pastorates or groups of congregations, each pastorate having its own local Church Committee. Thus the Lo-Nguong and Lieng-Kong districts, which for the present combine to form one Council, have been divided into nine pastorates, which comprise 26 congregations, consisting of 1331 adherents. There will also be a Provincial Church Council, consisting of delegates from the District Councils, as in Tinnevely.

In its external relations the Fuh-Kien Mission has through God's mercy had less to disturb and hinder it than for some years previously. The

Chinese authorities have become more reasonable. Leave has been given to re-occupy Long-Ping-fu, and repair the long-since damaged and deserted chapel ; and although Kiong-Ning-fu is still closed, the Mandarins have fulfilled their promises by helping to obtain a chapel for the catechist in a neighbouring village. An excellent site has at last been secured for Mr. Stewart's College, and the new buildings are now in progress. These will replace what were destroyed by rioters in 1878. For nearly five years Mr. Stewart has been without suitable accommodation for his students, difficulties and obstacles of all kinds having risen up one after another, particularly in obtaining a site. Through God's mercy these have at last been surmounted ; and the compensation money paid by the Chinese authorities, which replaces the fund raised by Mr. Stewart's personal friends in Ireland for the original buildings, is available for the new ones.

The detailed reports of the various districts are perhaps less remarkable for thrilling narratives than in some previous years ; but it is the same chequered history of trial and triumph, and the extracts now to be given will furnish abundant cause both for hearty thanksgiving and for fervent intercession.

From the Rev. J. R. Wolfe.

The province of Fuh-Kien, about the size of England and Wales, is divided into twelve departments, ten of which are called *Foos*, or prefectures, and two are called *Chius*. These twelve departments are subdivided into sixty-six districts, called *Hiens*, and four called *Tings*. A *Foo*, or prefecture, is probably larger than four English counties put together, and a *Chiu* department is as large as two English counties. The names of the *Foos* are : 1st, Foo-chow-Foo ; 2nd, Chiong-Chiu-Foo ; 3rd, Kiong-Ning-Foo ; 4th, Iong-Ping-Foo ; 5th, Ting-Chiu-Foo ; 6th, Hing-Hua-Foo ; 7th, Shau-Wu-Foo ; 8th, Chang-Chiu-Foo ; 9th, Hok-Ning-Foo ; 10th, Tai-Wan-Foo, in the island of Formosa. The two *Chiu* departments are Ing-Chung-Chiu and Lung-Ngang-Chiu. The work of the Fuh-Kien Mission of the C.M.S. is now carried on in six of these departments, viz. Foo-chow-Foo, Iong-Ping-Foo, Kiong-Ning-Foo, Hok-Ning-Foo, Hing-Hua-Foo, and Ing-Chung-Chiu. The two *Foos* of Iong-Ping and Kiong-Ning lie immediately west, Hok-Ning to the north, and Hing-Hua and Ing-Chung-Chiu to the south of the provincial city of Foo-chow. The prefecture, or *Foo*, of Iong-Ping contains six districts or *Hiens*, each with its capital or walled city. Kiong-Ning contains seven *Hiens*. Hok-Ning has five *Hiens*. Hing-Hua comprises only two, and Ing-Chung-Chiu also only two *Hiens*. Foo-chow-Foo contains the largest number of *Hiens*, while the city

of Foo-chow is also the *Seng* or provincial city. The ten *Hiens* of Foo-chow-Foo are as follows :—1st, Ming-Kaing ; 2nd, Au-Kuang ; 3rd, Hok-Chiang ; 4th, Tiong-Lok ; 5th, Lieng-Kong ; 6th, Lo-Nguong ; 7th, Ku-Cheng ; 8th, Ping-Nang ; 9th, Ming-Chiang ; 10th, Ing-Hong. The districts or *Hiens* of Hok-Chiang and Tiong-Lok lie on the south of the river Min, and border on the sea. The *Hiens* of Lieng-Kong and Lo-Nguong are situated on the north of the river. The Ming-Chiang and Ing-Hok *Hiens* lie to the west of the provincial city on the south side of the Min. Further westward on the north side of the Min are the two *Hiens* of Ku-Cheng and Ping-Nang. The Ming-Kaing extends about twenty miles or more to the north, north-east, and south-south-east of the city of Foo-chow ; the Au-Kuang about the same distance to the west, south-west, and north-west of the provincial city. In the two *Foos* of Iong-Ping and Kiong-Ning the operations of the Mission are not yet very extensive, being confined to only two or three stations in each of these prefectures. The work in Hing-Hua-Foo and Ing-Chung-Chiu, is more extensive, while the old district of Ning-Taik is in the Hok-Ning-Foo. Seven of the *Hiens* of Foo-chow-Foo are now, more or less, occupied by the C.M.S., but I regret to say that the two large *Hiens* of the Ming-Kaing and the Au-Kuang have scarcely any Christian work carried on in them, if we except the great city of

Foo-chow, and its extensive and populous suburbs. During the year the work in Foo-chow-Foo, Iong-Ping-Foo, Kiong-Ning-Foo, and Ing-Chung-Chiu has been under the superintendence of Mr. Banister and myself. Mr. Banister had charge of the two Hiens of Ku-Cheng and Ping-Nang in the Foo of Foo-chow, besides that of the work in Iong-Ping, Kiong-Ning, Hing-Hua, and Ing-Chung-Chiu. My labours during the year have been carried on in the Hiens of Lo-Nguong and Lieng-Kong, Hok-Chiang, the Ming-Kaing, and the Au-Kuang, but principally in Lo-Nguong, Lieng-Kong, Hok-Chiang, and in the great city of Foo-chow and its suburbs; Mr. Banister giving most efficient help in Foo-chow when not absent in the country districts.

With these explanatory notices, which will help you to take a more comprehensive and clearer view of the extent and nature of the work of the Fuh-Kien Mission, I now proceed to try and give some account of the work in the districts under my care and superintendence during the year 1882. I may mention in the outset, that I find this at present a more difficult, though a much more pleasing task to myself to accomplish, than in former years, when I had only to report new ground broken up, station after station occupied for Christ throughout the prefectures, details of interesting cases of conversion fresh from heathenism, accounts of long preaching tours, and narratives of conversations and discussions with men under different and various circumstances. This preliminary work has now to some extent, at least in our more advanced districts, been succeeded by a more regular and settled state of things, and the missionary's time and attention in such a district are taken up more with what we may call the more prosaic work of organization, visiting one little congregation after another, setting in order the things that are wanted, encouraging the Christians to steadfastness and earnestness in the cause of Christ, and endeavouring to stimulate a spirit of self-dependence on pastors and catechists and people. This is the sort of work I have been chiefly engaged in during the year in the districts of Lo-Nguong and Hok-Chiang, and I am thankful to be able to say, that notwithstanding the many defects and

shortcomings clearly manifested in these little churches and congregations, I look forward with greater hope than ever to the realization, in these districts, of the great result, for the attainment of which the C.M.S. exists and labours.

There are now in the Lo-Nguong Hien district eighteen little churches or congregations, with an aggregate number of 1130 Native Christians, 636 of whom are baptized, and 336 communicants. Some of these congregations are more earnest and active than others, while, on the whole, it is my opinion that progress has been made in every respect. There have been 110 baptisms during the year, and the number of catechumens, old and young, at present is 484. The contributions also to the fund for the support of Native pastors and teachers, including Lieng-Kong, have increased to \$245.80, or about \$48 over last year. The zeal and faithfulness of most of the catechists have been highly encouraging, and the district has been comparatively free from persecution. The entire amount of money subscribed during the year in Lo-Nguong and Lieng-Kong has been \$330.70. A good deal of my time has been taken up during the year in making preparations for the introduction into these districts of the Society's scheme for Native Church organization for the churches of Fuh-Kien. I am glad to say that the Rev. Sia, and indeed most of the catechists, have entered very heartily into the plan. With their assistance I have divided, as far as was practicable, the districts of Lo-Nguong, Lieng-Kong, and Hok-Chiang, into pastorates. The Church Committees in these pastorates have already selected their delegates, and we hope to meet for the first time under the new "regulations," with duly elected representatives in the District Church Council, on the first month of the Chinese new year. I do not expect that everything will work smoothly and orderly at first, or that the newly elected delegates will fully understand their powers and privileges; but I have no doubt they will do so rapidly, as the Chinese are naturally an organizing race, and by the grace of God, and under the divine blessing, I hope this new scheme will have a great influence for good, in drawing out the energies and stimulating the independence of the Native Church. At all events we must

earnestly pray that this may be the result. The pastorates under the Lo-Nguong District Church Council are as follows :—

I. *Lo-Nguong* city pastorate. This includes the city congregation and the congregation at Tuai-Huoh, with a Christian population of 367, of whom 205 are baptized ; communicants, 114.

II. *Sa-Sang* pastorate. This embraces the two congregations of Sa-Sang and Ling-Long, with a Christian population of 56, of whom are baptized 23 ; communicants, 12.

III. *A-Chia* pastorate embraces three congregations, having a Christian population of 94 persons, 79 of whom are baptized ; communicants, 36.

IV. *Heng-Long* pastorate embraces four congregations, having a Christian population of 164 persons, of whom are baptized 76 ; communicants, 57.

V. *Hong-Puong* pastorate embraces four congregations. Christian population of 279 persons, of whom 193 are baptized ; communicants, 93.

VI. *Pek-Tie* pastorate embraces three congregations. Christians, 160 ; baptized, 60 ; communicants, 38.

VII. *Liang Kong* city pastorate embraces two congregations. Christians, 87 ; baptized, 51 ; communicants, 35.

VIII. *Ma-Pe* pastorate, three congregations. Christians, 78 ; baptized, 43 ; communicants, 22.

IX. *Tang Long* pastorate, three congregations. Christians, 40 ; baptized, 18 ; communicants, 5.

Lo-Nguong City Pastorate.—The congregation attending the city church is made up chiefly of members from sixteen or seventeen of the villages and hamlets outside the city, to a distance of about three or four miles on every side. Besides the Rev. Sia, there are two catechists working in connexion with this congregation, visiting the Christians in these several villages, and holding Bible-classes and prayer-meetings among them. An increase in the number of catechumens has taken place during the year, but I regret to say that very few of them belong to the city. They are mostly all from these country villages. The result of this increase is, that the little church in the city is now too small to accommodate all who attend and it is necessary either to enlarge the present building, or else

open another place in the city. It is very disheartening to see so little fruit gathered in these cities. This seems to be the case, without exception, in all the cities with which our work is connected. We must not however despair of these places, but rather look forward with hope to the time when they shall also become the centres of spiritual life and Christian activity, as they are now the centres of Chinese life and Chinese superstition, to the surrounding districts, of which they are the capitals and the seats of the local governments. The number of baptisms during the year in this congregation is four adults and sixteen children. The Tuai-Huoh congregation included in this pastorate is comparatively a recently formed one. It is composed of thirty-nine, of whom five are baptized members. It is six miles directly east of Lo-Nguong, and as it is surrounded by an enormous population, we hope it will one day, and that before very long, become the centre of an independent pastorate in itself. The catechist in charge of this place appears to have laboured steadily here during the year, and Rev. Sia gives a good report of him. I myself have been much pleased with the congregation here. I have visited most of them in their homes, and they appear earnest and with a prayerful spirit. Faith in the power of prayer was the early characteristic, from the very beginning, of the Lo-Nguong church, and I trust this peculiarity will never be wanting.

Sa-Sang Pastorate.—The work in this pastorate during the year has not shown very marked progress. A great willingness, however, on the part of the surrounding villagers to listen to the exhortations of the catechists and voluntary preachers is manifested, and encourages the hope that, under the blessing of God, the next year may be richer in results than this has been. The civility and kindness of the people there towards the missionary was very marked, and on the occasion of my visits there, crowds flocked to listen, both in the open air and to the little chapels, whenever I preached.

A-Chia Pastorate.—The work at A-Chia has during the year made very little progress, but in one or two of the neighbouring villages considerable interest has sprung up, and several have entered themselves as catechumens.

With reference to the A-Chia congregation, it must be remarked that the falling off of the numbers is not owing to departure from the faith of the former members, but from the fact that congregations have been formed and chapels opened in several of the villages to which the bulk of the old members belonged, so that these now, instead of coming to A-Chia, the mother church, attend the little churches in their own villages. Heng-long church, Lau-long, Iong-Tung, Au-Tio, and Sang-Kaik-long have all sprung from A-Chia in the first instance. The village of A-Chia itself shows very little interest in the truth, and its early promise of success and the hopes which it inspired have been sadly disappointed. There are only four catechumens from the village. There is, however, no cause for despair. We must remember that A-Chia gave the Rev. Sia to the Church, and a few other earnest men who have gone long since to their rest.

Hong-Puang Pastorate.—The progress and success in this pastorate during the year has been encouraging, and a good deal of interest is being manifested in some hamlets among the hills about three miles from Hong-Puang church. I visited some of these recently, and I was much interested at the readiness with which the people listened to my words, and the earnestness shown by the Christians to learn all they could about Jesus. The catechist from Hong-Puang holds a Bible-class and prayer-meeting here once a fortnight. Some of the members of this Hong-Puang congregation have suffered severe persecution during the year on account of their faith. One poor woman was dragged through the mud and cruelly beaten because she would not worship the ancestors nor pay money towards the idolatrous ceremonies. Her husband had also been beaten, but as he was able to escape he did not suffer very much. The poor wife lay speechless on the bed for some days. While in this condition I visited her, and it was indeed sad to look on the pale wan face of the poor bruised body lying on the pallet, but delightful to witness the number of Christian men kneeling with me around her bed, asking God to forgive their persecutors and to turn their hearts. I make it a practice, as much as I can, to visit the Christians at their homes, and

pray with them, and it was very pleasing during my visit here to receive so many invitations from the converts to come and pray with them in their homes. There have been sixteen adult baptisms and two children here during the year. The congregation of *Tong-A* (not the Lieng-Kong Tonga), connected with this pastorate, has given us much encouragement during the year. Twenty-one adults and ten children have been admitted by baptism. Towards the end of the year it lost its catechist by death. His long illness at *Tong-A* prevented him from any very active duties, and the little church suffered somewhat in consequence. He died resting in the Lord Jesus, for whom he had worked both at Ku-Cheng and Lo-Nguong. This little congregation is most anxious to build a decent church for themselves. A large Buddhist monastery was offered to them for sale some time ago, but they have not yet been able to decide whether they can purchase it or raise sufficient money for the purpose. Some of the leading men of the place are anxious that the Christians should possess it.

Siu-Hung congregation holds on its way steadily. One of its first converts, who always took an interest in its welfare, recently died rejoicing in the prospect of "going home" to be for ever with the Lord.

Heng-Long Pastorate.—A very interesting work has been going on in this pastorate during the year. In a village about three miles distant a great many have renounced idolatry, and have placed themselves under Christian instruction. The men who can walk attend the Heng-long church, but the women and old men cannot walk so far. Mrs. Tang, the widow of the late Rev. Tang, acts in this place as Bible-woman, and teaches the women and children, while the catechist from Heng-long visits them constantly, and holds Bible-classes and prayer-meetings in their houses. The voluntary exhorters render great help in this place. Only two children have been baptized here during the year. The village of Heng-long itself does not seem to have been influenced in any appreciable degree by the Gospel, which has been preached now for many years in it, but the people are kind and civil, and no opposition is shown by them to the work of the

Mission in the village. The catechist at this place is a very earnest and able preacher, and a zealous worker for Christ.

O-long, also in this pastorate, has made very small progress during the last year. The zeal of Chung-Te is as fresh and vigorous as ever, but the catechist is somewhat wanting in energy and power. Two adults have been baptized during the year, and there are fourteen catechumens. This is a most important centre, and I hope, with the change of a more active catechist, greater success will be vouchsafed.

Pek-Tie Pastorate.—The three congregations which are included in this pastorate have been only recently formed. A-Ling, the oldest of the three, has over forty catechumens, and twenty-seven baptized members. Nine adults and three children have been admitted during the year by holy baptism, and considerable interest has been manifested in the truth. The miserable clan-fights so common in Hok-Chiang and T'iong-Lok Hien have also appeared here, and have divided the population of these villages into hostile camps, which fight annually over a disputed piece of mud flat. Lives are lost on these occasions, and the feeling of hatred is deepened in consequence. This is a great hindrance to the spread of the Gospel here, and makes it a difficult position for the catechist. All the Christians belong to one of these clans, and none from the opposite camp will come near the church. Still, by the grace of God, the Christians take a neutral position, and with the catechist at their head, have on two occasions stopped the fight by coming between the combatants on the field of battle, and exhorting them to peace.

I have now given you a rapid sketch of the work in each of the pastorates included in the Lo-Nguong Hien. Though the success has not been very striking nor brilliant, my own hopes of the final victory of Jesus in this district have been brighter and stronger than ever. I have worked here when there was not a single individual who knew Christ in this region, and I think I may be excused in indulging in hope.

LIENG-KONG HIEN.

This district is at present united with

the Lo-Nguong District Church Council, but I hope before very long it may have the honour of possessing a district Church council of its own. It is most desirable that it should have one as soon as it is able to take the responsibility. The number of Christians at present in this Lieng-Kong district is only 205, 112 of whom are baptized, and 62 communicants. There are only eight stations occupied in this large and populous Hien. I have no doubt at all but that if the same labour had been bestowed upon it as has been spent upon any one of the more flourishing districts, the result would have been equal, if not indeed greater.

Lieng-Kong City.—The mission-work in this city has this year, under its active and able little catechist, and his equally energetic wife, taken quite a fresh start. There are now in this city church 23 baptized and 30 catechumens, 16 of whom are children and youths. The baptisms during the year have been three adults and one child. An interesting work has been carried on among the women here during the year by the catechist's wife and a Bible-woman, who is the wife of a man who had once been a Methodist catechist. They visit regularly from house to house, and once a week in future they hope to collect the women together for prayers and Bible-class. Mrs. Wolfe visited the city with me recently, and we were both pleased at the work that they were doing among the women. Only one had been expelled here during the year, and I regret to say this was a woman whom I once hoped might become a Bible-woman, but who after a couple of months' reading with the catechist's wife had fallen into the sin of gambling with other women, and was dismissed.

Ma-Fe Pastorate.—This includes Tauka and Chia-Sioh. At the latter place eleven have been baptized during the year, and considerable interest has been awakened. A new place has been rented in the town, and I hope next year will show a much larger increase in the numbers brought under the influence of the truth. There is a Bible-woman labouring here, and she is doing good work in teaching the women from house to house. We should have a Bible-woman working in every one of our stations and pastorates. At Tauka

six adults and two children have been baptized during the year, and there are a few catechumens. A somewhat severe persecution broke out here during the year. Some of the members were beaten, and their houses partially destroyed, because they refused to contribute to the support of the idolatrous worship of their village. The local magistrate was appealed to, and I am bound to say he acted promptly and fairly on behalf of the Christians, and compelled the persecutors to make good the damage, and bound them over to keep the peace; but, alas for the authority of the local magistrate! as soon as a new man succeeded to the office, the persecutors disregarded all that had been done, and commenced a series of persecutions against the Christians, which has the temporary effect at least of frightening many away from the Tauka church, and for the time has seriously retarded the work here. Ma-Pe has had only four baptisms during the year. It is a very large place, but a most difficult place in which to work. Ignorance, superstition, bigotry, and the vice of opium-smoking combine to oppose the blessed Gospel of Christ in this place. The town called Ma-Pe contains about 1400 families, and according to the local customs' return, 200 dollars' worth of opium is smoked there every night! But we must not be discouraged; we must go on teaching and preaching Jesus Christ, though we should not be permitted to see a single soul saved as the fruit of our labour.

HOK-CHIANG DISTRICT.

Though the numbers have increased here on the whole, and some progress has been made, I regret to say that the spiritual state of the district is not satisfactory. Earnest prayer was asked for it at the Conference by the catechists. I have no doubt the cause of this is the great ignorance of the catechumens, and of the baptized Christians also, I regret to say. These have been and still are left a great deal to themselves. They are distributed over nineteen or twenty villages around eight centres. These poor people of Hok-Chiang are really deserving of teachers. They have given a good deal of money this year and last year for the erection of decent places of worship for them-

selves; but how can they understand unless some one teach them? It is comparatively easy to put bricks and mortar together, and very necessary at times this work will be, and I rejoice to see these poor people so zealous in this way; but the missionary's heart will rejoice more at the prosperity of the spiritual temple, which I regret to say is very low in Hok-Chiang. The district during the year has been divided into seven pastorates.

Keung-Kiang Pastorate embraces three congregations, with a population of 198 Christian adherents, 68 of whom are baptized.

Keung-Tau Pastorate.—Embracing two congregations, with a population of 256 Christian adherents, 72 of whom are baptized.

Hong-A Pastorate.—Embracing two congregations, with a population of 149 Christian adherents, 63 of whom are baptized.

Sang-Au Pastorate.—Embracing three congregations, and having a population of 129 Christian adherents, 53 of whom are baptized.

Tong-Kang Pastorate.—Embracing four congregations, and having a population of Christian adherents numbering 162, 85 of whom are baptized.

Tua-Ku Pastorate.—Embracing four congregations, and having a population of 124 Christian adherents, of whom 36 are baptized.

FOO-CHOW CITY.

This great city of Foo-chow is still comparatively barren of any spiritual fruit, as you will see from the statistical table. At the beginning of the year several hopeful inquirers presented themselves, and gave us great joy, but alas! after a few months most of them left us. Only a few of them remain. Among the most hopeful and interesting of these latter is a blind man. He attends regularly, and can now repeat all the responses, and the morning prayers in the Prayer-book. I believe his heart is really touched by the Spirit, and the eyes of his understanding have been opened to see and apprehend the truth. He has now induced his aged mother to accompany him. God grant that they may both be united to Christ! Public preaching has been maintained this year in the three preaching chapels of South Street, Back

Street, and North Street. The audiences, generally speaking, have been good, and oftentimes very lively, but good-humoured discussions have been carried on with some of our hearers. There can be no doubt that these city chapels, and the public preaching of the Gospel in them daily, have an influence in making known the truth, and we would not be without them; and though we see very little spiritual result yet in the city, we are sometimes encouraged by hearing from one and another in different and distant parts of the country, that their first impressions of the truth had been received in one or other of the city preaching places. The Rev. Wong Kiu Taik had charge of the services in the Back Street Church during the year, so that the absence of the missionaries in the country did not affect the regular Sunday services. Our dear brother Wong has just suddenly lost one of his sons by death. Let us pray that the trial may be sanctified to his spiritual growth. He also generally conducts the Thursday evening Bible-class and prayer-meeting in South Street. He is vice-chairman of a District Church Council, and the Provincial Council also.

We opened a new station in the southern suburbs of the city during the year. It is situated in a capital position for the public proclamation of the Gospel, and we invariably get the little chapel crowded. Cheng-Seng, better known as Timothy, takes care of this place, and keeps it open daily for preaching and conversation and selling books. There are seven here already, who have given their names as inquirers, and we trust they may remain faithful and ultimately join us. The few Christians at Ming-Ang-Teng have been a long time petitioning for a teacher to live in the town, and re-open the station there. Arrangements have been made by which Cheng-Seng, who first occupied the place, and who was made very useful there, is to visit the town twice a month, and hold services in the houses of the Christians, and do the best he can to teach them, till he can get a man qualified to take charge of it.

Sing-Taing, outside the north gate of the city, has not given much cause for encouragement, indeed rather the reverse, as nine of its members have been expelled. There are lights and shadows,

and, perhaps, it is difficult to say which have predominated during the year. I think the light has, and though the shadows sometimes have been deep, the light has always been present; and looking back over twenty years upon the history of this Mission, I close my report of 1882 with unabated hope.

P.S.—The Annual Conference was held this year at Foo-chow as usual, and a good number attended, though not so many as on some former times. This arose from the inconvenience of the time it was held, as many of the Christians were engaged in gathering in their potato crop, and could not afford to leave home. The Conference commenced on Monday, December 11th, with preliminary services and Holy Communion on the previous Sunday. On Saturday, December 16th, a closing missionary prayer-meeting was held. All the meetings were deeply interesting, but this one was the climax. A great deal of enthusiasm was manifested, when towards the close the Rev. Sia, of Lo-Nguong, rose and related the history of the Lo-Nguong congregation, and told how much he needed enlarged accommodation for the numbers who came on Sundays to worship. He laid before the meeting the difficulties in the way of enlarging the present church building, and then informed the brethren that a large house in the city had been offered to him for the small sum of \$2000. This house and the ground on which it stands, he said, cost over \$50,000 some years ago, that the tiles and stone in it would of themselves bring \$2000, if put up for sale, and he then appealed to the Conference and all present to enable him to procure this house, by helping him to raise this sum sufficient to purchase it. The Lo-Nguong Christians headed the list with \$200. Mr. Ahok, a Native Christian, who was present, gave \$500, and before the meeting was over the Rev. Sia had promises of more than \$1100. Another rich Chinaman, though not a professing Christian, gave \$100, and the English community subscribed nearly \$400 more. We hope the rest may be forthcoming. The Rev. Sia, however, has purchased the house in faith that the remainder of the money would in some way be provided, and I rejoice to say it is now in the possession of the Native Church of Lo-Nguong. It is a good

start given to the Lo-Nguong Church on its first endeavours towards self-government and self-support. The Lord has been mindful of us, and He will bless us.

The Rev. Sia Seu Ong said in one of his addresses to the Conference, "The time is not very far distant when the Native Christians will not want any

pecuniary help from outside. There will be more than enough provided for all our needs here at home by ourselves." To this I am sure we say *Amen* most heartily, though some of us may not be able to take so sanguine a view as Mr. Sia. I, for one, am rather inclined to think there is truth in his prediction.

From the Rev. R. W. Stewart.

Theological Students.—During the last two terms we have had in all, for a shorter or longer period, twenty-one students under instruction in the College. Of these, two have gone out as catechists, and one, a well-educated literary man, who has been with me for nearly four years, and who, I have every reason for believing, is a true Christian, has taken the place of assistant teacher. He has given me great help in teaching Chinese writing and classics, and in the general management of the College, and I shall be greatly disappointed if he does not prove himself fully competent for his new position.

Two students were dismissed in the early part of the year, after a few months' residence, and five have left of their own accord, either from ill-health, or from feeling themselves unsuited mentally or spiritually for the work. However, I hope that with several of these the labour spent on them will not prove to have been altogether in vain, and that they will assist in spreading the truth in their neighbourhood all the better for having spent a short time in Foo-chow.

Since our removal from the city the students have occupied a Native house at some little distance from my own, coming over each day for lectures; but we are joyfully looking forward to our new college, which we hope to begin the building of in a month or two, when we shall be close together in one compound, and be able to work more comfortably.

Our studies this year have been the books of the Old Testament from Joshua to 1 Kings inclusive, part of St. John's Gospel, the Epistle of St. James and the Epistle to the Hebrews, the first eight of the "Thirty-nine Articles," the Tai Hok Catechism, and Mr. Faber's Commentary on St. Mark's Gospel; a portion of the New Testament

has also each day been learned by heart, and a short address given by the students in turn at morning prayers. Five afternoons each week have been devoted to Chinese classics and writing, and we have also endeavoured to improve their singing powers.

Boys' Boarding-school.—We have had seventeen boys in this school during the year: like the students they have lived in a neighbouring house, coming over to me for school each day; but I hope, in my next Report, to be able to speak of them too as occupying a proper house of their own.

The improvement in the health of the boys, since their removal out here to the "foreign settlement," is very noticeable, and there has consequently been a corresponding improvement in their studies. They had altogether seven subjects for their late examinations, at which two of our American missionary brethren kindly assisted; the first four boys answering over 80 per cent.

Country Schools.—I visited the country schools several times during the year, and I am thankful to be able to report a large increase in the number of the scholars. There are now 390 names on the books, an increase of more than 100 over last year. Among these there are some ninety, the children of heathen parents, learning our Christian books. Who can tell what effect this may have on their future lives!

Girls' Boarding-school.—In the C.M.S. girls' school, under the charge of Miss Goldie, of the Female Education Society, there have been, during the year, thirty-eight children; three have been married, and seven returned to their homes, leaving twenty-eight children now in the school. The Foo-chow foreign community have again generously supplied sufficient funds for the maintenance of the school; and in addition provided a heavily-laden

Christmas-tree, to the great delight of the children.

Bible-woman's School.—This year there have been altogether sixteen women studying at Foo-chow—nine of these have now left us, and seven are still here, and we expect five more to join us after the Chinese New Year holidays.

One of these women had been working for some years as Bible-woman, and only came down to Foo-chow to improve her reading, and have an opportunity of learning more of the Bible for herself.

From the Rev. L. Lloyd.

I am glad to say that, in consequence of the Ku-Cheng and other districts having been taken over by Brother Banister, I have been enabled to spend more time in the Ning-Taik district this year than ever before; and I feel sure that the more we come in contact with our converts, and try and place ourselves in their position, the more likely we are to ascertain the best and most advantageous methods of carrying on our work amongst them. I think that no converts from heathenism deserve more prayerful sympathy than those in China; for they have peculiar trials and temptations to bear, and are not gathered into communities as in India and North-West America, but have to stand up for Christ and the despised foreigner amongst the heathen. One can only hope and pray that their faith and love may thus grow stronger, and they themselves become more firmly rooted and grounded in Christ.

As you are aware, I spent the former part of the year at Hok-Ning, and a previous letter will have notified the glad intelligence, that in the mercy of God we have been allowed to occupy that city peacefully and quietly. You will be gratified to hear that the services at the chapel are fairly attended, and that some ten or twelve men are candidates for baptism, one or two of whom received benefit from Dr. Taylor. The new catechist, who was appointed some months since, is working very satisfactorily, and I trust ere long a great blessing may attend our work there. I was privileged to admit two young men into the Church during my last visit to Hok-Ning in November—one of them a native of Ning-Taik, whose father and younger brother I baptized

She returned to Ku-Cheng district last summer, and is now working at Ngu-Tu. Three others were appointed by the Conference to be Bible-women, and are sent to the three districts of Lo-Nguong, Ning-Taik, and Hok-Chiang. The woman who has gone to Hok-Chiang is the widow of poor Ting-Ing-Soi, who suffered so much when a catechist there, and who was greatly beloved by the people. She seems to have imbibed much of his gentle Christian spirit, and we have great hopes of her future usefulness.

there some two or three years since; he is a tailor by trade, and is well spoken of by our Christians; the other was from our out-station at Sieu-Nang, and he should have been baptized there; but as he was staying in the city, I acceded to his request, and administered the rite at Hok-Ning. He has been worshipping with us some two or three years. Brother Martin has, of course, been busily occupied with the language, and will doubtless have informed you that his teacher has applied for baptism. We have every reason to hope that he has sincerely accepted Christ, and trust that he may be a real help to us. He is fairly read, and, unlike the generality of the literary class, is very humble and unassuming.

Sieu-Nang.—This out-station, the only one in the Hok-Ning district, was not mentioned in last year's report, but I should have done so, as five men were admitted into the Church, the firstfruits of the place, all of whom, I am thankful to say, seem to be holding fast their profession.

There has, however, been sad trouble at this village this year, the oldest of the Christians having been very severely beaten by some of his heathen neighbours. It would take too long to narrate the whole circumstances of the case; but it seems that there was an old fend about a piece of land, and that the hatred of the heathen was increased by the old man joining the Christian Church. Anyway, as the old Christian was returning from his day's work in the fields, he was brutally attacked by a man named Wong and his two sons, who beat him about the head and neck with boes, inflicting such severe injuries that Dr. Taylor quite expected they

would be fatal. News of this attack reached us at Hok-Ning early on the morning of Palm Sunday, and Dr. Taylor and I walked over to the place, some twenty miles, to see what could be done. We found the old Christian lying on the floor in the house of the men who had injured him, covered with blood, and very weak from loss of blood. We washed and dressed his wounds as well as we could, and then examined the people who had committed the assault, who asserted that the old man was to blame. We then went over to our chapel, where a number of the villagers assembled and held a short service. The majority of those present declared that the whole blame was attached to the heathen.

After our departure next day, the Hok-Ning magistrate, who had heard of the affair, sent out runners to capture the guilty parties, and they succeeded in arresting the two sons of the man Wong; he himself was so afraid, that he took opium and poisoned himself. During the night a party of the villagers attacked the house in which the prisoners were confined, rescued them, and secured the runners in their place; they then made for the chapel, and broke open the door. The catechist and Christians escaped by the back entrance, and came to Hok-Ning. The magistrate had several interviews with me on the subject, and eventually issued a proclamation, exhorting the people to desist from such malpractices, and to suffer the Christians to worship God in peace. There has been no trouble since, and I earnestly hope we shall be permitted to carry on our work in quietness. Siou-Nang is the centre of a large cluster of populous villages, and is well situated for evangelistic work.

NING-TAIK DISTRICT.

There have been two baptisms in the City of Ning-Taik during the year, and two or three promising young men have given in their names as candidates for that rite. One of them is a literary man, very well read; he has been subjected to considerable insult from his brother, who is much enraged, and who, on one occasion, tore his clothes from his back, hoping thus to prevent his coming to the chapel. Another is a young schoolmaster, who appears to

have a real desire to know the truth, and who will, I hope, be baptized before very long.

The influence of Mr. Ting is, I am sure, making itself felt in the city; and although as yet few have openly acknowledged the truth of Christianity and renounced their idols, yet I feel certain that we shall see a difference in this respect ere long. Strangers are continually coming in, and seldom leave without hearing at least something of Christianity. I had two long conversations with a Mandarin when I was last at Ning-Taik; and although such men would usually rather converse on any subject than that of religion, nevertheless an opportunity is often afforded for speaking a word for the Master. The Roman Catholics have been printing and circulating a book lately, vilifying the "Doctrine of Jesus," but I do not anticipate that it will do us much harm.

No-Tu.—The interest evinced last year at this large village, in the Bay of Ning-Taik, has been sustained, and there have been five baptisms during the last twelvemonth, while the number of communicants has increased to sixteen. When I was there in November, just before we commenced our service, a man rushed into the room, asking if I could do anything for one of the villagers who had taken opium. I, of course, went at once, and found a great crowd in the room, while the man was lying in a comatose condition upon the bed. I had the people turned out, and fastened the door; after which I commenced to shake and thump the patient vigorously, and persuade him to swallow an emetic. The people outside, however, were afraid that I was injuring the man, and consequently they burst open the door and crowded in. When I explained what I was doing, and why, they afterwards apologized for their rudeness, and I am glad to say the man recovered. The number of suicides from opium is very great, and the people seem to value life very lightly. I suppose the reason why opium is used is that it is an easily procurable poison, and produces no distressing pains.

Kwo-Leng.—I am thankful to be able to record two baptisms at this large town, which has hitherto yielded little visible fruit. One case is interesting, as showing the value of medical missionary work. It appears that last

year, when Dr. Taylor was at Ning-Taik, a man from Kwo-Léng went to see him, suffering from a diseased jaw; and as the doctor saw it was too serious a case for him to operate upon alone and in the country, he persuaded the man to come down to the hospital at Foo-chow, where, in conjunction with Dr. Whitney, of the American Mission, he operated upon him, and, after a few weeks, he left cured. While in hospital he had heard from the missionaries the truths of Christianity, with which he was much impressed; and on his return to Kwo-Léng he joined our few Christians, and gave in his name as a candidate for baptism. I baptized him in November, with a man from a village some three miles away, and he is very earnestly endeavouring to make known what he knows of God's love in Christ Jesus. This brother and a fellow-workman have already given in their names as candidates for baptism, and I hope ere long may receive that rite. Our chapel is in a rather unsuitable situation, but I hope before long we shall be able to secure a better. I expect our friends at home would laugh at some of the places in which we have service; but, as a rule, it is very difficult to obtain good houses until some time after a station is opened, and so we are obliged to take what we can get, however unsuitable it may be.

Sioh-Chio.—Here also I am enabled to report progress, twelve baptisms having taken place during 1882.

Ting-Sang-A.—The interest spoken of last year at this village has increased this, and there are now between fifty and sixty candidates for baptism, besides which, I have been privileged to baptize five men, with whose appearance and intelligence I was much pleased. I walked with the catechist to the village of Ka-Mwi, and had a nice conversation and prayer with a family of five persons

who have joined us; the father and his two fine-looking sons are especially earnest, and I could but feel thankful that they now knew who had made the lovely scenery amidst which their house is situated. I baptized the father and his eldest son at Ting-Sang-A in the evening. The catechist, who left the College some two years since, is doing very well; and although not very strong, visits the Christians in their homes regularly—a very important part of a catechist's duty.

There is nothing of special interest to remark in connexion with the work at the other out-stations in this district. There have been several baptisms at Ká-Ngwong, Siang-O, and other places; so that, as I stated last year, we have proofs on every hand of the power of the Word of God, and have every reason to thank God for the blessing which has been vouchsafed to the labours of His servants, and to take courage for the future. I cannot conclude without expressing my deep thankfulness to Almighty God for His protection during the year, and for the perfect health granted to me.

BOOK AND TRACT DEPARTMENT.

With funds kindly placed at our disposal by the Religious Tract Society, we have during the year printed another 1000 of the hymn-books mentioned in last Annual Report, 500 copies of the *One Hundred Texts* of the Irish Church Mission for use in our schools, and have purchased 16,000 illustrated Scripture cards, which find a ready sale. I have completed the translation of the first five of the Minor Prophets, and they will shortly be published. I might also mention that the colporteurs of the British and Foreign Bible Society, who are under my superintendence, have sold between 7000 and 8000 Bibles and portions of Scripture.

From the Rev. W. Banister.

Foo-chow, January 4th, 1883.

At our last Annual Conference I was appointed to the charge of the Ku-Cheng district, and what is called the "lower provincial district," viz., Hing-Hwa and Taik-Hwa. In my first visit to Ku-Cheng I was accompanied by Mrs. Banister, who visited the several out-stations with me, and was able to do some little work amongst the women.

In some places, where no foreign lady had been before (such as Tong Kio), our visit caused a great sensation, the people crowded into the house, the women as eager to see and excited as the men, and filled the place both upstairs and down; and some not so fortunate but more venturesome, at great risk to their bones, climbed up on to the roof, from which point of observation they had a

good view of the foreign lady until they were dislodged by the catechist. She hopes to accompany me again this year also, when we expect to make a good long stay.

KU-CHENG DISTRICT.

The Native pastor, the Rev. Ngai Kaik-ki, has continued his labours in this city and district during the past year. He is comparatively fresh to the work of managing a district, and it is a question whether he is the man to guide and govern others, since he is so very quiet and studious in his habits, and does not manifest that vigorous administrative and governing power which seems to be the faculty most required in the present generation of Fuh-Kien Native pastors. He has, however, shown much quiet wisdom in the judicious way in which he has investigated and decided several recent cases of discipline. In the city of Ku-Cheng itself there has been no decided upward movement during the past year, but things remain much as they were. Some of the Native brethren worshipping here are rather contentious, and love to have the pre-eminence; others have left their first love and cleave to this present world; while on the other hand, some manifest the true Christian spirit, and walk several miles every Sunday to spend the day of rest at the chapel. I can only say, "Pray for the Ku-Cheng brethren."

Chek-Po.—At this place there have been six baptisms during the year, and the interest in the Gospel continues to increase. Several of the baptized were formerly opium-smokers, and after suffering torments for years, they have by the grace of God overcome the habit. The Native Christians said to me, with regard to the cure of opium-smoking, that if they come and learn the doctrine and ask the help of God, they succeed in overcoming the habit, but if not, they fall again victims to this body and soul destroying vice. I shall not soon forget the good confession of one young man from this place, once an opium-smoker, who stood up at the last quarterly Conference at Ang-Iong and told what God had done for him. He is now desirous of joining our students'-class, and he spoke of the motives which moved him. He said he wished to serve God by telling others what God had

done for his soul. "Once," said he, "he was like a dead man, now was he alive unto God; once he was like the Prodigal Son, now had he returned to his Father; once he was blind, now could he see." I prayed that God would help him and use him.

Lau-A.—There have been no considerable accessions this year, but there has been quiet building up of the faith of the brethren. The catechist, though weak in body, has worked well, and twice a week goes over to hold a prayer-meeting in the houses of Native Christians in two villages about a mile and a half away. The good and roomy church has yet plenty of empty seats. I hope they will soon be filled, and the Christians able to say, "This place is too strait for us."

Sek-Paik-Tu, Sek-Chek-Tu, and Sing-Chio-A.—These three places are close together, in the midst of a very busy and populous district, and the people are as a rule rude and noisy. There have been baptisms only at the latter place, where I baptized a very intelligent man and wife, the latter answering much better than her husband. Her husband said she was very much cleverer than he, and could learn much faster. It is not often that the women know more than the men, but I have sometimes been astonished at the amount of knowledge manifested by women. I think if we could get more true and intelligent women, we should also have many more husbands, fathers, and sons in our Church. The work amongst women in China is only just begun. There ought to be a special effort put forth for the mothers, the wives, and the daughters of this great empire. Our own Church of England, the first for her wealth, her power, her resources, stands last on the list in her work for women in China. When will she direct her efforts towards the benighted women of this "glorious land"? Yea, when will our Society give this work the prominence it deserves?

Kwang-Chiu.—The good young catechist Sie Mi Sing Sang, has this year seen some fruit of his prayers and labours. At my last visit I baptized two men and one child. One man had been led to Christ by his brother; the other man, from a village a couple of miles away, had heard the doctrine in conversation with the Ka-Pang catechist, and had himself afterwards bought the Scrip-

tures; and though knowing little Chinese character he had searched diligently therein like the Bereans of old. He is the only Christian in his village, where the customs are evil and the idols mighty. Pray therefore for him!

Sang-Iong.—The few stations in the Sang-Iong district have this year been severed from Ning-Taik and joined to Ku-Cheng, to which district they really belong. At Sang-Iong itself we have been much distressed and hindered by the misconduct and evil life of the landlord of the chapel. Only one half of the house is rented to us, the other half being inhabited by the owner's family, and this, combined with their evil lives, hinders us. There has, therefore, been no increase in numbers, or any baptisms this year. There is great difficulty in renting houses here, except at enormous rents, on account of its being a centre for the tea trade of the district.

ANG-IONG DISTRICT.

The work in this district is in many places encouraging. Our energetic head-catechist, Ting Seng Mi, has worked vigorously both in his own parish at Ang-Iong, and also in visiting the outlying stations. He has succeeded in infusing some of his spirit amongst the people at Ang-Iong, and there is now greater unity in purpose and intercourse amongst the Christians in this place. It is verily like a city set on a hill, for from the height upon which the village stands, the country stretches out beneath like a vast panorama, beautiful to behold. It is my hope and prayer that it may spiritually become a city set on a hill, and that light and knowledge about God and eternal things may from this place be diffused amongst the many villages around, which nestle on the steep mountain sides, and in the lovely secluded valleys of this district.

Pa-Lau.—The chief event in the year has been the completion and dedication of the new chapel built by the joint contributions of the Christians, assisted by our Building Fund. At the time of its dedication I was ill with fever, and was therefore unable to be present at the ceremony. The Christians were much disappointed that none of the missionaries were able to be present, and the catechist said to me afterwards that he thought we did not love them enough. It is the prettiest little chapel that we

have. There is an interesting case here of an inquirer who came and joined himself to the church because the catechist was kind to him in his sickness and prayed over him, so that on his recovery he brought his idols to the catechist and requested him to smash them; but he preserved them instead, and now they stand on my study table as witnesses of the power of God. One is the idol of prize-fighters, and the other the protector of those who hunt on the hills with the gun.

Ngu-Tu.—The good work at Ngu-Tu still goes on. There have been five baptisms this year, three of whom were women. One of the women the catechist said was formerly possessed with a devil, at which times she would be ungovernable, and beat her husband and children, and smash the furniture. She tried many things to help her to overcome this frenzy, but without effect, until she came to learn the doctrine, after which she obtained peace. As she had not been the full time of probation, although she answered better than the others, I thought she had better wait for my next visit; but she begged so earnestly to be admitted into the visible Church that I could not refuse, and she was therefore admitted with the rest.

At the other stations in this district, viz., Chó-Pang, Ching-Ka-Iong, Wong-Cheng, Seng-Kang, and Lau-Chio-Seng, there has been quiet work, sowing the seed, praying and looking for the harvest that is to come. We have decided to re-open Chiong-Hu-Pwang, which was given up some years ago. It is a very large hamlet, with as many inhabitants as Ku-Cheng city, and stands on the north bank of the Min River, some miles above Wong-Cheng.

PING-NANG DISTRICT.

In this dark corner of the Foo-chow prefecture we have this year been permitted to see some gleams of light, which I pray may be the harbingers of a glorious morn. We have now only two stations in this district, viz., Tong-Kio and Kwang-Tong. The time of the latter seems not yet to have come, but at the former place there are signs of awakening from the long sleep of darkness. There is a little congregation of thirteen, only five of whom are baptized, and these five are all Ku-Cheng men, except one, who is a

native of Ping-Nang-Hien, whom I baptized at my last visit. (I wrote in my note-book, "The firstfruits of Ping-Nang. Alleluia!") His name is Pau Chong Wong, and he keeps a vermicelli-shop some few doors from the chapel. He first heard the doctrine at Ku-Cheng, whither he had gone on business. He was passing the chapel as preaching to the heathen was going on, and was induced to sit and listen. It was to him indeed a joyful sound. At that time he was living at Kwang-Tong, and although we had a chapel there, he was afraid openly to join the Church until he returned home to Tong-Kio. He presented himself to Mr. Lloyd for baptism last year; but as he had not ceased to open his shop on Sundays he was not admitted. He has now closed his shop, and I had the great pleasure of baptizing him. There is also another man ready for baptism, but as he did not know of my arrival he did not come to chapel. Thus the seed sown by the wayside at Ku-Cheng has borne fruit after many days.

HING-HWA AND TAIK-HWA DISTRICTS.

Last year we had only two stations in the Hing-Hwa district, now we have three—one opened this year.

Sin-Nang.—The new station opened this year is a large town of some 10,000 families. We have long wished to get in here: and the Methodists have tried several times, but hitherto the opposition had been too great. There had, however, been a class of inquirers formed which the Hing-Hwa catechist visited every week. We have now obtained part of a house for a chapel, and residence of catechist, and the Hing-Hwa brother has removed thither. I visited it early in the spring, and found a little band of twenty, one of whom I baptized, and hope to baptize at least half a dozen more when I next visit the place.

TAIK-HWA DISTRICT.

This remote part of our Mission has only been visited once by me during the year, when I baptized thirteen persons at U-long and Pe-Hu. There are promising openings in this district, and as we have now two or three students speaking this dialect, we hope soon to open some new stations. We have also decided to occupy the Hien city of Sieng-Tu in the Hing-Hwa prefecture,

and have appointed one of the best and most promising catechists from Ku-Cheng to go there and act as superintending catechist for this district. His name is Ling Chung Seng, and he is one of those whom we hope to present to the Bishop for ordination.

LONG-PING DISTRICT.

At last our difficulties in the city of Iong-Ping have been settled by our acceptance of the conditions offered to us by the Mandarins four or five years ago. We can now re-occupy the place and repair our chapel, at least for ten years. However, before the expiration of that period we hope to get some other premises. Yea, it is to be hoped that before that time it will be occupied by the Society as a Mission centre and residence for foreign missionaries. It stands in a splendid position at the juncture of two rivers, which together form the Min River. I visited the city, and spent a night in the Methodist chapel some months ago. On my last visit to Nang-Sang, which is only fifteen miles from Iong-Ping, I was very desirous of entering the city, and as Mr. Silas, of the Methodist Mission (who was so severely beaten and nearly blinded there by a mob some two years ago), had two or three months before entered the city, and had been well treated, I thought it was a good opportunity for myself to enter also. I therefore started from Nang-Sang with our faithful Ang-long catechist, Seng-Mi, with that object in view. Towards evening we came in sight of the city, as the road follows the bank of the river for the last few miles. I felt rather anxious as to the manner in which I should be received, but still I thought, the worst they can do is to turn me out. I had sent on my card by an old Nang-Sang Christian to the head Mandarin, and waited for his return on the river-bank before crossing the ferry; but as it was getting dark and he did not appear, I thought I would go in person to the angust official. We therefore crossed the ferry and entered the city to go to the Yamen; but we had not gone far before we met the old Christian and two Yamen officials, who had come to accompany me to the Methodist chapel. In the morning I went with the same two men to see our own chapel. I found it in very bad repair, at least

so far as I could see the inside through a crack in the door: the men had no authority to open it and therefore I could not get in. Of the outside there could be no doubt, for the front of the place was used as a general convenience, and receptacle for all kinds of filth. The people were very quiet and orderly, and I heard few rude words, nothing more than the ordinary remark, that a *hwang-kiang*, i.e. a "foreign child" had come.

KIONG-NING DISTRICT.

This district is still waiting its time, and the two stations of Siong-Po and Siong-Chie still stand as the outposts

Since Mr. Banister's report came to hand, another letter, supplementary to it, has been received from him. This letter describes the Hing-Hwa and Ing-Chung districts more fully, and appeals for two men to occupy them:—

Foo-chow, February 6th, 1883.

I have just returned home from a visitation of our Ing Chung and Hing Hwa districts, and wish to take the opportunity of writing to you more fully than I did in my report upon the character of the work in these districts, and also upon the importance of occupying the city of Hing Hwa as a station. By reference to the missionary map of the Fuh-Kien Mission, you will see that the Prefecture of Hing Hwa lies on the south side of the River Min. It is bounded on the north by the Hien of Hok Chiang, on the east and south-east by the sea, on the south by the Prefecture of Chiong Chiu, which is occupied by the English Presbyterian Mission, and on the west by Ing Chung Chiu. The prefecture consists of two hiens, viz., Sieng Tu and Pwo Tien; in the latter of which the prefectural city is situated. The city itself is built in the north-east corner of an extensive and extremely fertile plain, which affords food and occupation for an immense number of people. This plain is some eight or nine miles broad, and about twenty or thirty miles in length, and lies on the edge of the sea. It is supposed to be one of the most, if not the most, fertile plains in the Fuh-Kien province, a great variety of vegetables being grown, though the greater portion is used for the cultivation of the two staple foods, rice and wheat; of the former of which there are produced two crops and of the latter one per year. The population of the city cannot be less than 50,000 or 60,000, while

of our Mission forces on the borders of this yet untrodden field. When shall it be opened? When shall it be vigorously worked? Only when we have a Mission either at Long-Ping or Kiong-Ning, or somewhere between them, where missionaries can reside and superintend the development of the work in this little known part of the province.

In accordance with their agreement the Mandarins are helping us to obtain a chapel at a place some few miles away from Kiong-Ning, and our Siong-Po catechist has gone thither, with the Mandarin's letter, to rent a house.

there are on this plain a great number of towns and hamlets of many thousand souls. Thus, Ang T'au has 50,000, and there are others with 10,000, 20,000, and 30,000. The hien in which the city stands, in its entire area, cannot contain less than 300,000 souls. To the west of the city you enter a long valley which varies in width from two or three miles to six or seven, and on either side of which there are numbers of towns and villages. One day's journey of eighty li, or twenty-six miles, brings you to the hien city of Sieng Tu, which, together with the numerous towns and hamlets included in its jurisdiction, cannot at the lowest estimate have less than 200,000 inhabitants. This would bring up the population of the Hing Hwa Prefecture to 500,000.

In this district a well-defined and distinct dialect is spoken, differing greatly from that spoken at Foo-chow, which latter dialect is not understood. The people of Hing Hwa are well known for their business and colonizing propensities, and are found in all parts of the province. The greater portion if not the whole of the extensive timber trade on the Min river is in the hands of Hing Hwa men, while in some parts there are found colonies of them, distinct from the other inhabitants of the hiens and speaking their own dialect. Thus, for instance, in the journey from Ngu Tu, in the Ku Cheng Hien to Nang Sang, you come across a colony of Hing Hwa people. They have some peculiarly interesting characteris-

tics; for instance, they all dress as well as they possibly can, and consider it *infra dig.* to go meanly or poorly dressed if they can afford good clothes. This is especially the case with the female portion of the inhabitants, who seem to possess greater vanity and love for mere personal adornment than is common amongst the middle and poorer classes in other parts of the province. In passing from Hok Chiang to the Hing Hwa Prefecture the contrast is at once apparent. In the one you see dirty and ill-clad women, who are not ashamed to appear in all their untidiness and dirt, while in the other the women well-dressed in bright red jackets and blue trousers, sometimes entirely in red, with silver ornaments around their necks and in their hair and ears, form a pleasant relief to the general darker dress of the men. Another strong feature in their character is their great religiousness; in this they are like the people of Athens, to whom St. Paul said, "Sirs, I perceive that in all things ye are very religious," for on every hand are countless heathen temples and shrines in good repair. In no other part of the province are they so well cared for or so beautifully adorned. It is a great centre of Buddhism, the ranks of the monks in this province being largely recruited from Hing Hwa. Our catechist at Ang T'au informed me that three-fourths of the people follow the Buddhist rule of abstaining from meat, and are vegetarians. That a large portion of the population must be vegetarians is clear from the number and variety of the pickled and prepared vegetables exposed for sale in the streets. From this strong religious tendency of the people may be drawn great hope that when once the Gospel takes root here it will bear much fruit.

A journey of a day and a half from Sieng Tu brings you to Ing Chung Chiu, which though in official rank lower than Hing Hwa, is yet larger in extent (and also more populous), stretching on the north-west up to Yeng Ping. Ing Chung and Hing Hwa together must contain more than 1,000,000 souls.

The dialect of Ing Chung is a variety of that spoken at Amoy, from which it differs very little, in fact Ing Chung people are clearly understood at Amoy and *vice versa*. This dialect

seems to have followed the course of the river upon which Ing Chung and Chiong Chiu stand, and which, taking its rise in the Taik Hwa hills—at first a small mountain torrent, afterwards a deep river—flows in a south-westerly direction to Amoy, where it empties itself into the sea. Whether the people speaking this dialect came up from the sea or down from the hills is a question which can only be settled by future investigations into the folk-lore and history of this people, but I should think the former, for the dialect prevails higher up in the country than the source of the river, to the Hien of Tai Ching, on the borders of Yeng Ping. The Hing Hwa people are thus pressed in between the Ing Chung and Foo-chow-speaking people, but having distinct and well-defined lines where their dialect begins and ends, and showing no disposition to amalgamate or fuse with either of the other two dialects.

In each of these two districts we have stations and small congregations. In Hing Hwa we have the city, Ang T'au, Sui Nang, Sang Pieng Tang, and the newly-opened Sieng Tu. In none of these can I report progress; there seems to have been no advance from my last visit. In Ing Chung we have Pe Hu, U-Iong, Loi K'ang, Sá Ching, with chapels-of-ease at Tó Pwo, Tong Tiang, and Pá Mwi. Only at Tó Pwo and U-Iong can I report progress. At the former place, where we have not had a catechist, the landlord of the chapel, who is a Christian, has agreed to build a larger place for worship if we will send a catechist to live there, which I promised to do, as there is a large population all around the place.

I returned, therefore, from my visit rather cast down and disappointed. I had only baptized four men, and was not well satisfied with the general aspect of the work. But I think we cannot expect much progress until these districts are properly superintended. It takes five days' travelling from Foo-chow to reach Ing Chung, and then when you get there you cannot understand a word of the language. The distance from Foo-chow is one difficulty, but ignorance of the language is a far greater. The Conference, therefore, asked for two men to occupy Hing Hwa, and take over these two districts.

EXTRACTS FROM THE ANNUAL LETTERS.

NORTH INDIA.

From the Rev. W. Hooper, Divinity School, Allahabad.

Allahabad, Nov. 23rd, 1882.

AT the end, or nearly so, of the first year of the properly-established existence of the long-expected Divinity School for this province, I desire to express my thankfulness to the Lord that He has at last permitted the commencement of the undertaking under such very favourable auspices,—that He has chosen my dear wife and myself to the chief management of the work,—and that He has crowned our efforts during this year, so far, with so much blessing.

Candidates for Ordination.—From the time we opened, on the 2nd Feb., we had two candidates for deacons' orders, viz., Benjamin Tobit of Gorakhpur, intended for Basharatpur, and Mark Drummond of Lucknow, intended for Aligarh. I trust they are both indeed called to the holy office by the Spirit of God. [They have since been ordained.]

Lay Agents of the Society.—Of these we had but two from February till the Conference, but now we have eight. All lay students are here divided into two classes, in the lower of which they stay but one year, and the upper three. Between these they must at least spend one, and may be kept by their superintending missionaries many years, at active work in the mission-field. The lower class is taught chiefly from text-books, by a Native Christian teacher; for the upper, we missionaries digest the contents of many English or other books on each subject, and dictate the results to them in the vernacular. The course, as I have said, consists of three years; but as fresh students join at the beginning of each (academical) year, each year's studies form a whole in themselves. Thus, the studies for the first year now past were (or rather were meant to be, for as we did not begin till February we could not finish every subject)—1. In Scripture, Psalms and Isaiah, St. John's Gospel and Epistles, and the Eps. to Romans and Galatians. 2. In Christian Doctrine: the fundamental subjects of God, the World, and Man. 3. In Church History, that of the Oriental Churches. 4. In Hinduism:

the Vedas. 5. In Islam: the Life of Mohammed. 6. In Science: Astronomy. Now, this year, we are teaching the same class—1. In Scripture: the other Poetical Books, Jeremiah and Ezekiel; Acts, Hebrews, and the Epistles of St. Peter and St. Jude. 2. In Christian Doctrine: Christology in all its departments. 3. In Church History, that of the Latin Church. 4. In Islam: the contents of the Koran. 5. In Hinduism: the Philosophical Systems. Meanwhile, they continually receive instruction in the Prayer-book, in homiletics (theoretical and practical, i.e. sermon writing), and either Sanscrit and Hindi or Arabic and Urdu, according to choice; and this year I am showing them the principles of the development of God's Kingdom as contained in the Bible. As far as I can speak yet of those who have lately come, all these students seem to show a right spirit. Certainly they are all most anxious to learn, and need rather to be restrained than goaded on.

Independent Students.—I give this name to those whom we admit on our own responsibility, and support on scholarships supplied by our friends. We cannot, of course, guarantee them employment when they leave us; and hence the more need of admitting only such as give a promise of being able to command employment, when educated, by their ability and Christian character. These students have to pass through the same classes and studies as the others, though their pay does not rise meanwhile. It is Rs. 8 if they are single, and Rs. 15 if married. Between the two classes it is necessary to send them out to active work; and this office has been kindly undertaken, for the present at least, by one specially fitted for it, Mr. Baumann of Bhagalpur. We have just sent him two such students; one, the senior boy of the Benares Orphanage, and supported by a fund in the hands of the Rev. C. F. Cobb; another, a boy sent by the Banda (S.P.G.) Mission, and supported by an earnest young civilian here. At the end of a year, if these pass an examination like the Society's agents, they will be readmitted here, and enter the upper

class. There are two more, still in the lower class. One is an old evangelistic *employé* of the Local Association, a good preacher, but a poor student, and I fear will never make one. He is supported by an old schoolfellow of mine at home. The other has been taken on at present only as a probationer, for before his conversion four years ago he bore a bad character, and left Bishop's College three years ago with not a very good one; but I have not heard anything against him the last three years, and he seems to be really desirous, not only to lead a Christian life, but to bring others to the Saviour. He is supported by friends of Mr. Hackett in Ireland.

Teachers.—We have three Native teachers, a pundit, a maulvi, and a general teacher for the lower class. For a maulvi, we are happy in having secured a Christian, Hasn 'Ali, brought to the truth many years ago through Mr. Lockwood, and long teacher in the Jaunpur Mission school. I shall speak afterwards of his evangelistic zeal; but at present I may mention that, though not a very experienced Christian (for he has had but few Christian advantages till now), yet his influence on the students is certainly good. He is also a very good, i. e. well read and accurate, maulvi; and has been in the way of great service to Mr. Bate, my learned Baptist brother missionary here, in literary work. He was also called up to Lahore with me by Bishop French in Easter week, to help in settling some points in the revision of the Urdu Prayer-book, which had remained open. The general Christian teacher is John Baptist Ventura, of an old Roman Catholic Christian family in the Gorakhpur district, who was at Lahore partly under Bishop French and partly under me. He is exactly the man for the post; being not only a student and fond of teaching, but remarkably fitted by his weight of character, his consistent even life, his common-sense, his gentleness and firmness combined, and I may add, his entire deference to Mr. Hackett and me, to be looked up to and guide the younger students, and indeed to be a blessing to all. I think that in a year or two he ought to be recommended for ordination.

Evangelistic Work.—Twice every week, on Tuesday and Friday evenings, all the students come to me to be dis-

missed, with prayer, to their several preaching-stations. There are five such open to us; and when the number of students still increases, we shall have to send some to try and pay visits instead of preaching in the streets, as the companies will be too great. Before we came, the trouble experienced lately in so many cities of India from opposite Mohammedan preaching, was happily settled by the authorities appointing certain places for Christian preachers, and forbidding Muslims to preach within 300 yards of them (of course this at once stopped the Muslim preaching!) The contrast is very striking between Benares and this place as regards the willingness of the people generally to hear the Gospel, and the comparative absence of bitter opposition—indeed, the frequency of questions which prove a certain intelligent interest. The only place here which is at all like Benares is the purely Hindu colony at Dāráganj on the Ganges, three miles distant.

Pundit Jánaki Datt.—The only agent whom we have exclusively for evangelistic work is the dear old man whom I baptized at Benares last year, and of whom I gave an account in my last Annual Letter. He is supported by a young clergyman of private means in England, who sends me 20*l.* per annum for him. I have never seen the donor, nor heard of him till last year. I have nothing but what is good to report of Jánaki Datt. He has been a great comfort and a great help to us. Active, earnest, tender-hearted, full of strong faith in Christ and in prayer, overflowing with love to men, unselfish, humble, living only to do good, and withal venerable in appearance though small in stature, and strictly keeping up all *national* Hindu habits of life, he is indeed a blessing in our midst. Though his work is with outsiders, the students owe a vast deal to him. He has relieved me of a great deal of care on their account. Often has he made peace when two students were likely to quarrel. Often have his loving rebukes effected much more than my interference could have done. And even in teaching he has spent numberless hours in private help to the students, especially those weak in Hindi, entirely of his own accord. Indeed, though unable, from his ignorance of Sanscrit grammar, to be the pundit

of the school, he has to a great extent voluntarily supplied, in Hindi, the place of a Christian pundit. Then, to speak of his evangelistic work, he spends several hours daily in the city, not preaching in the street, but seeking interviews with respectable Hindus. His whole appearance wins their respect, and they hardly know whether more to marvel or rejoice, when they discover that Christianity does not mean Anglicism, but is compatible with all national customs not essentially belonging to idolatry. He is just now on a visit to Azimgarh for a family reason; and writes to me that at first he is cursed, but when he explains what Christianity is, and shows by his whole appearance and demeanour that he is not in the least denationalized, he is received with the greatest honour and almost affection. But Jánaki Datt's first desire is, as it should be, to save his own family. He has this year brought his wife and eldest son to believe on the Lord Jesus; and the same may be almost said of a married daughter who has been living with him all this year, and whom he has now taken back to her husband according to Hindu custom. This husband has received his wife without any dislike, and there is good hope of both of them being eventually received into the Church. The same may be said of another married daughter, whose husband has now let him take her home for a long visit. He hopes these displays of confidence on the part of his heathen sons-in-law will soften the relatives of that widowed daughter-in-law, who was (as I mentioned last year) the immediate occasion of his becoming a Christian at all, but whom all his efforts while at Benares were unavailing to get possession of. Lastly, Jánaki Datt of course takes under his special charge those inquirers whom he attracts here, and whom we sometimes have to receive into the compound.

Baptism.—We have had as yet but one adult baptism here this year. The young man (Sadnanand is his new name) has continued to walk very consistently, and to grow in grace; a sure sign of which is a deepening sense of his own sinfulness, and inability to serve God as he would. His wife is still opposed to the truth, but she is much less bitter than she used to be. Sadnanand is employed as teacher of Hindi and Urdu in

the Indian Female Normal School; but his one desire is to become a divinity student, and give himself to the Lord's work. I trust in a year's time it may seem good to do so.

Catechumens.—Besides the pundit's wife and eldest son, already mentioned, and I hope his daughter-in-law, if she comes (as it is only teaching she will require, she has long desired to become a Christian), there is a young Brahmin from Sadanand's village, who knows nothing of Hinduism, and has been so attracted by the Gospel, as voluntarily to stay on here (he only came on a visit first) with the intention of becoming a Christian. I have myself been able to see so little of him, that I cannot say how soon he will be ready. John Baptist is of great use in teaching these catechumens, and those also who are only inquirers, regularly. But besides these, God has given us another catechumen of great promise. I mentioned before that Hasn 'Ali, our Christian maulvi, is an evangelist as well as a teacher, though he is paid only for the latter work. Indeed, he and the pundit are invaluable to us. While the latter gathers the Hindus into the Gospel net, the former meets with and influences educated and respectable Mussulmans all round. One of these is employed by Englishmen in high positions here to teach them and help them in Persian. Hasn 'Ali, being himself a Native of that part of Persia, got hold of him soon after coming here. He was then a professed Sufi; and while far more tolerant than most Mussulmans, evinced a great dislike to Christianity; so that after several attempts, Hasn 'Ali left him for a while. After some months he went to call on him again, and found him weeping. On inquiring why, he received the answer: "For my sins." On asking how he had come to such a knowledge of his sins, he pointed to a Persian Testament which Hasn 'Ali had left with him before he broke off intercourse. Soon after this, he had to go up to Naini Tal. After some time, in the school vacation, we went there too, and he began visiting me on Sunday. At first, though he had lost faith in Islam, and liked what he knew of Christianity, yet he was afraid it also might prove equally disappointing. Not long after, however, he told me he was quite convinced that Christianity was

true, but wanted to be a Christian secretly, for fear of losing his respectability. That was at the last interview I had with him at Naini Tal; but God carried on the work in his heart, as He had so wonderfully done so far. Immediately on our return here, he came and said he had made up his mind to be baptized, and wished me to administer the sacrament on Christmas Day. Since then he has continued to come to me for instruction on Sunday, and given great satisfaction. I am taking him through the Epistle to the Hebrews, as the concise exposition there is of the unique glory of Christ, and our duty to Him.

Pastoral Work.—The Divinity School was, as you know, opened by services on the day of the Presentation of Christ in the Temple, and uninterruptedly since two services have been held on Sundays and the great festivals, and a short form of worship with exposition every other morning. . . .

Literary Work.—Of this, indeed, I might undertake much, could I possibly spare the time for it; but at present I have only three irons in the fire. (1) The revised Urdu Prayer-book, which the Metropolitan has now accepted, and which I shall have to pass through the press. All the correspondence necessarily preceding that acceptance fell on me. (2) The revision of the Hindi Prayer-book, equally necessary as regards the work itself, but required by much fewer congregations; which, however, are likely to increase when the new Urdu book comes out, as its language, while quite right for up-country, is rather too high for this more Hindi-speaking part of the country. All that has yet been done towards the Hindi revision is preparation for a month or

six weeks' continuous meeting next autumn. (3) The Bible Society has now taken up in earnest the revision of the Hindi New Testament, which is sold in such almost fabulous numbers to the people of this country. A sub-committee has been appointed, consisting of representatives of five different societies, to revise (first) the four Gospels and the Acts. I am the representative of the C.M.S. And being conveniently situated, and taking a deep interest in the subject as I do, I have been constituted secretary of the sub-committee; which has of course involved me in a good deal of correspondence, in addition to my own work on the Acts.

P.S.—I see I have omitted to state: (1) That once a month I have held a missionary meeting at the Christian village, and have taken up some one Mission of the Society each time. All the students attend this meeting, but their wives cannot. (2) That the examination of all the lay agents of the Society in the province, which is a condition for their attaining any grade of service, is in my hands, with great help from Mr. Hackett and the teachers here.

Since writing the above I have heard from Sir William Muir that the Committee of the Indian Female Normal School and Instruction Society have appointed me their secretary for this province. I can only trust that the Lord, who has very plainly led me, in fact almost shut me up, to this new labour and responsibility, will not only give me the requisite strength and wisdom for that work, but will also prevent it at all seriously hindering the due discharge of my prior responsibilities to the Divinity School, and to the C.M.S. generally.

PANJAB.

From the Rev. W. Jukes, Peshawar.

Peshawar, Jan. 28th, 1883.

During my absence in England the head-master, Mr. Datta, a Bengali, carried on the school-work most efficiently, with the assistance of Messrs. Merk and Knowles, and since my return the instruction of the upper classes in Scripture has again been my principal morning work, in addition to frequent examinations in Scripture and secular subjects throughout the school.

It is with unfeigned satisfaction I have to record the increasing interest which is taken by the lads in their Scripture lesson, with very few exceptions. The verses which are given to be learnt by heart are gladly committed to memory, and many lads who would not at first even come to school, on account of their own and their father's bigotry, come most regularly, and are now not only among the most promising

students, but take the greatest interest in their Scripture lessons.

Afghan Hostel.—Of all the boys in the school, which numbers some 400, none are so promising as the lads of our Afghan hostel, about a dozen altogether. One or two are sons of most respectable chiefs in our own territory, three are Christians, and the rest Mohammedans. Several of them have been with us many years, and are now studying in the highest classes; the most advanced of them being Ghapur Khan, son of the most loyal chief in this district. They are all very steady lads, regular in their studies, and I trust have higher moral principles than those who daily attend school from the city. These lads were at first most bigoted, and opposed to any definite Gospel truth, having specially been warned by their friends and relations to resist any attempt on our part to teach them any doctrinal truth. But such opposition no longer exists; on the contrary, these same lads are now far better instructed in Gospel truths than their class-fellows: in Scripture they are the first in their class, in secular subjects also they stand equally well, and in cricket they are the leaders of the school. In every way they are most promising. I have never been able to give these lads any regular instruction on their return to the hostel after school-hours, but constant intercourse with them has had the most marvellous effect upon them, and of some it may be said they are not far from the kingdom of God. Mrs. Jukes has recently commenced a Sunday afternoon class with them, which they seem to like very much indeed.

Utmanzai School.—On my return from home in March last, I found that my colleague had established in my absence a branch school in Utmanzai, through the assistance of our recent convert, Hazrat Ali, of whose steadfastness in the Christian faith you have already heard much. It was chiefly on account of his profession of the Christian faith some few years ago which had so much to do with the closing of the Utmanzai Government School; but his earnestness and energy and zeal have of late been so great that he has been able to recover a great deal of the influence he had lost, and chiefly through his assistance the school has been reopened in connexion with

the Mission. The Mohammedan schoolmaster there has lately been very ill, and the maulvies of the place told him that in case he died he would not receive a Muslim's burial for being in the service of Christians. He therefore immediately sent in his resignation; but I am thankful to say he is now quite well again, and has resumed his post. But it shows the immense power of the maulvies, and the extent of their intimidation.

Bokhara Prince.—I have lately received one or two visits from the Prince of Bokhara, who is a refugee in this country, being unable to live with his father from reasons best known to themselves. He was at first the guest of Amir Shere Ali Khan, but on the breaking out of hostilities between the Indian Government and the Amir the prince came down to Peshawar, where he has since been receiving a subsidy from the Indian Government. He seemed most interested in all I could tell him about the Gospel, and was very much gratified by my making him a present of a copy of the Persian Testament. He is a very quiet young man, but his shyness may arise a good deal from his inability to express himself fluently. My wife and Mrs. Hughes visited his harem, and were most hospitably received, and recently were invited to go again.

Bible Translation.—The translation of the Pentateuch into Pushtu, which is now drawing to a close, though pleasant, has been a long and tedious occupation. It would have been a comparatively easy work to have made, with the assistance of the maulvi, a translation from the existing Arabic, Persian, and Urdu Bibles; but as these two latter contain so many mis-translations I have had to compare every word with the Hebrew, amidst many interruptions.

"Little Kako."—Our dear brother, the Rev. Imam Shah, and his valuable wife, have had a sad trial during this past year, in being called to give up their youngest daughter of the age of seven. Their eldest daughter had been very ill with consumption for a long time, and whilst we were every day expecting to hear of her death, the youngest one was taken with croup, and died after only two or three days' illness. She always went by the name of "Little Kako," or Rosy, and from

earliest infancy was a sweet and loving child. She never caused her mother a moment's anxiety, being the most truthful of children. Shortly before her death she began to talk of angels, whom she seemed to see around her, and then told her mother that they were going to take her home. The mother looked very sad, but Kako told her not to be sorry, for they would take her home too. The afflicted mother has never since smiled; and during the last month she has been again bereaved by the loss of her father, the Rev. Daud Singh, the first ordained clergyman of the Panjab: any day her eldest daughter may die. She is a most invaluable agent, and much deserves our prayerful sympathy.

Guest-House.—This is becoming more

popular every year, and is our most valuable agency in bringing together men from all parts of Afghanistan and Central Asia. Whenever any of them can read we give them copies of the Bible to take back with them to their homes. Chiefs, maulvies, farmers, and ploughboys, all alike, find a home in our Mission compound, where they can stay as long as they wish, whenever they have occasion to come to town from their country homes; and instead of going to inns and lodging-houses, all flooded with evil, they always receive a welcome in a Christian guest-house. They enjoy our hospitality for a day or two, and then if they wish to stop longer they can do so at their own expense. It has thus become a recognized home for all classes of Afghans.

BOMBAY.

From the Rev. J. G. Deimler, Mohammedan Mission.

Bombay, Dec. 20th, 1882.

I am at a loss how to bring under distinct heads all the various engagements of a station like Bombay. I include the work of Mrs. Deimler. There are days full of worrying occupations from early morning till late at night, yet at the close it would be difficult even to enumerate them. The superintendence of the large household of the Zenana Mission of the Indian Female Normal School and Instruction Society, comprising four ladies, and fifteen girls of the Normal School; the keeping of accounts; an extensive correspondence; receiving Native visitors and inquirers; attendance at meetings of various societies; examination of Urdu tracts presented for publication; the superintendence of a colporteur to the Mussulmans; occasional duty in the Society's English church; instruction of inquirers and converts; the superintendence of the Society's catechist; a weekly service in Urdu; visiting shops, houses, the Native hospital, the poor-house, the Sipahis' lines, the gardens, the bunders, the Native hotels, street-preaching, translational work, cause our time to be fully, and, I trust, usefully employed.

We receive constantly a number of Native visitors, and some inquirers of both sexes, who have become acquainted with us either in connexion with the Zenana or Mohammedan Missions. They

call either for the sake of friendship, or on business, or for religious inquiry. In connexion with the Zenana Mission, Mrs. Deimler has at times social gatherings of Native ladies, most of whom have been visited or taught by the zenana ladies, and on these occasions European ladies interested in the work are invited to meet them. These meetings foster a mutual kind feeling, and sustain an interest in the work.

Mohammedan inquirers whom I cannot teach myself for lack of time, are regularly instructed by the catechist. I assign that work to him, because as a Native he is able to bring the truth home to their hearts better than I as a European could do, and insincere inquirers, influenced by some secular motive, will sooner leave off attending instruction, as less is to be hoped in the way of recommendation or support from a catechist than from a padri sahib. We have at present about twelve more or less hopeful inquirers under instruction, several of whom I might baptize, were it not for the very important question, "What shall we eat?" I believe them to be perfectly sincere in their search after truth, but if they embraced Christianity their whole livelihood would at once be gone, and starvation would stare them in the face. Thus we have either to leave them unbaptized, or to procure work for them, or to support them. There is for instance

an old schoolmaster with a little bright son, who has been under occasional instruction for the last two years; he is persuaded of the truth of Christianity, and anxious to enter the Church of Christ by baptism; but from the moment of baptism he would be thrown entirely on me for support. Though I feel most deeply for him, I can neither procure work for him, nor can I baptize him. There is again a respectable tradesman, who is a Christian in heart, but were he baptized, he would immediately lose his employment, and be reduced to beggary. The comfort in such cases is that the Lord knows the sad condition of these people, that He can give grace to earnest individuals to suffer the loss of all things, and can show us a way of assisting them.

For example, about a year ago a young Mohammedan was present when his teacher discussed with Mr. Ruttonji at Aurungabad on religion. He was a Persian writer in the Nizam's Government on a salary of Rs. 40 per mensem. He is of a very respectable and influential family of the Sayeds. His father and uncle are maulvies, and Government servants. He was on a visit to his uncle, a First Assistant Judge at Aurungabad, when he came to our brother Ruttonji to ask for baptism. Under the circumstances he could neither be instructed nor baptized at Aurungabad, and, therefore, it was thought best to send him to Bombay. The poor fellow then realized for the first time what it is to forsake parents and relations for Christ's sake. He asked Mr. Ruttonji, with tears in his eyes, whether he would experience the same kindness and sympathy in Bombay which he had received from him. For obvious reasons we could not receive a youth into our large household, but he found a home in the Hostel. After a couple of months, being persuaded of his sincerity, I baptized him in the presence of a considerable number of Mohammedan converts, and other Christian friends. Amongst the former was our dear brother, Maulvi Sayed Safdar Ali, Assistant Commissioner in the Central Provinces. The usual difficulty of putting this youth in the way of supporting himself presented itself most forcibly to my mind. Having been in prosperous circumstances he was unaccustomed to the fare and clothes of a poor man. He

was for the first time away from his parental home, and bereft of parents dear to him, and of home comforts. His case deserved sympathizing consideration, and his faith could not be taxed beyond endurance. He had escaped from his home with only one suit of clothes, and with no money. He knew only Urdu and Persian, a knowledge sufficient in the Nizam's Dominions for Government employment, but of little value in Western India. I sent him to learn English; but I could hold out no hope of supporting him till he would be qualified for suitable employment. In fact, the scanty means I had in hand from the sale of used stamps was nearly exhausted, channels which I tried to open remained shut, employment could not be found, and thus I appeared to myself like one who had begun to build without first counting the cost. In this embarrassment I addressed myself to my tried friend, Mr. Clark of Amritsar, asking his advice and assistance. Mr. Clark consulted with Mr. Baring of Batala, and before long I had the cheering reply that Mr. Baring was glad to receive the youth, and to do what he could for him; that I could not do better for him than send him to Batala, which was the best place in all North India for young converts, and that he would have the same prospects as other young Christians. Thus my fears were removed, I was ashamed of my little faith, and truly thankful to God for His help in the time of need, and also to the dear friends in the Panjab. Accompanied with best wishes and prayers for God's blessing, I sent the youth to Batala a fortnight ago.

I have given regular instruction to the *colporteur* to the Mohammedans whom the Tract Society has asked me to superintend. He sells monthly about Rs. 8 worth of Urdu tracts and books, and also some Scriptures, which I think is satisfactory considering the low price of the tracts, and the fact that the Mussulmans entertain a strong disinclination to buying Christian books. I receive every month a supply of tracts from Lodiana, which I distribute gratuitously. I am much obliged to our Society for kindly supplying me with a large number of Hindustani, Persian, Arabic, and English works of the late Dr. Pfander. May these silent messengers be read, and whenever read, be

accompanied by the power of the Spirit of God! The colporteur is admirably fitted for his work; he is a very zealous and energetic labourer; he must certainly possess exemplary patience in bearing all the disgrace poured upon him in the execution of his work by his former co-religionists.

The Society's catechist has been chiefly engaged in *visiting* shops, houses, the Native hospital, the poor-house, the Sipahis' lines, the Native hotels, the public gardens, markets, bunders, coffee-shops. I attach much importance to this branch of the work; whenever I went to these places it gave me much encouragement and pleasure. In this way we reach a great number, and a variety of classes of Mussulmans whom we cannot reach otherwise. Besides, they are more free, generally polite, and glad of a quiet and friendly conversation on religious topics. We are frequently invited to come in and

sit down. We have made quite a number of friends. But this work requires much time. I desire to direct my attention especially to the house-visiting of educated Natives. In the Sipahis' lines the catechist has been welcomed, particularly by the Sikhs of the Panjab. In the market-places a great number of tracts of the gratuitous series have been willingly accepted.

In *street-preaching* we have joined the catechists of the American Mission every Tuesday and Friday afternoon in front of their Society's chapel, which is a most convenient place. Instead of collecting the people by reading a tract, the catechists sing hymns to Native tunes. We had generally large and very attentive gatherings, till the Salvation Army, by its noisy peculiarities, caused quite an agitation among the Mussulman community. I do not doubt, however, that this agitation will finally create a spirit of inquiry.

CEYLON.

From the Rev. W. E. Rowlands, Tamil Cooly Mission.

Nuwara Eliya,

December 22nd, 1882.

When I wrote my last Annual Letter I was looking for the pleasure of having, during the then-coming year, the welcome help of two fellow-labourers, Brothers Horsley and Glanvill. That expectation has, through God's goodness to us all, not been disappointed. We are now able to look back upon almost a year of very happy work together, and the Tamil Cooly Mission has consequently been much more thoroughly superintended than was possible for some time before.

Horsley has taken entire charge of what we term the northern division of the Mission, i.e. of the districts which, for the most part, lie to the north of Kandy, and I am rejoiced to say that not only has his health been good, but that he really seems stronger and better than when he first arrived in the island. Glanvill has, as you know, been living in Haputale since February last, and although he has not yet (pending his second examination in Tamil) taken full charge of the southern division, he has been able to do so much of the visiting of estates in the Haputale, Badulla, and Madulsima districts, that to the first of these I have paid during

the year only three visits, to the second only one, and to the third none. This has afforded me considerable relief, and has given me the opportunity of more thoroughly working my own division of the Mission than it was possible for me to do, from the date of Cavalier's return to England until Horsley's arrival.

We began the year with thirty-two catechists, and we have the same number now, so that all the districts are still occupied, and although the number of estates assigned to one catechist is, in some instances, larger than it should be, there are very few of our men who—weather and health permitting—may not, if they are diligent, visit each estate in their district, at least once in six weeks or two months. The results of this widespread proclamation of the Gospel to the heathen—so far as they may be estimated by adult baptisms—are not as numerous this year as they were last. Up to the 30th September, the adults baptized numbered forty-six (as against fifty-six), while the number of children and of persons under fifteen years of age baptized was seventy-eight as against eighty-one.

Some of the adult baptisms in my

own division of the Mission have been specially encouraging. On Christmas Day, 1881, a family, consisting of a man, his wife, and a boy of ten years, were baptized in Nuwara Eliya. The man, who is an Appu, had long rejected the invitations that had been given to him to seek and find salvation in the Lord Jesus Christ, and his wife had appeared equally indifferent. But it pleased God to open their hearts to the truth, and I humbly trust that their admission into the outward and visible Church of Christ was only a sign of something far more—a real change of heart. A marked difference has been manifest in the character of the man during the last twelve months, and his wife has evinced real concern about her soul, and a desire to embrace every available means for further instruction.

In Kotmalie, about July last, a mason working upon the railway publicly declared his faith in Christ, receiving the name of Yorán; and he has since shown his earnestness and sincerity by walking, nearly every Sunday, four miles to Nuwara Eliya, or six miles to Lindula, to attend divine service; while his whole demeanour has proved that he has "not received the grace of God in vain."

In the same neighbourhood another young man, a cooly on an estate, was led to Christ in a way that exemplifies the truth of the Psalmist's testimony, "The entrance of Thy Word giveth light: it giveth understanding unto the simple." It appears that a boy who came to see a relative brought with him a copy of the Gospel of St. Mark in Tamil, which I had given him at one of our schools, situated about twenty miles off, in another district. This little book he left lying about, evidently not caring much for it; but it was designed of God, in His wonderful providence, to be a means of blessing to another poor soul that had been wandering in darkness. One day a young man, named Silembram, said to the boy, "If you don't want that book give it to me." He did so; it was taken to the "lines," treasured up, and read constantly, until the reader found from it that there was no other way by which he could be saved than by believing in the Lord Jesus Christ, which he was from that moment led to do. Shortly afterwards, one of our schoolmasters

living in the neighbourhood visited the estate, and preached at morning "muster." The coolies' work that day happened to lie in the direction in which he had to return, so he had an opportunity of talking with many of them as they walked together for about half a mile. Silembram was one of these, and he told the schoolmaster of the change that had been wrought in his heart, and of his determination to become a Christian. From that time he was taken by the hand, and regularly instructed, so that when I visited the district, about three months later, I found him well prepared, and baptized him by the name of Daniel. There is something very appropriate, too, in the name, I am thankful to say, for the young man was soon called to suffer for the truth, and, through God's help, stood the test boldly. As soon as his heathen relatives saw that he had become a Christian they put him out of their "lines," and would not allow him to cook and eat with them any longer. This is a real trial to any young man, because—in addition to the persecution involved—he has to bear the inconvenience of having no one to cook his food, and is obliged to shift for himself as best he can. But Daniel, happily, had "counted the cost," and was, as I have said, kept steadfast in the faith of Christ. On examining him, previous to his baptism, I was much pleased with the clear grasp he had of the plan of salvation, and of his own utter inability to do anything by which he could render himself acceptable to God. His earnestness, too, and evident desire for further instruction were very gratifying. When I had talked with him for nearly an hour, as the night was wet and dark, I said to him, "Do you not wish to go home now it is getting late?" To which he replied, "As long as ever you will go on teaching me, sir, I am ready to stay; what have I come here for, but to hear more about these things?" So we went on talking for at least another half-hour, and I could not but thank God for the indications of spiritual life, which became only more and more manifest.

In the number of baptized persons connected with our various congregations there is very little difference from last year. Many have gone away from

the estates, either to India or to other places, but others have come in their stead, or have been added from amongst the heathen. The number on our list (September 30th) was 1326: adults, 888; children, 438. Last year the number was 1360. In the number of communicants there has been a decided increase—viz., from 362 to 415—which is chiefly due to the fact that many of those confirmed in 1881 have since been admitted to the Lord's table. God grant that they may also be found to have grown in grace, and in the knowledge of their Lord and Saviour! There are 106 persons who may be classed either as catechumens or as inquirers, many of whom appear to be earnest seekers after salvation, and, as such, afford us much encouragement.

Another year of depression has told severely upon our schools. On September 30th, 1881, we had twenty-four at work; on the same date this year only nineteen. The number of scholars

on the list has consequently fallen from 871 to 743.

But it is very satisfactory to observe that in Native contributions, instead of a falling off there has again been an increase, and that of not less than Rs. 491, the amount received this year being Rs. 2913.32. Last year it was Rs. 2422.48. This is really surprising, when we bear in mind that the Natives have, to a considerable extent, felt the pecuniary pressure which has so severely affected the majority of their employers.

I append a statement of contributions, European and Native, from various sources :—


	Ra.
Contributions from friends in Ceylon and England to the Tamil Cooly Mission General Fund . . .	9572.50
Ditto for Schools . . .	745.26
Ditto for Palnadulla Church . . .	368.15
Contributions from Natives for various purposes . . .	2913.32

Total Ra. 13,599.23

THE BISHOP OF LAHORE IN PERSIA.

THE following letter from Bishop French—who, since it was received, has arrived in England—will be read with deep interest.]

Kohrood, four stages N. of Ispahan,
May 27th, 1883.*

S my Ispahan visit is completed, through God's good hand upon me, you will like to have some short account of the time I spent there, and what impression was made on my mind of the state of things existing in the Mission there, and its influence on the surrounding Churches and people. I find it very hard to do this in the midst of somewhat severe marches, which tax my strength heavily, and in caravans without chairs and tables. I never was a good hand at sitting tailor-fashion on the floor, though a bamboo cot, given me by an officer before I left India, would better supply the place of the above articles, but for the fatigue of the long ride. The last two days I managed fifty-two miles, which is nothing to a practised rider in this country, but is an exertion to me, though not without its relief to the brain—which perhaps no other method,

or return to England, would so effectually have rested—by enforced moderation in efforts of thought.

I spent full sixteen days in Ispahan, and might have prolonged my stay to three weeks, but for the increased danger from the sun in travelling, which I dare not brave overmuch, after twice nearly losing my life from sunstroke. The next few days will not be without some hazard in this respect; as I descend to-morrow (D.V.) to 3000 from 8000 feet of altitude; but I hope, by starting at three a.m., to avoid the extremes of heat and glare. I need scarcely say that the visit to our beloved friends and brethren at Ispahan has been most refreshing and cheering to myself, though it coincided with an outbreak of rather unusual opposition on the part of the great Sheikh, who has naturally been alarmed and aggravated by finding that the disposition grows to hear and receive the Word of God—especially in the way of purchasing books—and he has tried to presume on his importance and ecclesiastical rank by attempting to forbid the sale of Bibles, as well as that

* H. Martyn calls it *Karoo*, p. 363.

of Dr. Pfander's books. He has, however, acted *ultra vires* in this matter, and the Prince Regent, or Zill-i-Sultan, will not be made a tool of by the Sheikh; being in a mood at present favourable to religious liberty, provided only the books sold do not avowedly and bitterly adopt the aggression against Islam; and moreover, Islam itself is not united in the opposition to the Bible, and even in Ispahan city, men of not less rank and influence than the Sheikh will take no part in stopping Bible sales, as likely to tend rather to bring Mohammedanism to disgrace and discomfiture.

Still, almost to the last days of my visit, letters came forbidding any more circulation of the Bible; accompanied, if report says true, by public preaching to crowds against Dr. Bruce. However, the crisis seemed rather to have passed by than otherwise the last three or four days; but there is much reason for eliciting the earnest prayers of the friends of our Missions that the designs of the great Enemy may be baffled and defeated. It is strange to have come in for rather exceptional awakening of opposition; but to get a fair idea of the real state of things in our Missions one must be thankful to come across angry and stormy seas, as well as the calm and stilly seas.

It was very pleasant and profitable to have Whitsunday and Trinity Sunday among the three Sundays spent at Ispahan. Last year I had ordinations, both at Simla and Lahore, on the same Sundays.

The work among the Persians at Ispahan in the way of conversation and discussion was not so interesting as at Shiraz, perhaps. Mullahs and inquirers came; in twos and threes sometimes; but not, as is sometimes the case, in swarms. The numbers vary from time to time, and it so happened that the influx was less steady. There were Jews, Babis, Mohammedans, whether Soofies or others; but not of such rank and learning, for the most part, as at Shiraz. This was partly accounted for by the exasperation of some of the mullahs at finding a few (one or two) copies of the *Mizan-ul-Hakk* in circulation, and its reflections on the character and physical defects of Mohammed irritated them exceedingly. Dr. Bruce had not himself intended that this book should be issued, as not being calculated to help

the cause of truth forward at this juncture. But a designing man got it secretly from Dr. Bruce, and carried it off to the Sheikh. This supplied the occasion this dignitary had sought for, of refurbishing his arms against the Gospel. This, in the end, will turn to his own damage, we trust; but for the time it gave him a fresh handle.

Of the original band who were baptized secretly I could find no traces, as not one of them was among the confirmees. Some of them died, and some few, in scattered places, are witnesses for Christ as far as they dare, there is reason to hope. One came to see me at a small town called Zarghoon, and it appeared he was not so far ashamed of the testimony of Christ as to be afraid to read, and try to get others to read, the Holy Scriptures. This the mullahs had forbidden his doing any more; but he boldly receives Dr. Bruce into his house before all men when he visits those parts. On the whole the experience gained of that flock among the Persians does not seem encouraging. Dr. Bruce is, for the present, declining to receive inquirers to baptism till he has fullest proof of them that they will not deny Christ, if cross-questioned and in dread of exposure and its consequences. The whole history of the Babi sect, as well as that of the early Persian Church, shows that perhaps no people is better able to add to the martyr-rolls, if conviction be deep and strong enough, and one feels assured that time, and God's grace, and the tendency of the Government to yield to the growing cry for religious liberty, will solve this knotty question by degrees, and we must wait on in faith and patience, in prayer and steady labour.

Meantime, inquiry appears to me almost more genuinely alive than in India. More mullahs and moojtahids seem nearer to yielding their hearts to the Saviour than I have seen in the same space, and much longer space of time, in India. Political prejudices and social bonds seem to act with far less force, and the mullahs cannot count, as once, on the blind submission of kings and princes to their dictates. The sale of Bibles I have seen, and fearless, open acceptance of them, by mullahs especially, has astonished me.

Dr. Bruce thinks that my visit to

Isphahan has made, for the present at least, a marked difference in the relations of the Armenian Bishop and priests to our Church Missions. The Bishop and some of his brethren were most courteous and civil. We dined at the Bishop's, and he dined with us; and many interesting questions were started as subjects of conversation. I tried, in preaching and otherwise, to explain the position which, in the main, your Society and our Church at large (the late Archbishop, among others) have desired to see maintained among these Churches and people on these points.

The confirmation of sixty-seven persons was held on Friday, May 18th, before a large congregation; and the ordination of Minas to the diaconate on Trinity Sunday, before a crowded church. The interest felt was clearly great. I preached on both occasions at length in Persian; and I can only praise God that my long and never-discontinued studies of Persian, from my first entrance on the missionary work in India, have qualified me, beyond my expectation, to preach and converse in that

language. This of course is more marked in dealing with the learned classes; but by degrees I have come to understand better, and be better understood by the unlearned. I owe yourselves and the Committee, under God, more thanks than I can express, for furnishing me with this privileged opportunity of being the Church's representative and yours,—my Master's, I trust, most of all. All along the road from Bushire to this place God has been pleased to meet me, and put a word in my mouth to speak for Him.

I have a very excellent catechist with me, in the Bible Society's employ, who is never weary of gathering audiences to speak his heart out to. Another of their agents (George) is most promising, and hopes diligently to read for holy orders. Minas is not a highly educated man, but preaches impressively in Armenian, and may be said to have "purchased to himself a good degree" by his various helpful efforts in school and pastoral work ever since the Mission was started.

THE LATE REV. C. T. HOERNLE.

In Memoriam.

To the Editor of the "Church Missionary Intelligencer."



IR,—In a recent number of the *C. M. Intelligencer* I observe a notice *in memoriam*, by one of his sons, of that eminent missionary and servant of God, the Rev. C. T. Hoernle, recently gone to his rest. The account, however, refers only to the later period of his life, spent in comparative repose at Meerut, and in the Christian settlement of Annfield, in the Doon. Having at an earlier period (as far back as 1847) been associated with Mr. Hoernle for several years at Agra, in some of the more important duties which it devolved upon him then to discharge, I wish to add a few lines in memory of my dear old friend, with whom and his most excellent wife we had the privilege of being on terms of intimate friendship—a friendship which after we separated was kept up by correspondence to the last.

At the period I write of, Mr. Hoernle was for some considerable time in charge of the Orphanage which took its rise from the great famine of 1837, and was located at Secundra, a few miles from Agra, close by the mausoleum of the great Akbar. An extensive printing-press was established there for the employment of the orphans, where all the printing of Government, as well as private work, was executed. The whole was under the C.M.S. "Local Association," and involved considerable liabilities for which the association was responsible. There was an able and excellent superintendent at the head of the press in the person of Mr. Longden, who was responsible

for the secular work connected with the press ; but still there was a great amount of anxious business connected with the orphans, now being settled in families in an adjoining village, for which the association was responsible, and in an immediate and very special way Mr. Hoernle himself. This he discharged with conspicuous judgment and devotion. The parental way in which Mr. Hoernle and his wife treated the orphans, and the filial confidence with which these young people resorted to them in their difficulties, were very remarkable. His preaching was greatly esteemed by them, and he lived it out himself in a life of eminent humility and piety. The press at Secundra was wrecked by the mutineers in 1857, and the orphan families were eventually transferred to the Government Press at Allahabad, where the Christians having settled in a new village overlooking the Ganges, the name of Hoernle is still held in fragrant remembrance amongst many. At Secundra itself a new orphanage sprang up, fed by the orphans supplied by later famines, and there still flourishes an important institution there under the Rev. J. Erhardt.

Besides the charge of the Orphanage, Mr. Hoernle was busily occupied in the revision of the Urdu New Testament, in which I was also to some little extent associated with him. In this and in all his labours I bear cordial testimony to the singular devotion and earnestness, conscientiousness, and spiritual-mindedness that pervaded his whole life. I never met a humbler man, nor one who had a more tender conscience. In stating a case, however much it might have been at his heart, it was his habit to begin with the arguments supporting the view opposite to his own, and scrupulously to lay the greater stress on them, lest by any possibility he might lead others to a wrong decision. Pfander, his colleague, with whom I was equally intimate, contrasted strongly with him. He formed his judgments with the pronounced decision and massive vigour that characterized his powerful mind. And so the confidence of the one supplied what might be wanting in the reserve and diffidence of the other. In his Urdu translation Hoernle rendered a valuable service to the Church of Upper India. And it will be remembered that he was employed by the parent Bible Society in passing his work through the press in London. The version may have its defects, but it is at the least a material contribution towards a more perfect one. I think that he also published a useful series of Urdu sermons preached at Secundra.

The mild and unassuming character of Hoernle possessed a great charm for his friends who knew the vein of devotion underlying it. We had the pleasure of visiting him repeatedly in after years at Meerut, and when on circuit in the North-West Provinces my camp was pitched near Annfield, in the Doon, we had the opportunity of seeing him in the midst of that interesting settlement. He was the same benignant patriarchal pastor there as he had been at Secundra. It was a lesson to see him and his dear wife at the head of their numerous family—a pattern of Christian simplicity of living. His letters in later life became more and more gilded with the light reflected from the home whither he felt he was soon to go ; and in his letters his natural despondency began to give place to the assured hope of a blessed futurity. He has gone to his rest at last, and his works do follow him.

W. MUIR.

July, 1883.

THE MONTH.

IN the Selections from Proceedings of Committee this month will be found accounts of interviews, at recent meetings, with Bishop Caldwell of Tinnevely, Governor Havelock of Sierra Leone, and Archdeacon Farler of the Universities' Mission in East Africa also with the Rev. J. Hannington, on his return from the Nyanza Mission; with Dr. Baxter, of Mpwapwa; with the Rev. A. W. Poole, Bishop-designate for Japan; and with his late colleague at Masulipatam, the Rev. E. N. Hodges, Principal of the Noble High School. The Bishop of Calcutta, also, in addition to his visit to the General Committee mentioned last month, attended the India Sub-Committee on July 10th, and discussed fully several subjects of great importance in connexion with the India Missions.

JUST as we go to press, we hear with deep regret of the death of the Rev. J. A. Lamb, who lately went out again to Lagos, and of Mrs. Sargent, wife of the much-respected Bishop.

THURSDAY, July 19, was Prize Day at the Missionaries' Children's Home, and a large company assembled at the Home in Highbury Grove. Sir John Kennaway presided, and the special address to the children was given by the Rev. F. A. C. Lillingston, Vicar of St. Barnabas', Holloway. The Revs. Prebendary Wilson and S. Gedge also took part, and the Rev. J. Alcock, of Ceylon, spoke as representing the parents, his son being the head boy in the school. The chief prizes were taken by him, and by Beatrice Cowley, Ethel Bruce, and Adelaide Sheldon. The Report, read by the Rev. A. J. P. Shepherd, the Director, gave a highly favourable account of the recent examinations, and of the general character of the children; and mentioned that some response had already been made to the appeal for leaving scholarships. A Hoare scholarship is to be competed for next year; and another gentleman has given a sum equivalent to the value of a scholarship lately gained by his son elsewhere. Mr. Sydney Gedge has given the Home his nomination to Christ's Hospital. There are now ninety children in the Home; and none who are interested in them or their parents can fail to be grateful to Mr. and Mrs. Shepherd for their efficient and loving care of the little ones.

It is reported that King Mtesa is dead. Our latest letters from Uganda are dated February 28th, and he was then as usual. Mr. O'Flaherty and Mr. Mackay were well, and things generally prosperous. Visitors and inquirers were numerous, and one priest of the *lubari* (spirit of the Lake) had cast off his charms and ornaments, and avowed himself a believer in Christ. Mtesa and the chiefs had been much excited by the news of the English campaign in Egypt. The reinforcing party had been delayed by many difficulties; but Mr. Ashe was leaving Kagei for Uganda in Mtesa's canoes on April 4th.

THE meeting of the Royal Geographical Society on June 25th was an interesting one from a C.M.S. point of view. The paper read was written by Mr. J. T. Last, our missionary at Mamboia, East Africa, and described his visit to the Masai, the powerful and much-dreaded tribe which occupies

so large a stretch of country between Mombasa and the Victoria Nyanza, and which has hitherto prevented all advance in that direction. The paper was read to the meeting by Sir John Kirk. Dr. Baxter, of Mpwapwa, was also present, and spoke of his visit to another section of the same people. Archdeacon Farler, of the Universities' Mission, followed, and then Mr. R. N. Cust, a member of the Geographical Council and also of the C.M.S. Committee, spoke, referring sympathetically to Mr. Last's recent loss of his wife. The Chairman, General Rigby, who was formerly Consul at Zanzibar, concluded with some personal reminiscences of Rebmann, the C.M.S. missionary who was for so many years alone in East Africa.

THE *Henry Wright* steamer had a successful voyage as far as Aden; but between that port and Zanzibar her progress was so impeded by the monsoon that at length her coal was exhausted, and it being impossible to sail southward against that wind, she had to put back to Aden for a few weeks.

THE Rev. J. Hamilton, the Society's Association Secretary for Hants, Berks, Bucks, and Oxon, and formerly missionary at Sierra Leone, has gone out to the Niger as English Secretary, in the place of the Rev. T. Phillips. He is accompanied by the young medical missionary already appointed to that Mission, Dr. Percy Brown.

It will be remembered that one of the objects of the Conference on the Niger Mission held at Madeira in February, 1881, was to consider the cases of some of the Native Mission agents on the river against whom various charges had been brought reflecting on their characters in different ways. Two or three ceased in consequence to be employed by the Society, and other cases were relegated to Bishop Crowther to be dealt with by him on the spot. His subsequent inquiry, however, having a kind of semi-judicial character, he thought it necessary to require clear proof of misconduct before taking action; and this proof was not forthcoming. Since then, it has become plain that some few at all events of the agents who were consequently retained are not satisfactory; and the Committee, bearing in mind the Society's great principle of seeking only spiritual men for spiritual work, have felt it right to give notice of disconnexion to three on this ground alone, and without reference to any particular allegations which might or might not be positively proved; while they have further desired the Rev. J. Hamilton, with the Bishop and Archdeacon Johnson, to take a similar step regarding five others, if they should think it desirable after fuller inquiry. Weeding a Mission of unworthy or unsuitable agents is a painful process which has now and then to be done, as it has sometimes to be done at home. Mr. Vaughan had to do it in Krishnagar, as has been related in our pages; Mr. Wolfe has had to do it in China, as any reader of *The Story of the Fuh-Kien Mission* knows; and other instances might be quoted. The great Enemy is always active wherever there is a good deal of apparent or even of real success; and it is a good rule, when the work of God seems to prosper especially in a particular Mission, to make that Mission a subject of very special prayer.

As was expected, the majority of the Japanese Christians at Hakodate have attached themselves to Mr. Denning. Including children and the outlying villages, there will be thirty with him and eight with the C.M.S.

Mission. Of the twelve male adults who signed a letter to the Society declaring that they should withdraw in case of his disconnexion, three have withdrawn their signatures. These three, and another, have now addressed a letter of confidence to the Committee. Mr. Andrews writes that it is entirely and in every sense their own letter, without suggestion or assistance from himself or Mr. Batchelor, except the correction of two or three grammatical mistakes in the English. One passage is particularly worth quoting. They say:—

Our opinion is that the Society is like the owner of a garden, Mr. Denning being the husbandman and all of us Christians the fruits; and though the fruits were raised by the labour of the husbandman, nevertheless he ought to give all the fruits to the owner, for all has been done at the expense of the owner.

THE Anglo-Vernacular College, in the heathen town of Tinnevely, continues to grow and prosper. The Rev. H. J. Schaffter reports that he has now 250 students. "Our numbers," he says, "are slowly rising, and the numbers of the Hindu College as steadily declining. Two years ago I had less than 20 in my matriculation class against 120 in the Hindu College. Now they have dropped to 60, and we have risen to 42." There are some who show manifest signs of a work of grace in their hearts. One of them was so open in his confession of Christ, that Mrs. Lewis, the excellent missionary of the Church of England Zenana Society, was forbidden (by the father-in-law) to visit his wife. "What of that?" said the young man to Mr. Schaffter; "they cannot shut out Christ from our hearts." There are a few Native Christian students in the college, and these assist in the open-air preaching, which is carried on by the Native Christian masters (one a B.A. and the other an F.A. of Madras University), by leading the singing and distributing tracts.

WE have at last some trustworthy statistics of the Maori Christians. From a return presented to the General Synod of the Church of New Zealand at its last session, the following figures are gathered:—

	Diocese of Auckland.	Diocese of Waiapu.	Diocese of Wellington.
Native Church members	14,600	12,000	5265
Native clergy	13	13	3
Native catechists	156	80	30
Churches	41	24	27
Schools	1	2	1

This shows a total of 31,865 Maori church members. The figure of 15,570 was given last year for the Diocese of Waiapu by Bishop Stuart, but this no doubt included adherents who are not counted as "church members;" and if there is an outer circle of corresponding numbers in the other dioceses, the total of Maori professing Christians (of the Church of England) cannot be far short of 40,000. These are all in the Northern Island, in which the whole of the work of the Church of England among the Natives has been under the auspices of the C.M.S. There are, besides, about 2000 Maori Christians in the Dioceses of Nelson, Christchurch, and Dunedin, in the Middle or Southern Island, where the Society has never laboured, although one of the C.M.S. Native clergymen is now employed there.

Our remotest station is Rampart House, on the borders of Alaska, the furthest post in the Diocese of Athabasca. The Rev. V. C. Sim is now

there, and he writes of the Tukudh Indian Christians as follows, in a letter dated Dec. 17th, 1881:—

There were a good number of Indians here when we arrived, so there was plenty of hand-shaking to be done and lots of visitors to be received. Prayers were held every evening while the Indians remained, and they are generally conducted when any number of people are assembled here. My first and chief work since my arrival has been to acquire the language. The company's interpreter gives me lessons, and I find Mr. McDonald's translations a great help.

There is plenty to be done here. School daily for the Indian and half-breed children at the Fort, and teaching the Indians when they come in. They do this very often; and sometimes when they are here I am occupied from morning to night in teaching them. They will come before breakfast, and frequently just when I have been going to bed more have come wanting to be taught. It is wonderful the desire of the people to learn. It was only last winter they received their books, and already numbers of them can read,

some of them really very well. Frequently when I go into their lodges I find them poring over their books, and the children often seem as eager to learn as the adults. Of course all are not equally earnest and desirous to be taught; there are some who, while regular in their attendance at prayers, and attentive to the instruction given them, yet afford but little ground to the missionary for much hope as to their present spiritual condition. But perhaps such cases are allowed to be in order to humble us and make us feel our need more of the aid of God's Holy Spirit.

At the invitation of the chief I spent last week with a large band of Indians, camped about a day from the Fort. It was the first time I have visited the Indians in the woods, and I was much cheered and encouraged by what I saw. Morning and evening we met for prayers, and almost the whole day I was occupied in teaching from lodge to lodge. Everywhere I was gladly received, and the people were exceedingly kind.

THE Rev. C. and Mrs. Harrison arrived at Massett, in Queen Charlotte's Islands, on March 31st, and were cordially welcomed by the Hydahs. Mr. Harrison has begun daily school and Sunday services; and the latter are attended by seventy Natives, men, women, and children, "who seem to take an interest in the Saviour's message."

THE first convert from among the Kwa-gûtl Indians, at the north end of Vancouver's Island, was mentioned in the *Intelligencer* of December last. The second baptism is recorded by the Rev. A. J. Hall, in a letter dated Alert Bay, Jan. 21st:—

At our morning service to-day we baptized our second convert, and this evening he spoke in the school of the love of God from John iii. 16. He was the most prominent boy in our school at Fort Rupert, and on one occasion at a feast, when our work was being derided, he stood up and manfully defended me. He cried while he said, "I love Mr. Hall, and I love the school, and I shall never love your ways." This was singular for a boy of fifteen. After we came to Alert Bay he sent a letter, asking me to let him come and live in my house. He came to us in November, 1881, and I sent him to spend the winter

at Metlakahtla. Last March, on his return here, a party came from Fort Rupert to take him back. He refused to go, and told his friends that if they troubled him he would go to Victoria and never return.

For one year he has given great satisfaction as a catechumen, often engaging in prayer at our meetings, and assisting me in the day-school. We felt the blessing of God attended our services to-day; and may we not hope that this one rescued may be the harbinger to usher in the dawn of a brighter day on this long benighted people? We ask for your prayers on his behalf.

Our readers will thank God for these seals to the zealous and patient

labours of Mr. and Mrs. Hall at their isolated station; and they will, we are sure, respond to the request for prayer. There is a Divine and gracious purpose, it cannot be doubted, for these long-neglected tribes of British Columbia.

THE Grammar School at Lagos is prospering under the mastership of the Rev. Isaac Oluwole, B.A. of Durham. Its secular success is undoubted. Mr. Oluwole dwells in his report on the great importance of its exercising a high moral and Christian influence, particularly in view of the low moral standard prevalent in Lagos. "In a community like this," he writes, "the young learn evil fast, and a school like ours is affected. We want more truthfulness and conscientiousness. There are, however, those who give us joy, and who, we have reason to believe, are what Christian boys ought to be—diligent, obedient, straightforward, kind, and evidently God-fearing. This number," he justly adds, "will increase only with the increase of true Christian homes, where parents endeavour to discharge their duties faithfully." New buildings for the school were opened by the Lieut.-Governor of Lagos last year.

THE various reports of the Madras Native Church Council and Pastorates occupy more than fifty pages in three numbers of the *Madras C.M. Record*, and are full of interesting details. Connected with the Council, i.e. with the two Pastorates and the outlying Palaveram District, there are 1543 Native baptized Christians, of whom 659 are communicants. There were 61 baptisms last year, of which 17 represented accessions from heathenism; while 20 Romanists were also received. The contributions of the Christians to religious objects amounted to Rs. 2346. There are 22 schools, with 1122 scholars. The Native Agents of all kinds working under the Council number 70. One of these is a "servants' missionary," and is mainly supported by English families with a view to his giving Christian instruction to their Native servants. The separate reports of the Pastorates describe in detail the services, classes, missionary meetings, mothers' meetings, communicants' meetings, Day and Sunday schools, open-air preachings, public lectures, committee meetings, &c., &c., and will bear comparison with any parochial report in England. The ministers of the two congregations in the city are the Rev. W. T. Saththianadhan and the Rev. V. Simeon. The former, who is Chairman of the Church Council, also superintends the Palaveram District, which was handed over to the Council by the Society two years ago. Mr. Saththianadhan's report on this district is especially interesting. A few sentences are subjoined:—

In November, 1881, a meeting was held at the Mount for the purpose of inaugurating measures for developing a spirit of self-help and for stirring up the congregations to greater activity and liberality. It was largely attended by the people and agents. The tone of the meeting was one of sadness and disappointment, especially as it followed immediately on the breaking up of the Mission, and the transfer of some congregations and schools to other Missionary Societies and the rest of the work to the control of the Madras Native Church Council. One speaker

remarked thus: "*The cannon ball discharged from the artillery at Salisbury Square struck the fort of the Palaveram and Mount Mission and dashed it to pieces.*" The other addresses also partook very much of the same sombre character. As chairman, I had the last word to say, and tried to correct the impression produced on the minds of the people by observing that the Parent Committee would have the Native congregations to rely more upon the Divine Head of the Church and upon themselves, than upon missionaries and Foreign Missionary Societies. The

modification in the system hitherto pursued, so unpalatable to many, was the only course which the Committee could have adopted for teaching the people, long in a state of pupilage and dependence, the great lesson of self-help.

The result of the meeting was an increase of effort and liberality on the part both of agents and people. They of their own accord held meetings in different congregations, and the burning question of self-support was freely ventilated and zealously advocated. To these earnest appeals there was an evident response in the fact that not only agents, but many of the people also, came forward to contribute something towards the cause.

The agents' meeting every first Thursday of the month at the Mount is preceded by a short service in the station church, when a sermon is preached by one of themselves, and the Holy Communion administered by myself. Their journals are read and accounts settled.

Then one reads his sermon to be preached at the next meeting day, followed by criticisms from the other agents and myself. Then any cases of difficulty in connexion with the congregations and schools are referred to me for advice and decision. At about 3 p.m. the meeting closes with prayer. At 5 p.m. we meet again, and after prayer sally forth in two companies to different parts of the town to deliver our message to the people who throng the streets and bazaars. A few Tamil Lyrics sung at short intervals attract and keep together large crowds, and every one present endeavours in his turn to speak a word for Christ, and is generally listened to with much attention. By the time these two companies return, a fair number of the congregation, between thirty and forty, are assembled for prayer in the same school-room. Several of the agents and members take part in the meeting by giving short addresses and offering up prayers.

THE following extracts from the *Missions Catholiques*, a magazine published at Lyons, will interest all our readers. They refer to the recent departure from Uganda of the French Roman Catholic missionaries. The first extract appeared in the issue of June 8 :—

Le dernier courrier de Zanzibar a apporté à Son Em. le cardinal Lavigerie et au Supérieur de la Société des Missionnaires d'Alger des nouvelles du vicariat apostolique du Victoria-Nyanza.

Comme il fallait s'y attendre, les troubles du Sud des Provinces égyptiennes et la révolte du Mahdi ont eu leur contre-coup jusque dans les Etats du roi Mtéssa où les Arabes sont devenus plus menaçants et plus audacieux que par le passé.

Dans la crainte d'événements semblables à ceux qui ont amené la captivité des missionnaires italiens de l'ancienne mission de Mgr. Comboni et la mort de plusieurs d'entre eux, les missionnaires d'Alger établis au Nord du Lac Victoria, c'est-à-dire dans le pays où le mouvement insurrectionnel menace de s'étendre par suite des conquêtes du Mahdi, ont, conformément aux ordres de prudence qu'ils avaient reçus de leurs supérieurs, quitté la mission de Roubaga, où ils se voyaient menacés, pour se transporter provisoirement au Sud du Lac, où aucun danger n'est à craindre. Ils ont emmené avec eux, sur des pirogues, leurs orphelins rachetés, et fondé deux stations nouvelles, dont la principale est à Boukoumbi, à l'extrémité Sud-Est du Nyanza. C'est Mgr. Livinhac, vicaire apostolique, qui a dirigé lui-même cette translation.

La santé de tous les missionnaires est excellente. Aucun d'entre eux n'a couru de danger, et le roi Mtéssa, que l'on avait si souvent représenté faussement comme les retenant prisonniers, a, au contraire, facilité leur voyage et leur a fait de nombreux cadeaux en leur faisant promettre de revenir plus tard dans sa capitale.

The second extract is from the issue of July 13 :—

Le R. P. Charmetant, procureur des œuvres de S. Em. le cardinal Lavigerie, nous prie d'insérer cette note. Elle complète et explique les détails que nous avons déjà donnés dans notre numéro du 8 juin dernier :—

« Le Mahdi n'est point allé jusqu'aux limites de l'Ouganda, où se trouvaient les missionnaires. Mais le trouble a été jeté dans les contrées qui s'étendent entre le

Darfour et le lac Nyanza par les récits des voyageurs, la plupart marchands arabes, esclavagistes. L'arrogance de ces derniers avait singulièrement augmenté, avec les succès du faux prophète, aussi, le roi Mtésa lui-même, qui redoute toujours une invasion du côté de l'Égypte, commençait à s'émouvoir.

"Nos missionnaires, qui, en leur qualité de Français, sont loin d'inspirer aux peuplades de l'Ouganda la même crainte que les Anglais, surtout depuis que ceux-ci sont maîtres de l'Égypte, sont devenus immédiatement le point de mire d'une conspiration secrète, ourdie par les Arabes. Plusieurs de leurs néophytes les ont avertis secrètement qu'un complot était formé contre eux, *qu'ils devaient être massacrés durant la nuit, et que leurs assassins étaient déjà désignés*. Ils firent immédiatement une enquête plus approfondie et interrogèrent les enfants rachetés qu'ils élèvent, et qui étaient au courant des affaires du dehors. Dès lors aucun doute ne leur fut possible. Ils apprenaient, avec surprise, que la mission anglaise, placée à côté d'eux, n'était nullement menacée; mais ils s'expliquaient facilement cette différence par la raison exposée plus haut; ils savaient du reste que le nombre chaque jour croissant de nos néophytes, opposé à la stérilité de la propagande protestante, devait naturellement exciter la fureur des Arabes esclavagistes.

"Quoi qu'il en soit, et sans vouloir s'arrêter à une autre pensée, qui leur était suggérée par des faits récents, précis, les Pères eurent la certitude qu'ils étaient voués à la mort s'ils ne quittaient pas Roubaga, capitale du roi Mtésa, au moins jusqu'à ce que les circonstances eussent changé. Ils prirent alors la résolution de transporter cette station sur un autre point du lac situé au sud-ouest, mais toujours sur les bords même du Nyanza; c'est une contrée où il ne se trouve point d'Arabes, et où le roi Mtésa n'a aucune autorité.

"En agissant ainsi, ils ne faisaient qu'obéir à Son Eminence le cardinal Lavigerie. Après les événements tragiques du Sahara et du Tanganika, le prélat leur avait ordonné de ne s'exposer jamais à un *péril certain de mort, lorsqu'il était possible de l'éviter*. Cet ordre, donné *sous peine de péché grave*, était formulé dans une lettre adressée aux membres du Conseil de la Société, après le massacre du P. Richard et de ses compagnons.

"C'est donc par obéissance que nos Pères, avec tout le personnel de leur mission, leurs enfants rachetés et quelques néophytes, ont abandonné le bord du lac, pour s'établir au sud dans une contrée soumise, comme le Tanganika, à plusieurs roitelets qui les ont parfaitement accueillis. Les *Missions Catholiques* publieront prochainement des extraits de leur correspondance qui se rapportent à ces nouvelles stations.

"Avant de quitter l'Ouganda, nos Pères ont vendu tout ce qu'il leur était impossible d'emporter. Le roi Mtésa ne s'est nullement opposé à leur départ; il leur a donné au contraire des pirogues pour transporter leur personnel, heureux d'échapper ainsi à la responsabilité d'un crime qui se tramait autour de lui, et dont il avait sans doute connaissance.

"Quant à la mission, les espérances sont certainement plus grandes au sud du lac que dans le nord, d'abord parce que le mahométisme n'y existe à aucun degré, et ensuite parce que l'expérience acquise sur le Tanganika nous montre que l'apostolat s'exerce avec beaucoup plus de fruit et de fécondité parmi des peuplades peu nombreuses, que parmi celles qui le sont davantage et dont le souverain, comme dans l'Ouganda, est entouré d'intrigues.

"On le sait, en effet, le roi Mtésa a non seulement autour de lui des musulmans fanatiques qui cherchent à l'entraîner, mais encore, l'Angleterre veut le gagner; les missionnaires anglicans de Roubaga ont mené, il y a deux ans, on s'en souvient, chez la reine Victoria, une députation du roi Mtésa qui allait demander la protection du gouvernement britannique contre les invasions probables de l'Égypte.

"Tel est le récit contenu dans les lettres de nos missionnaires. *La Church Missionary* annoncera probablement ce fait à ses lecteurs. Au ton de son récit, on pourra se rendre compte, si certains soupçons, à peine indiqués plus haut, sont fondés ou ne le sont pas."

It will be seen that the editor of the *Missions Outholiques* is anxious to know what the *Church Missionary Intelligencer* will say on the subject; and

he expects to gather from our accounts whether certain mysterious suspicions regarding our brethren in Uganda, the nature of which we do not understand, are well founded or not. We have, however, only two or three brief remarks to make. (1) Concerning the causes of the French priests leaving the country, we do not wish to say anything, although more than one not mentioned above might be suggested. (2) With regard to the supposed plot against the lives of the pères, we may remark that information of a similar kind was conveyed to our missionaries much in the same way four years ago, as we recorded at the time. So serious did the position seem that it was proposed to leave; but more courageous counsels prevailed, and the plot never came off. (3) The notion that the bringing of Mtesa's envoys to England in 1880 had a political motive is absolutely without foundation, and our contemporary may dismiss the thought from his mind. (4) Although our missionaries have openly, in their letters published in our pages, expressed deep regret that by the action of the French Mission a divided Christianity should have been presented to Mtesa, yet their personal relations with its members have always been courteous and friendly; and we may mention here that Mr. Hannington specially brought to the notice of the Committee the fact that to the medical treatment and care of one of the priests at the south end of the Lake he probably under God owed his life.

THE C.M.S. Lay Workers' Union for London has held a series of interesting monthly meetings from January to July. On the last two occasions the Rev. A. H. Arden gave a most graphic description of Hindu idolatry, and the Rev. W. Allan an animated account of his recent visit to the C.M.S. Missions in Palestine. The number of members of the Union is now 160, and several are actively preparing to give lectures and addresses to Juvenile Associations and in Sunday-schools.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING and prayer for the Fuh-Kien Mission. (P. 475.)

Thanksgiving and prayer for the Divinity School at Allahabad (p. 492), the Afghan Mission at Peshawar (p. 495), the Mohammedan Mission at Bombay (p. 497), the Tamil Cooly Mission in Ceylon (p. 499).

Prayer for Persia (p. 501); for the Niger Mission and Mr. Hamilton (p. 506); for Uganda, under the possible troubles which may have followed if Mtesa is dead (p. 505); for the Maori Christians (p. 507); for the Kwa-gütü Mission (p. 508); for the Madras Native Church (p. 509).

NOTES OF THE MONTH.

ORDINATIONS.

China.—At an Ordination held by Bishop Burdon at Foo-chow on May 7, the Rev. C. Shaw was admitted to Priest's Orders.

N.-W. America.—On June 3, Mr. Roderick McLellan (country-born) was admitted to Deacon's Orders by the Bishop of Rupert's Land.

RETURN HOME OF MISSIONARIES.

Sierra Leone.—The Rev. O. Moore (Native) left Sierra Leone on June 6, and arrived in England on June 24.

Toruba.—The Rev. V. and Mrs. Faulkner left Lagos on May 19, and arrived at Liverpool on June 24.

Niger.—The Ven. Archdn. Crowther left Bonny on June 6, and arrived in England on June 24.

Palestine.—The Rev. F. Bellamy left Nazareth on May 6, and arrived in England on May 30.

DEPARTURE OF MISSIONARIES.

Niger.—The Rev. J. Hamilton and Dr. Percy Brown left Liverpool on July 14 for Lagos.

HOME WORK OF THE SOCIETY.

Barnsley.—The Anniversary of this Association and neighbourhood was held on June 18th to 22nd. Sermons being preached at the various places. The Mayor of Barnsley presided at the annual meeting on the 18th. Deputation, Revs. W. J. Richards and W. C. Badger. There was also a prayer-meeting on Saturday the 16th.

Birmingham.—The seventieth Anniversary of this Association was held on June 16th to 20th. The Anniversary began on Saturday, June 16th, when a prayer-meeting was held in Christ Church Schoolroom. An address was given by Rev. A. H. Arden, and prayer was offered by Revs. Percy Waller and C. G. Baskerville. Both the juvenile and annual meetings were well attended. The Report was read by the Rev. W. Eliot, one of the local Secretaries, and the financial statement by F. C. Bourne, Esq., Lay Secretary. The Report dwelt upon the great loss the Association had sustained by the death of the Rev. G. Lea, who had filled the office of Secretary for twenty-three years. The financial statement showed an advance of 545*l.* upon the amount remitted last year, and it was announced by the chairman that 100*l.* had been placed in the plate at the church of St. George's, Edgbaston, to be devoted in some manner hereafter to be determined, in memory of the late Rev. G. Lea, in connexion with the Society. The Rev. Canon Wilkinson presided at both meetings, the deputation being the Revs. A. H. Arden, E. N. Hodges, J. Allcock, and H. James. The usual clerical breakfast took place at Aston Vicarage, when a large number of the clergy met together. After breakfast an address of great power and usefulness was given by the Rev. Herbert James, of Great Livermere, from John xii. 20—26. Sermons were preached in several of the churches on the Sunday by the Revs. A. H. Arden, J. Allcock (Ceylon), E. N. Hodges (Masulipatam), R. Palmer, G. F. Smith (Assoc. Sec.), and several of the local clergy. The annual meeting of the Aston Association was held on Wednesday, June 20th. The chair was taken by the Rev. W. Eliot, and the meeting was addressed by the Revs. E. N. Hodges (Masulipatam) and Dr. Gardiner.

Combe Hay.—The annual meeting in connexion with the C.M.S. was held on June 19th, on the lawn of the Rectory, the Rev. C. C. Layard occupying the chair. The weather was fine, and the result was that the attendance was large, and the meeting in every respect a thorough success. Amongst the speakers were the Mayor of Bath, Bishop Alford, and the Revs. Prebendary Anderson and F. Pocock. The chairman, having expressed his gratitude at being once more able to meet those assembled under the old yew-tree, where for the last nine years (with the exception of last year) they had annually met to listen to those who had borne the burden and heat of the day in missionary work, added with regret that most probably that might be their last gathering in those grounds for that good object, as he was about to leave the parish; and having thanked them heartily for their continued attendance for the past nine years, stated that should he be so situated in their neighbourhood next year as to offer similar hospitality (though it might not be there), he trusted they would consider the good old cause, and still rally round him in their Divine Master's name. The total amount remitted to the Society (including 29*l.* 9*s.* 8*d.* received last year) was 159*l.* 18*s.* 11*d.*; to which was to be added a cheque for 5*l.* from Mr. Gill, of Lansdown, and 1*l.* 1*s.* from Prebendary Burnie, towards the collection of that day. Bishop Alford spoke on the Mission work in China, where there were now nine Native missionary clergy; and the great want in China, as well as in other missionary fields, was a Native ministry. The Mayor of Bath next addressed the meeting, and stated that the work itself was so vast that if it were not for the fact that God was behind it it would appear almost overwhelming. It seemed to him that one of the grandest meetings ever held in this world was the meeting of the 120 that met in Jerusalem to talk about the best way of converting the world, and now we were able to feel that the great work they then undertook, and which appeared so wonderfully inadequate to produce the effects it did, had won its way so that we could now

have faith in the future of our country and our race. After the meeting a collection was made. Tea and refreshments were provided on the lawn.

Louth.—The Conference on Foreign Missions held at Louth on Tuesday, June 26th, in connexion with the C.M.S., was preceded on Monday evening by a preparatory service in Holy Trinity Church. There was a good attendance, the sermon being preached by Rev. W. Saumarez Smith, who took as his text Nehemiah ii. 17, 18. The morning sitting of the Conference opened at ten o'clock on Tuesday morning, the Rev. G. S. Streatfield presiding. The Rev. F. E. Wigram read a paper on "Enlargement and Extension," after which a discussion on the subject followed, in which the Rev. Canon Venables, T. F. Allison, Esq., Rev. W. S. Smith, Canon Disbrowe, Dr. Freeth, and Rev. S. Gedge took part. The Rev. E. Lombe read a paper on "Prayer in relation to Mission work," and the Chairman, Canon Disbrowe, Rev. J. E. Sampson, T. F. Allison, Esq., and Revs. H. Fuller and W. S. Smith joined in the discussion. A free luncheon was provided in the Town Hall, which was largely attended, W. H. Smyth, Esq., presiding, at which a vote of thanks was proposed to the readers of the papers and the visitors, which was responded to by Rev. F. E. Wigram and the Dean of Ripon.

The afternoon Conference opened at three o'clock, the Rev. Canon Blenkin presiding; the subject for discussion being "Mission Work and Laymen." The chairman having opened the subject, the Rev. W. Senior (of St. Thomas', Nottingham) read his paper on "Do Laymen take a real interest in Missionary work?" on which Dean Fremantle, Messrs. F. Sharpley, J. Abbott, and E. Mantle, Canon Overton, and Revs. F. E. Wigram, J. Watney, A. Gedge, and E. Lombe having made their remarks and suggestions, the proceedings were brought to a close in the usual manner.

Southport.—The Anniversary of this Association was celebrated on June 17th, 18th, 19th, and 20th. Sermons were preached in fourteen churches in the parish and neighbourhood on the Sunday. The meetings were held on the Monday and Tuesday; these were followed by the concluding services on the Wednesday, the Revs. Dr. Porter and W. Doyle being the preachers. The deputation, Revs. W. Clayton, J. P. Rountree, H. Newton, and N. Vickers.

Winchester.—The seventh summer gathering of the members of the Juvenile Church Missionary Association, together with a large number of their parents and other friends of the Society, took place, at the invitation of the Rev. and Mrs. A. Baring-Gould, at Christ Church vicarage grounds on Tuesday, July 10th. One very interesting feature of this day, which is looked forward to with intense interest by the members of the Association, is the sale of work which they have prepared with great industry in their working parties during the preceding winter. On this occasion the result has been most gratifying. The weather was all that could be desired, and the company unusually large, so that when the sale of work was closed at seven o'clock, with the usual address to the children by the President, it was found that the proceeds exceeded those of last year by 22l. 5s. On the first occasion of this sale of work only 16l. was raised, but each successive year there has been a steady advance, until now, the seventh anniversary, 103l. has been realized.

MISCELLANEOUS.

Cumberland.—On June 24th, &c., sermons and meetings at Aikton, Thursby, Rossley, and Dalton, by Rev. W. Clayton (Telugu Mission).

Herefordshire.—From June 17th to July 1st, sermons at Sutton (St. Nicholas' and St. Michael's) and Birley; meetings at Winforton and Wellington Heath; and sermons and meeting at King's Pyon. Deputation, Revs. J. Hamilton, J. D. Thomas, and R. Pargiter (Assoc. Sec.).

Kent.—From June 17th to July 8th, sermons and meetings at Tunbridge, and Farnborough; sermons at Bidborough, Crockham, Higham, Chilham, and Meopham; and a meeting at Fredville. Preachers and speakers, Revs. J. D. Thomas, J. Edwardes, H. C. Ellis, J. Piper, D. Wood, W. H. Duke (H.D.S.), S. J. Compton, and H. D. Hubbard (Assoc. Sec.).

Lancashire.—From June 17th to July 8th, sermons and meetings at Southport (St. Cuthbert's, High Park, Christ Church, St. Philip's, Holy Trinity, St. Luke's, St. Paul's, Ecclesfield, St. Andrew's, All Saints', and Blowick; Birkdale, St. James's, the Common, and St. Peter's) and Grange; sermons at Lindale and Liverpool (St. Mark's). Preachers, &c., Revs. W. Clayton, J. P. Rountree (H.D.S.), H. Newton, F. Orton, W. Doyle (H.D.S.), and the local clergy.

Leicestershire.—From June 3rd to 29th, sermons at Nailstone, Newbold Verdon, Loughborough (All Saints'), Woodhouse, Woodhouse Eaves, Higham on the Hill, Stoke Golding, and Daddington; meetings at Groby, Hoton, and Dalby-on-Wolds; sermons and meetings at Mount Sorrel (Christ Church), Ashby-de-la-Zouch (Holy Trinity), and Leicester (Holy Trinity); preachers and speakers, Revs. J. Watney (H.D.S.), A. H. Lash (Tinnevely), J. D. Valentine (China), J. Lomax, and G. F. Smith (Assoc. Sec.).

Northamptonshire.—From June 3rd to 29th, sermons at Northampton (All Saints'), by Vicar and Curates; sermons and meeting at Kettering, by Rev. A. H. Lash (Tinnevely); meetings at Orton Waterville and Peterborough (juvenile), by Revs. J. D. Valentine (China) and R. Conway (H.D.S.). There was also a meeting of the Hon. District Secretaries at Northampton on the 29th, attended by Revs. H. Sutton (Central Secretary) and G. F. Smith (Assoc. Sec.).

Oxfordshire.—From May 27th to 31st, sermons and meeting at Sydenham, by Rev. D. Wood (Ceylon), and meetings at Sandford (St. Martin), South Newington, and Great Rollright, by Rev. T. Y. Darling.

Shropshire.—From July 1st to 3rd, sermons and meetings at Oswestry (Trinity Church and Maesbury; and sermons at Fitz. Deputation, Revs. R. Palmer, and H. C. Milward (H.D.S.).

Somersetshire.—From May 20th to June 13th, sermons and meetings at Crewkerne (also juvenile), Misterton, North Perrott, Taunton and neighbourhood, Ilminster, Martock, Downside, Coleford, Langport, West Drayton, and Muchelney; sermons at Huish Episcopi and meetings at Cheddon-Fitzpaine and Broomfield. Preachers, &c., Revs. J. D. Valentine (China), F. A. P. Shirreff (Lahore), T. H. Gill (H.D.S.), E. Forbes, G. F. Smith, S. P. Jose (H.D.S.), C. C. Goodden (H.D.S.), Prebendary Salnon, T. Y. Darling, Prebendary Nicholson (H.D.S.), the local clergy, and H. H. Streeten (Assoc. Sec.). From June 17th to July 2nd, sermons and meetings at Frome, Midsomer-Norton, Radstock, Luxborough, Cutcombe, and Blackford (with addresses to Sunday-school Bible-classes at the two latter); sermons at Kilmersdon; and a meeting at Monkton Combe. The deputation, with preachers and speakers, were Revs. F. A. P. Shirreff, C. E. Unwin (H.D.S.), E. Daniel, E. C. Streeten (H.D.S.), H. H. Streeten (Assoc. Sec.), and others. There was also a lawn meeting at Combe Hay on June 19th, addressed by Bishop Alford and Rev. J. Piper.

South Wiltshire.—From May 27th to 31st, sermons and meetings at Salisbury and neighbourhood, and Wilton (Priory Chapel); sermons at Fisherton, Burcombe, Odstock, and Winterbourne Earls; and meetings at Salisbury (juvenile) and Downton. Preachers, &c. Revs. J. D. Thomas (Madras), J. Beresford (H.D.S.), and C. R. Lilley.

Sussex.—From June 24th to July 11th, sermons and meeting at Hellingly; sermons at Ashington, and meetings at Jevington. Preachers and speakers, Revs. J. Farrar, A. W. Poole, and H. D. Hubbard (Assoc. Sec.), and C. Raikes, Esq.

Warwickshire.—From May 9th to 24th, meetings at Leamington (St. Mary's), Coleshill, and Curdworth. Deputation, Dr. Downes (Kashmir) and Rev. G. F. Smith (Assoc. Sec.). Sermons at Coleshill, by Rev. J. C. Pinney (H.D.S.). There was also a meeting of the C.M.S. Union at Stratford-on-Avon on May 24th. From June 4th to 26th, a meeting of lady-workers at Coventry on the 4th, attended by Rev. G. F. Smith (Assoc. Sec.); sermons and meetings at Over Whitacre and Birmingham (annual); an address to boys in Rugby School by Rev. E. N. Hodges (Masulipatam) on 21st; and a meeting at Baddesley Ensor, attended by Rev. J. D. Valentine (China), on the 26th.

Westmoreland.—On June 10th and 11th, sermons and meeting at Kendal, the Rev. E. N. Hodges (Masulipatam) and S. Coles (Ceylon) the deputation.

Worcestershire.—From June 24th to July 10th, sermons and meetings at Malvern Abbey, Christ Church, and Malvern Wells (also juvenile meeting), Cookley, and Kidderminster (St. Mary's and St. George's); sermons at Honeybourne; and a meeting at Worcester. Deputation, Revs. F. A. P. Shirreff, J. H. Gray, J. Hamilton, S. Coles (Ceylon), and R. Pargiter (Assoc. Sec.).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, June 19th, 1883.—The Sub-Committee in charge of the India Missions presented a proposal from the Madras Corresponding Committee for extension in the Telugu Mission, with certain recommendations regarding the transfer of Native Agents now employed by the Society in the Native Church, and the adjustment of the grant to the Native Church accordingly; but the Committee regretted that they could not at present, consistently with the claims of the work generally upon them, supply the funds for extension asked for by the Madras Committee.

The Medical Board having reported that the state of health of the Rev. W. Clayton, of the Telugu Mission, forbade his return to the tropics, the Committee with regret directed the Secretaries to take steps for his disconnexion, and placed on record their hearty appreciation of his faithful services.

The Committee took leave of Mr. and Mrs. J. B. McCullagh, proceeding to the North Pacific Mission. The instructions of the Committee were read by the Rev. C. C. Fenn and acknowledged by Mr. McCullagh, who was then addressed by Admiral Prevost. Mr. and Mrs. McCullagh were then commended in prayer to the favour and protection of Almighty God by the Rev. B. Baring-Gould.

Dr. Baxter, who had just returned to England from Mpwapwa, after nearly six years' residence in Africa, was introduced to the Committee, and conversation held with him in reference to Mpwapwa and his work there. He gave an account of the selection and establishment of the Mission station, which is situated on the high land many miles from the malarious districts. He described the Rev. J. C. Price's linguistic and educational work, in which he had had much encouragement, and the very successful gardening operations of Mr. Cole at Kisokwi, the new out-station in a valley six miles from Mpwapwa, one of the most fertile spots he had ever seen; where, too, Mr. Cole had a small, though very promising, school of boys and girls. He also gave an interesting account of his own visit to the Masai people, and of his medical and surgical work, which, after the first suspicions were overcome, was much appreciated and had helped to conciliate the people. Though the actual results were as yet small, he had reason to be thankful and hopeful in the retrospect of his six years' labour.

On the recommendation of the Sub-Committee in charge of the Palestine Mission, various arrangements for that Mission were sanctioned, in the preparation of which the Sub-Committee had derived great advantage from consultation with the Rev. W. Allan.

On the recommendation of the Sub-Committee in charge of the China Missions, the Committee sanctioned the acceptance by the Society's Sub-Conference at Hong-Kong of Bishop Burdon's kind offer of St. Paul's College as the Training Institution for the Kwang-tung Mission.

Committee of Correspondence, July 3rd.—The Right Rev. Bishop Caldwell, of Tinnevely, had an interview with the Committee, and made deeply interesting remarks on the work in Tinnevely, and on the prospects of its progress amongst the higher and educated classes. He referred to the work which was being done by the missionary colleges and schools for higher education, and expressed his opinion as to the great importance of conversions being looked for from them, instancing the good work which had been done in this connexion by the Robert Noble School at Masulipatam, and the school formerly carried on at Palamcotta by Mr. Cruikshanks.

He also alluded to the intimate friendship which had so long subsisted between himself and Bishop Sargent. Several friends present having spoken from their knowledge in affectionate terms of the great work which the Bishop had been enabled to carry on during his forty-six years of missionary labour, and of the happy friendliness of the intercourse which had all along subsisted between him and the friends and Missionaries of this Society, he was commended in prayer to God by the Rev. Sholto D. C. Douglas.

The Rev. James Hannington, recently returned from Central Africa, whither he had proceeded in May last year, as leader of the reinforcing party for Uyui and the Lake, and whence he had reluctantly been obliged to return, after very severe and almost constant illness, was introduced to the Committee, and conversation held with him on the prospects of the Mission. He gave a brief account of the voyage of his party to Zanzibar, of their kindly reception there by the brethren of the Universities' Mission, to the good quality of whose work he bore gratifying testimony. He further described the several stations of the Society through which they passed, where, though there had been hitherto no conversions, the confidence of the Natives had been secured, and the door was gradually opening for the entrance of the Gospel. He gave in detail their trying experiences at the south end of the Lake, their ultimate arrival at Kagei, whence he had intended to cross to Uganda, in which purpose he had been frustrated by the dangerous illness which had forced him to return. He recommended that the Missionaries, while keeping clearly before them the one primary object of the enterprise, the spread of the knowledge of Jesus Christ and Him crucified, should be encouraged to take recreation in botanical, geographical, and other scientific studies.

The Committee had the pleasure of an interview with A. E. Havelock, Esq., Governor of Sierra Leone. His remarks were principally on the subject of education in the Colony, which he described as widespread, but not of a very high quality. There was a great need of intelligent teaching. Fourah Bay College, under proper management, would be a very valuable agent if utilized also as a Training Institution. He spoke in encouraging terms of the Grammar School and the Annie Walsh Institution.

Dr. E. Downes, Medical Missionary of the Society in Kashmir, having returned home, was introduced to the Committee, and gave an interesting account of the door open in Kashmir for the Gospel, and of the way in which the Medical Mission was carried on, and of the prospects for the future. His experience led him to speak strongly of the value of Medical Missions generally, especially amongst Mohammedans.

The Secretaries submitted a scheme for regulating the Society's future expenditure in the Ceylon Mission, which had been approved by the Subcommittee in charge of that Mission. It provided for the gradual diminution of the European staff till the number had fallen to sixteen, and for dividing the annual aggregate grant to the Mission into two parts, viz. (1) the salaries and allowances of the European Missionaries, and (2) a definitely determined grant for all other purposes. The proposals were sanctioned.

Letters were read from the Bishop of Madras, Bishop Sargent, the Telugu Missionary Conference, the Madras Native Church Council, and the Madras Corresponding Committee, all urging the desirableness of the Society establishing a Theological Class at Madras for the C.M.S. South India Missions. The Committee fully agreed with this proposal, and

directed the Secretaries to inquire for a competent clergyman to undertake the Principalship.

The Medical Board having reported that the state of health of the Rev. W. G. Baker, of the Telugu Mission, forbade his return to the tropics, the Committee with regret directed the Secretaries to take steps for his disconnection, and placed on record their hearty appreciation of his faithful services.

On the recommendation of the Sub-Committee in charge of the Africa Missions, the Rev. James Hamilton, Association Secretary of the Southern District, was appointed to act temporarily as Secretary to the Niger Mission, in consequence of the return home of the Rev. T. Phillips.

On the recommendation of the Sub-Committee in charge of the Palestine Mission, a code of regulations was sanctioned for Native Church Committees and a Church Council for that Mission.

General Committee, July 9th.—A letter was read from the Archbishop of Canterbury, dated June 20th, announcing the acceptance by the Rev. A. W. Poole, M.A., of Worcester College, Oxford, late Rugby Fox Master of the C.M.S. Noble High School, Masulipatam, of the English Bishopric in Japan. Mr. Poole was then introduced to the Committee, and expressed his thankfulness at the prospect of returning to the mission-field, although he would personally have far rather returned to his beloved work in Masulipatam; also for the expressions of sympathy from the Committees, both of the Church Missionary Society and of the Society for the Propagation of the Gospel. He was glad to think of the comparatively large number of C.M.S. men whom he would find at work in Japan. He commended the wisdom of the Church Missionary Society in concentrating their forces on the southern portion of the island—a course which would assist in the solution of difficulties regarding the jurisdiction of the American and English Bishops. He trusted that, though not committed to a territorial division, such arrangement might be made as would permanently secure unity of action, and asked for earnest prayer in the difficulties which awaited him in his new sphere, that God would direct all into the way of peace and truth. He looked forward to the early development of the Native ministry, little doubting that ecclesiastical matters would advance with the rapidity that had marked the spread of Western civilization in Japan. Mr. Poole was then commended in prayer to God by the Rev. Prebendary Wilson.

The Rev. E. N. Hodges, recently returned from the Telugu Mission, was introduced to the Committee, and gave information regarding the work in the Robert Noble School at Masulipatam, with which he had been connected since he joined the Mission in 1877, and of which he had been the Principal for the last few years. Mr. Hodges gave several signal instances of the way in which the Holy Spirit of God has been evidently working amongst the boys in the School in drawing them to Christ, and forcibly showed the importance of keeping up the educational work in the school in efficiency, and to a high standard. He was assured by the Chairman of the Committee's deep interest in the School, of their sense of its great importance, and of their desire to do all in their power to maintain it in efficiency.

The Committee had the pleasure of an interview with the Ven. Archdeacon Farler, of the Universities' Mission to Central Africa, who gave interesting information in reference to the character and progress of the work in that Mission, especially in his own station of Magila, where they have 200 baptized persons and twenty-five communicants, who are not freed slaves but Natives of the country. In reference to slave-holding, he stated that no agent was permitted to hold slaves, that those ready for baptism were

urged to redeem their slaves, and that a strong feeling against slave-holding by Christians was growing up among the community. In reference to the increasing opportunities for the spread of the Gospel, he remarked that even the coast people were asking for teachers, and that several Mohammedan villages, satisfied that the religion of Islam was false, had requested Gospel instruction. In describing his intercourse with the agents of this Society, he spoke in warm terms of the late Mrs. Last, whose missionary career had been characterized by simplicity, enthusiasm, and holiness of life.

The Committee took leave of the Rev. James Hamilton and Dr. Percy Brown, proceeding to the Niger Mission. The instructions of the Committee were delivered by the Rev. B. Lang, and acknowledged. Mr. Hamilton and Dr. Brown were then addressed by the Rev. Prebendary Cadman, and commended in prayer to the favour and protection of Almighty God by the Rev. J. B. Whiting.

The Secretaries reported the death of the Duke of Marlborough, a Vice-President of the Society. The Duke accepted the office of Vice-President, as Marquis of Blandford, the same year that he came into the dukedom. Testimony was borne to the late Duke's interest in and important services rendered to the work of the Church at home, and the Secretaries were instructed to convey to the Duchess of Marlborough the respectful assurance of the sympathy of the Committee with herself and family.

Contribution List.

In the following list of receipts from June 11th to July 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Berkshire: Cookham.....	6	17	6	Kent: Chislehurst: Christ Church.....	2	2	0
Grove.....	1	5	7	Cowden.....	2	5	0
Reading.....	172	18	10	Deptford: St. Mark's Mission.....	1	10	0
Buckinghamshire: Datchet.....	9	13	5	Ditton.....	17	7	
Halzemere.....	2	15	2	Farnborough.....	10	10	6
Twyford.....	2	2	0	Lancashire: Liverpool.....	300	0	0
Wycombe.....	9	9	0	Leicestershire: Church Langton, &c.....	6	0	0
Cheshire: Crewe.....	10	13	11	Lincolnshire: Barton-on-Humber.....	16	0	0
Harthill.....	13	12	0	Cadney and Howsham.....	3	2	0
Wheelock.....	2	10	6	Grantham.....	10	0	0
Cornwall: Liskeard.....	14	9	1	Middlesex: Cubitt Town: St. John's....	2	10	6
Mabe.....	1	1	0	Fullham: St. Mary's.....	7	10	6
Paul.....	10	0	0	Islington: St. Philip the Evangelist.....	9	4	3
St. Day.....	3	1	8	Kensington: St. Barnabas.....	2	7	0
St. Stythians.....	1	5	0	Kensington, South: St. Paul's, Onslow Square.....	27	11	1
Treleigh.....	13	4		Kilburn: Holy Trinity.....	13	0	0
Cumberland: Aikton.....	4	12	7	Juvenile Association.....	13	15	8
Rosley.....	1	10	9	N.-E. London.....	24	4	3
Thursby.....	5	13		Notting Hill: St. John's (incl. 10s. 6d. for Central Africa).....	4	0	0
Derbyshire: Derby and S. Derbyshire.....	100	0	0	Poplar: St. Matthias.....	9	15	3
Pinxton.....	1	7	11	St. Pancras.....	10	10	
Winhill.....	18	11	6	Stepney: Christ Church.....	8	4	10
Devonshire: Devon and Exeter.....	140	0	0	Westminster: Christ Church.....	7	10	0
Dorsetshire: Compton Valence.....	14	6	9	Monmouthshire:			
Corfe Mullen.....	4	18	1	Newport, Church of England Sunday-school Association.....	1	7	3
Durham: Sunderland, &c.....	88	0	0	Northamptonshire: Cranley.....	4	1	0
Essex: Walthamstow.....	6	16	3	Nottinghamshire: Nottingham, &c.....	400	0	0
Hampshire: Burton.....	10	17	0	Oxfordshire: Headington.....	5	9	0
Holybourne.....	6	19	7	Shropshire: Sheriff Hales.....	11	15	1
Portsmouth.....	3	9	0	Somersetshire: Backwell.....	3	8	1
Isle of Wight:				Bath.....	260	0	0
Sandown: Christ Church.....	12	2	5	Burnham: Juvenile.....	11	1	
West Cowes: Holy Trinity.....	25	1	2	Minehead.....	39	17	0
Herefordshire.....	150	0	0				
Huntingdonshire: Kimbolton.....	6	6	0				

Staffordshire: Brierley Hill.....	10	0	0
Coton Hill Asylum Chapel.....	3	0	0
Harlaston.....	3	9	9
Leek Ladies.....	50	0	0
Suffolk: Belstead.....	5	18	6
Bungay.....	7	2	0
Occold.....	13	1	
Weybread.....	8	13	8
Surrey: Bermondsey: St. James'.....	55	19	1
Camberwell: All Saints'.....	10	0	0
Clapham: St. James'.....	40	0	0
Ewell.....	31	10	0
Ham.....	1	5	7
Lambeth: St. Stephen's.....	23	19	1
Mortlake.....	5	7	10
Nutfield.....	16	11	2
Peckham: St. Mark's Mission.....	6	10	0
Richmond.....	70	11	0
Surbiton: Christ Church.....	65	0	0
Wandsworth.....	57	6	3
Sussex: Ashington-cum-Buncton.....	8	9	4
East Sussex.....	150	0	0
Hammerwood.....	7	0	0
West Hoathley.....	7	10	6
Warwickshire: Birmingham.....	600	0	0
Brilles.....	5	11	4
Leamington.....	125	0	0
Over Whitacre.....	4	4	6
Packwood.....	1	14	2
Rugby.....	25	13	0
Wiltshire: Lydiard Tregoze.....	2	3	8
Salisbury: St. Thomas'.....	3	15	3
Worcestershire: Blakedown.....	1	8	0
Evesham.....	24	3	9
Worcester Ladies.....	38	10	0
Yorkshire: Bradford.....	25	2	10
Bridlington Quay.....	9	18	6
Burneston.....	13	1	0
Grindleton.....	1	18	0
Harthill.....	2	9	7
Holderness.....	30	0	0
North Cave.....	35	10	0

ASSOCIATIONS IN WALES.

Montgomeryshire: Bwlch-y-Cibau.....	3	10	0
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SCOTLAND.

Edinburgh Auxiliary.....	200	0	0
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BENEFACCTIONS.

Andrew, Mrs., Bournemouth.....	10	0	0
Anonymous.....	5	0	0
A Thankoffering.....	5	0	0
Brown, Mrs., Grosvenor Gardens.....	25	0	0
Bruce, Rev. Dr. and Mrs. (half-year's subscription for Persia Medical Mission).....	25	0	0
Cundy, Jas., Esq., Kingston-on-Thames.....	33	0	0
Donation by the wish of a deceased friend of the Society.....	9	14	0
E. M.....	10	0	0
F. E. A.....	7	7	0
From a German Missionary.....	102	0	0
From the late Mrs. Crowdy, Bankton, Crawley Down, by A. Crowdy, Esq.....	100	0	0
Hoare, Joseph, Esq., Hampstead.....	200	0	0
Jeffery, Mrs., Malvern.....	10	0	0
Nash, Mrs. M. C., Notting Hill.....	5	0	0
P. D.....	100	0	0
Ramsey, Mrs., Teignmouth.....	10	0	0
R. J. B.....	50	0	0
Robertson, Thos., Esq., Berners Street.....	5	5	0
Sandoz, Mrs., St. Leonard's-on-Sea.....	15	0	0
Toomer, Misses R. and M., Southampton (for Mid China).....	50	0	0

Turner, Miss, Camden Square, a Thank-offering.....	5	0	0
"Winged Words".....	100	0	0

COLLECTIONS.

Battersea: St. John's College, by Mr. H. E. Wilkins.....	3	7	0
Bermondsey: St. Andrew's Mission Sunday-school, Abbey Street, by Mr. H. S. Cordle.....	1	2	0
Camberwell: Emmanuel Sunday-school, by Mr. T. Bancroft.....	2	1	8
Cornhill: St. Peter's: Children's Missionary Box, by Rev. R. Whittington.....	2	13	6
Lander, Mrs., Men's Bible-class at Brerston.....	1	13	4
Market Drayton, Emmanuel Church Sunday-schools, by J. Dean, Esq.....	2	10	3
St. Helen's: St. Thomas' Sunday-school Miss. Boxes, by R. Baddeley, Esq.....	4	3	0
St. Hilda's Church Sunday-school, Middleborough, by Mr. G. Medcraft.....	4	10	0
St. John's, Kensal Green, Boys' Sunday-school, by Mr. H. Sayer.....	12	7	
Tilbury, Miss Mary, Witchampton, Miss. Box.....	2	3	0
Wood Green: St. Michael's Boys' School, by C. F. Parker, Esq.....	1	10	0

LEGACIES.

Crofts, late Mr. T. W.: Exors., Mr. J. Crofts and Rev. J. W. Town.....	36	0	0
Lambert, late Dr. E.: Extrix., Miss C. Baffery.....	5	14	4
Layland, late Mrs. Mary Ann.....	10	0	0
Morrell, late Mr. Charles, of Chelsea.....	900	0	0
Sparshott, late Miss.....	15	0	0
Suter, late Mr. H.: Exors., Messrs. H. Kellett and A. Suter.....	50	0	0
Wade, late Miss: Exor. and Extrices., Mr. G. Wade, Mrs. J. Bedford, and Miss M. A. H. Erok.....	100	0	0

FOREIGN CONTRIBUTIONS.

Tasmania: Launceston.....	13	18	6
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DISABLED MISSIONARIES' FUND.

Hoare, Joseph, Esq., Hampstead.....	150	0	0
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HENRY WRIGHT MEMORIAL FUND.

Brooke, Sir W. de Capel, Market Harborough (for expenses).....	5	0	0
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EXTENSION FUND.

Bickersteth, Rev. E. H., Hampstead (for the Bheel Mission).....	500	0	0
Birchall, Mrs., Clitheroe.....	100	0	0

EGYPT, PALESTINE, AND PERSIA FUND.

A Friend, for Egypt.....	10	0	0
Kensington: St. Barnabas' (for Egypt).....	9	17	8
Toomer, Misses R. and M., Southampton (for Persia).....	50	0	0

CHILDREN'S HOME SCHOLARSHIP FUND.*

Anderson, Miss.....	5	0	0
Barnes, J., Esq.....	5	5	0
Greame, Rev. J. L.....	10	0	0
Hoare, Joseph, Esq.....	100	0	0
Lewis, Rev. A. and Mrs.....	5	0	0
Lombe, Dr. T. R.....	5	0	0
Bell, Rev. E.....	5	0	0
Shepherd, Rev. A. J. F.....	5	0	0
Sums under £l.....	2	0	0

Erratum.—In our last issue, under "Hampshire: Blendworth, &c.," for "21l. 5s. 6d.," read "21l. 5s."

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 30, Brixton Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

* This was omitted last month.

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

SEPTEMBER, 1883.

ENLARGEMENT AND EXTENSION.

A Paper read before the Lincolnshire Church Missionary Union.

By THE REV. F. E. WIGRAM, M.A., HON. SEC.



COME to you to-day as one who, for two and a half years, has given close attendance at that house in Salisbury Square which is a unique centre of interest and influence, where labours a large body of faithful men intent on gathering up the information, watching the progress, directing the enterprise of missionary work in all parts of the world. I meet you as leaders of the members of our great Society in these parts. You are aglow with zeal for the advance of the dear Master's kingdom; you are doing what in you lies to stimulate interest in the progress of the mighty Gospel, and to enlist sympathy and co-operation with that vast work which depends under God for its success on the prayers and offerings of Christ's people at home, as well as on the personal service of those whom He calls to go forth as His heralds into all parts of the world.

Do you ask me, What impression is conveyed to your mind by the closer intimacy with the details of the work which your two and a half years' experience has given you, regarding the position and prospects of our common work? I answer, with thankfulness and unhesitatingly, that this conviction is ever deepening on my mind—the Society is, so to speak, standing but on the threshold of its work. As compared with the immediate future which is opening before it, the history of the past shall be but as “the day of small things.”

Not that I would speak disparagingly of the past. God forbid! A retrospect is needed in order to enable one to contemplate calmly and hopefully the prospect before us. For that retrospect, however imperfect, bids us thank God and take courage.

Try to contemplate the present position of the Society from the standpoint of those devoted men, full of faith and of the Holy Ghost, who were raised up to be its founders.

Theirs was a work of faith indeed. Their aims and hopes were regarded as visionary. Their opportunities had to be sought out; for, to quote from that powerful sermon preached before the Society at its Eightieth Anniversary, “Five-sixths of the world were actually shut out, by various causes, from the cheering light and gladdening sound of the Gospel; so shut out that, humanly speaking, there was no possibility of the entering in of the ambassadors of Christ.”

Their means were very scanty. It was not till the Society had been fourteen years in existence that it could tell of an annual income reaching 10,000*l.*, which was more than three times the amount of the previous year, up to which time the annual income had averaged below that now remitted by Lincolnshire. It then possessed but five stations, manned by eight European clergy, and employing only a single Native labourer. It was two years later ere it could record half a dozen communicants.

It was not till the year 1851 that the income had permanently reached a figure exceeding 100,000*l.* a year; when the clergy numbered 158 Europeans and 23 Natives, and the communicants over 14,000. While for the last four years the income from all sources has been over 200,000*l.*; and at this moment the Native clergy (some 240) exceed by a little the European clergy, the communicants are over 37,000, and the adult converts from heathenism who were received during the year into the visible Church by baptism averaged more than twelve to each European missionary.

Not to travel beyond the limits of our own Missions, although the striking decennial statistics of the progress of Protestant missionary work in India which have been recently published tempt one to do so, I need but name the Fuh-Kien Province in China, with its 4450 Christian adherents, of whom 2458 are baptized, and its 102 paid Native evangelistic agents, besides some 100 volunteers,—the Tin-nevelly Church, with its 64 Native clergy,—the evangelization of whole tribes of the scattered remnants of North American Indians,—in order to recall how gracious the Lord has been in recognizing thus early the faithful efforts of our fathers and the prayerful labours of their children.

On the other hand, when we remember in how brief a period all these results have been brought about, we should be rather humbled than triumphant at the thought of the condition of the world in this nineteenth century of the Christian era. Let me quote again from the preacher of the Anniversary Sermon four years ago, who, thank God, is still with us to see the further progress of this work, the firstfruits of which were gathered since he was born. He said, "Now, I would earnestly charge it upon all who may have the privilege of hearing to-morrow's report, that they try to realize that all the Missions and stations, the converts, the scholars, the adherents, the Native Churches, Native agents, Native clergy—scattered, multiplied, and with rapidly-increasing ratio still multiplying, over the face of the earth—are the fruits gathered from its 'dark places' during a single lifetime." He went on to express his assurance that "just in proportion to the intelligent apprehension of the difficulties opposed by the 'strong man armed,' and the inadequate scale on which they have been encountered," would be the adoring astonishment with which we should exclaim, "What hath God wrought!"

Just so. Had the work been steadfastly kept in view, even from the first days of the glorious Reformation—had its progress during the present century been less retarded by lack of men and means and

faith and stability—how much larger might have been the blessing vouchsafed ! We will not, we dare not, boast of those things which God hath wrought by us, but rather confess how little we have done for the advance of the work—a work which angels watch with adoring wonder, but for the accomplishment of which, in His inscrutable wisdom, God employs weak human agency, “that the excellency of the Power may be of God, and not of us.”

Which of us dare say, in reviewing his part in this work entrusted to every faithful servant, “I have done all that I might have done, by acquainting myself with the work, by influencing others, by labour, by prayer, by self-denying liberality” ?

Our retrospect, if it provides humbling thoughts, yet magnifies the grace of God ; and in view of what He has wrought, I dare face the prospect of the work which He appears to me to be now opening out to us, although my forecast of it makes such demands on the Church at home as will meet with no adequate response until the Divine Spirit has quickened in many more hearts a realization of their responsibility and privilege in the matter, and unless all we who do care for it seek for a spirit of yet greater devotion and self-sacrifice, setting such an example to others as shall prove the reality and sincerity of our hopes.

I take for the banner under which to march forward to the conquest before us the old inspiring words from a Psalm which sets forth the triumph of the worshippers of Jehovah over those whose trust was in dumb idols : “The Lord hath been mindful of us : He will bless us.”

I have ventured to express my conviction, derived from the information continually arriving from all parts of the mission-field, that the Society may be said to be standing but on the threshold of its work ; that, as compared with the immediate future which is opening before it, the history of the past will be but as “the day of small things.”

In vindication of this conviction, I want to draw your attention, not to the work done, but to the work which we should at once take up were men and means available. Eighty years ago we are told that, humanly speaking, there was no possibility of the entering in of the ambassadors of Christ in five-sixths of the world. Our fathers had to face the problem, Where can we find a footing for the heralds of the Cross ? Our problem lies in the selection of the most urgent of the many urgent claims pressing themselves on our attention.

It is my lot to open the letters addressed by our missionaries to the Committee. Letter after letter is full of tidings which should call forth nothing but devout thanksgiving ; tidings of work developing, under the divine blessing on the missionaries’ labours, so rapidly as to have completely outgrown the power of the existing staff ; tidings of vigour and energy in infant Native Churches which demand careful direction and supervision ; tidings of inviting openings, of evangelistic tours which have proved the readiness of the heathen to listen to the Gospel story ; tidings of movements among the Mohammedan populations which indicate the urgency of a vigorous policy in our efforts to bring them to a knowledge of Jesus as the true Prophet and Messiah ; tidings of newly-awakened desire on the part of large

numbers to know what Truth is; graver tidings, of these yearnings of the people being met by the false teaching of Rome; or, shame that it should be so, by the active propagation from our own land of infidel doctrine, thus indicating the urgency of prompt action on the part of those who know the Truth.

Of course all this healthy growth of the work, all these tokens of the good hand of the Lord upon it, are so many indications that we must go forward.

We Secretaries have been taking a careful review of the several Missions, in their general circumstances and particular details, for the purpose of forming an estimate of the additional staff of European agents which the Society now needs in order to impart a fair efficiency to existing work, and to follow out the natural development of that work in obedience to the apparent calls of God's Providence. Before stating the result of our deliberations, let me draw your attention to just a few typical illustrations of the kind of need which we would aim at supplying forthwith.

Let us never forget that we are "the Church Missionary Society for Africa" (in the first instance) "and for the East." The exigencies of the work elsewhere, the prime claims of our fellow-subjects in India, the indications of that Divine Providence whose guidance the Committee ever seek to note and to follow, have caused Africa, though in its early years the Society's only field of labour, to have had for a lengthened period, in comparison to its magnitude, a very small share of those labours.

But eight years ago fresh impulse was given to the work on the East Coast of Africa by the establishment of a Freed Slave Station at Mombasa. We must not forget, in recording the wonderful encouragements vouchsafed to the work in East Africa, that our missionaries have entered into the long and devoted labours of Krapf and Rebmann, and are no doubt reaping where those veterans sowed with apparently little result, but surely not in vain. Six years ago King Mtesa's invitation took us at a bound—a venture of faith indeed—into Central Africa, to the north of the Victoria Nyanza.

I will proceed to read extracts from letters recently received from some of our missionaries, as illustrating the kind of need which should be supplied.

From East Africa, where Rebmann laboured, the Rev. A. D. Shaw, the missionary in charge at Rabai, writes (September 28th, 1882):—

As to the openings for work around, we have several large villages, nay, towns, close to us, all of which beg for teachers. On the east is Phimboni, which contains about one thousand people; here I have placed my boy, Isaac Taylor, to teach the children. To the south-east is Kaya Bornu, whose people number 1200. This is the village where Krapf used to teach. We have no one there now, but I hope soon to see it filled. Further south is Rabba Mpia (500), where also the people are crying out for the Gospel. These are three principal centres. There are many small villages round; but were there only these, *it would be a noble opening.*

Enumerating causes for thankfulness in his last Annual Letter, he mentions "the grand opening in the surrounding villages for the

extension of Christ's kingdom. Most of the villages have repeatedly asked for teachers."

Mr. A. M. Mackay, writing August 10th, 1882, from Rubaga, to the north of the Victoria Nyanza, says:—

Apart from any bias, and the natural desire in many people to magnify the importance of their own surroundings, and simply for the sake of the work itself, I am fully persuaded that this station is by far the most important among all the East Africa Missions. The population is very great; the people more accessible and more open to conviction than in other parts. . . . In none of the countries through which I have passed (Africa) have I ever observed anything like the desire for advancement above what they are, such as not only the king, but also the people here, strongly exhibit. . . . In spite of trials our position becomes more secure than before, more useful, and more loudly calling for increased efforts to render its efficiency greater. Whatever proportion of clerical and lay agents be adopted in Central Africa in our Missions, at all events the "rule of three" would not be a bad one; while by-and-by in Buganda I hope to see three times three. That is perhaps out of the question, but there should be always at least four men here.

Mr. Last's journal of an expedition to the Masai people, living a little north-west of the Nguru country (in a district north of the usual route from the coast to the Lakes), in November last, is very similar. There is no special cry for help, but he found the Masai chiefs and people friendly, and ready to receive teachers; and Dr. Baxter, who has also taken a short tour among them, was equally well received.

Time fails to tell of the need of reinforcing our West Africa Missions. Port Lokkoh, mentioned in last year's Report as to be reinforced, but still left as before; the Niger, with its wondrous possibilities, to which a clergyman was assigned last year, to be followed shortly by a doctor; the Yoruba Mission, not just now open for advancement owing to inter-tribal wars, but demanding a staff of men who shall be preparing and fitting themselves to advance so soon as is possible.

Such are the voices from Africa, that vast and dark land. What is their import? Can any limits be placed upon the issues to which they point? Surely the cry, "Come over and help us," must ring in our ears from the "Lost Continent"?

But the cry comes as unmistakably from all parts of the world.

Mr. Painter, writing from Cottayam, in South India, in October last, reports a missionary tour he had made among the Hill Arrians of Travancore. He says:—

I spent twenty-four days in the district, and walked through the greater part of it. I saw much more to encourage than I had expected. The greater part is most thickly populated. Opportunities are offered for work among the higher castes. I have seldom anywhere found them so friendly. . . . The remarkable way in which they bought our books. . . . We sold 127 Gospel portions, &c. I trust the Committee may be able to keep up this work.

This journey was undertaken at Bishop Speechly's request. Here is an open door. A considerable district, thickly peopled; many of the influential classes willing to be taught.

The following extracts from Minutes of the Telugu Conference, received April 2nd, 1883, speak for themselves:—

Resolved:—1. That the Madras Corresponding Committee be requested to urge

upon the Parent Committee the absolute need of giving substantial aid to the Telugu Mission, not only to enable the Council and missionaries to maintain the existing work in full efficiency, but also to enable them to take advantage of the many opportunities which now present themselves for extending the work.

5. In making this appeal to the Parent Committee for increased aid, the Conference desires to place on record their firm conviction that as there is now a spirit of inquiry and readiness to listen amongst the caste people in the districts referred to in these proceedings, it is highly necessary that the European missionaries should have more time to devote to direct evangelistic work amongst them; but before this can be effectually done, it is imperative that they should be relieved of much of the pastoral work which, owing to the limited number of spiritual agents employed, now falls upon them. Such pastoral supervision, too, in many congregations is required, if they are to develop into well-ordered Christian communities, influencing those who live in their neighbourhood.

8. Conference sends this appeal with a deep sense of the vast importance of the subject of which it treats; and whilst fully sympathizing with the difficulties which press on the Parent Committee from the many providential openings for new work now so often placed before them, would yet earnestly and affectionately plead that the Telugu Mission may be helped in its hour of need, and that the successors of Noble and Fox and other devoted missionaries, whose memories still live in this land, may receive that necessary aid which will enable them to develop the work of the Church Councils and to gather the heathen into the fold of Christ.

From North India, the Rev. H. Williams, of Krishnagar, reporting his year's work, writes in reference to itinerating:—

From November 22nd, 1881, to March 30th, 1882, I was in camp carrying out the plan begun in the previous cold season, viz., preaching from village to village in my itinerating district. One hundred and twenty-two villages were visited. The following particulars will be interesting to you as showing the extent of my district and its population. You will see, that compared with the extent, the population is enormous. The statistics are taken from the census report of 1872. The report of the census of 1881 has not yet been published in full:—Area in square miles of the sub-division, 627; number of villages or townships, 475; number of houses, 57,122; total population, 307,684; persons per square mile, 491. The religious census-table shows the following percentage:—Hindus on total population, 39·9; Mussulmans, 59·0; Christians, 1·1. In the census taken in 1881, the following are the totals:—villages, 620; people, 335,323.

The value of the plan laid down for use by the Committee, and which I am faithfully following, is becoming more and more apparent. Instead of the Gospel being quickly forgotten—as undoubtedly a great deal of it is, when the missionary only drops down here and there in the large towns—by the village-to-village itineration it becomes the theme of conversation throughout the whole district.

Proceeding to report on schools, he writes:—

The important duty of superintending the schools still rests upon me. With my other work, it is a duty which I can fulfil with little satisfaction to myself. What would be thought at home, if a Mission preacher were to become, not only inspector, but sole manager of forty-three schools, scattered over two counties, and numbering 2177 scholars? His friends would consider it unadvisable, to say the least. Preaching, praying, studying: if your itinerating missionaries could follow the Apostles more closely, in giving themselves up wholly to these three occupations, more real work would be done than is done under the present system.

The following is an extract from a letter recently received from the Rev. J. R. Wolfe, of Foo-chow, South China, in reference to a recommendation sent home to us by the missionaries there:—

You will see from one of the resolutions of the Sub-Conference that they want Hing-Hua Foo occupied in the same way as Hok-Ning Foo has been occupied. I think if a medical missionary could not be got, they would be content if two ordinary missionaries should be sent there. Hing-Hua is a fine city, speaking of

course, from a Chinese point of view, and the country round on all sides has literally a teeming population. Something certainly must be done in the direction that the Sub-Conference has indicated, else I fear the work in this large and most important district must be either neglected or abandoned, after all the labour and trouble of so many years. This would be a great loss to the Mission and a sore trial to the little churches gathered out in several of its towns and villages.

Perhaps still more urgent is the call from the vast field of Mid-China (see Archdeacon A. E. Moule's letter in the *Intelligencer* of May, where he says, "If the home Church would but give us a *thousand men!*").

Writing on April 17, 1883, from Nagasaki, Japan, the Rev. Herbert Maundrell reports a deeply-interesting movement, full of promise, which is taking place in the neighbourhood of Saga, in the island of Kiu-shiu :—

Speaking generally we find that in the provinces of Chikugo, Chikusen, and Buzen, but chiefly in the province of Chikuzen, there are nearly 800 families ready as soon as they can be taught to become Christians. About half of these are to the south of Furubatto Pass, scattered over an area of, say twenty square miles; the other half cover a similar area to the north and north-west of this pass. At an average of five persons to each family they comprise nearly 4000 souls.

Let me in passing bear testimony to the devotion of the missionaries labouring against the oppression begotten of a work which outgrows their power. One, well known and highly honoured in Calcutta, writes that he is willing to do the work of one man, but cannot do that of three. Another, assigned to a new Mission among the aborigines of Central India, in the ardour of his first love wrote home to urge that we should send him out some brother-missionary who would be willing to share with himself the stipend of one man, and thus secure the work of two without adding to the Society's expenditure; and now he offers to give up his bungalow and live in a tent if we will send to his help a married medical missionary.

What shall we say to all these tokens of advance? What use shall we make of the grand openings before us? How shall we answer the cry for help from brothers bearing the burden and heat of the day; our substitutes, be it remembered, to whom is given the honour of supplying our lack of service abroad? Why is it that the hearty thanksgiving, which the tidings they send us calls forth, is hushed and turned well-nigh into a cry of despair? Because the Committee have had but one stereotyped answer to return to all appeals for extension or reinforcement. It is this: we are spending up to the last shilling entrusted to us by the Society, and we dare not anticipate the leadings of God's Providence, and incur greater liabilities before He has given us larger means. We recognize your claims, but *the Society* does not give us either the men or the money to enable us to supply them.

Let me press home on your attention the exigencies of the case. I have illustrated by a few individual examples the character of the need. Now let me present it to you in its aggregate form.

To impart a fair ordinary efficiency to existing work, and to follow out the natural development of that work in obedience to the apparent calls of God's Providence, we are satisfied that considerably more than

100 European agents could be advantageously sent forth at once in addition to our existing staff, and this by no means to check, but to stimulate and mature the growth of Native agency. For we never lose sight of the great end at which we have to aim, viz. the development in every land of a Native Christian Church, self-governing, self-supporting, self-extending. Of these additional men Africa would absorb twenty-two; India demands, in order to put existing work on an efficient basis, twenty-eight; and besides these each recognized strong centre should have one or two men set apart for systematic itinerating work among the masses. Millions and millions of the masses in the country villages in all parts of India are untouched altogether. Perhaps there are twenty-five such centres, requiring, say thirty-two more men, raising India's quota to sixty. Ispahan, Bagdad, and Egypt are only just held, not occupied; Palestine offers great openings for female education; China would absorb about a dozen for immediate efficiency, and two dozen more for advance. In Japan we are retiring from Tokio and Niigata, and even so need six additional labourers. North-West America and North Pacific could take three more advantageously.

Now that I have tried to put plainly before you our present need, and to justify to you the sobriety of our estimate of that need, I ask you for a solution of the question, How shall the need be supplied? How shall the many men and the large sums of money required be found?

Away with all cowardly misgivings. Let not the word "impossible" find a moment's lodgment in our minds. The work is His who gave the Word; great shall be the company of them that proclaim it. "Thy people shall be willing in the day of Thy power." "Stir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may of Thee be plenteously rewarded."

Undoubtedly we are in the Lord's hands in this matter. He may try our faith by making us wait for a very gradual growth. But looking at the history of the past, recognizing the large unworked fields at home, I think we ought to look up to Him with confidence that He will bless our efforts, and that the thing shall be done speedily. I speak of our efforts, for we have to work as well as to pray; and what we have to do in dependence on the Holy Spirit is to seek to dispel the strange delusions which prevent many from taking part in a work which they imagine to be visionary and impracticable; to create amongst Christians at home a lively, intelligent interest in the glorious progress of Christ's kingdom; to enforce on them their own individual responsibility, since they claim a right to participate in the Master's promise, "Lo, I am with you alway;" to take part also in the accompanying command, "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Let the cry of our wants—wants which tell of the Divine blessing on our work—ring throughout the land. Do not hesitate to bring

definitely before those who can go, and in whom it has pleased the Father to reveal His Son, the definite suggestion, Why should not you go out to this or that post?

Do not be afraid of weakening the Church at home by withdrawing for foreign work the best and ablest of her sons, for such are needed to grapple with the problems of modern missionary enterprise. Were the Church of England to give to the foreign mission-field as large a proportion as one out of every three of her clergy, it is needless to say that she would not give enough to enable her to grapple with the work, and I am persuaded that she would find the sacrifice to be a gain. The divine law of compensation would be proved to her in the reflex influence on her home work of such a gift.

For the sake then of our own beloved Church at home, for our own souls' sake, lest we be found unfaithful to the Master, for the sake of the perishing heathen and Mohammedan nations to whom the Church is commissioned to carry the Gospel, for the sake of our Lord and Saviour Jesus Christ, let us proclaim with no uncertain sound to those who have this world's wealth, as well as to others, the fact that the Lord has set before us an open door, and that for all who are willing to consecrate their service to Him there is such an opportunity as perhaps never presented itself before, and may soon—we know not how soon—be withdrawn if we fail to avail ourselves of it. Science, exploration, progress, the development of the British empire and of British influence, appear all to have been working together in the Divine Providence to make possible a world-wide proclamation of the Gospel through the agency of our beloved Society. And the history of God's dealings with us during the eighty-three years of our existence as a Society may well assure us that He who hath been mindful of us will bless us, and that under His sheltering care we may expect to realize His own promise, "A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time."

THE MULLA OF MĀNKI.



IN the little village of Mānki, not far from the British cantonment at Nowshera,* there lives a renowned Mohammedan ecclesiastic, known to the Muslim world as the "Mānki Mulla." For the last few years his reputation for sanctity has increased to such an extent that he bids fair to equal the great Akhund of Swat,† whose name found its way even into our nursery rhymes in England,‡ and who, for thirty years, exercised a very great political influence on our North-West frontier.

The Akhund is dead—he died about eight years ago—but he lives in the ambitious pretensions of his worthiest disciple, the Mulla of Mānki. This Mulla is a sort of Hildebrand in his day, who conceives

* A station twenty-eight miles from Peshawar.

† An account of the Akhund of Swat appeared in the *C.M. Intelligencer*, June, 1877.

‡ See *Book of Nonsense*.

it to be his duty to set the whole world right; and it has required no little wisdom on the part of the civil authorities of Peshawar to devise methods for keeping this mighty ecclesiastic in check, without exalting him to the position of a martyr.

The Mānki Mulla is a Khattak, a native of the village of Akora,* who some ten years ago brought himself to notice by breaking a sacred black stone, in a little mosque, near the shrine of the Kaka Sahib.

The Kaka Sahib's descendants inhabit a village known as the Zujārat, and have established themselves as the great commercial tribe of Central Asia. In Chitral, Kohistan, Kafirstan and Badakshan, these Kāka Kheyl traders travel, and are treated with the greatest respect and veneration. And so great was their position and influence that they never once yielded to the spiritual claim of the Akhund of Swat. To them the blessings of a dead saint were better than the benedictions of a living Akhund. But they very nearly paid the penalty of their audacity by being declared idolaters and infidels.

In a small mosque but a few miles from their shrine they had fixed, in the Mihrab,† or niche towards Mecca, a sacred black stone. For many years believing Muslims had prostrated towards this stone without their orthodoxy being suspected. For no one had ever raised the question whether the Kāka Kheyl prostrated towards this black stone—which was an heirloom from their ancestors—or towards the black stone in the temple at distant Mecca; or whether the veneration paid to it was *latria dulia*, or *hyperdulia*.

But the religious fervour of a young Khattak, then a student in a mosque at Deyra, saw, by an exercise of his mental vision, the revival of the grossest idolatry in the veneration paid by the Kāka Kheyl to this black stone. And giving effect to his convictions, he entered the mosque with a crowbar, and smashed the venerated relic in pieces.

The Kāka Kheyl said he was prompted solely by love of fame; but the young Mulla avowed that he was actuated by the same honest convictions that prompted the prophet to clear the Mecca temple of idols; although he forgot for the time that his prophet had left in that temple a black stone also as an object of veneration.‡ The Kāka Kheyl stood aghast; but the venerable Akhund of Swat, and crowds of zealous Muslims, applauded the iconoclastic zeal of the young Moulvi of Deyra.

The young Moulvi of Deyra is the renowned Mānki Mulla. It was this Mānki Mulla who, during the Afghan war, prayed so fervently for the destruction of the British army, and who, in order to revive the dying fervour of Islam, sent forth his emissaries to every village in the Peshawar valley, armed with a *Durrah*,§ or the leathern thong, to whack the

* The same tribe and village as that of Dalawar Khan, the Afghan Christian Subadar.—See *C. M. Intelligencer*, March, 1877.

† The niche in a mosque in the direction of which Mohammedans prostrate themselves.

‡ Major Durie Osborn says, "Chained to a black stone in a barren wilderness, the heart and reason of the Mohammedan world would seem to have taken the similitude of the objects they reverence, and the refreshing dews and genial sunshine which fertilize all else, seek in vain for anything to quicken there." (*Islam under the Arabs*, p. 84.)

§ According to the injunctions of Mohammed a censor of religion and morals is appointed in every district, who has power to beat those who are negligent in their religious duties. (See Burne's and Bellew's *Travels in Central Asia*.)

sluggish backs of prayerless Muslims, and drive them to the mosques for prostration and prayer. The homes of the poor and defenceless were also entered by women missionaries who, armed with the *Durrah*, saw that family worship was restored in every Muslim home.*

The rich and poor submitted to the stern demands of the Mānki Mulla, for they felt he was armed with the authority of divine law; and even big, fat *lambardars*,† who had been negligent in the duties of fasting and prayer, patiently submitted to the chastisements inflicted by the agents of the Mulla of Mānki.

Emboldened by his success, the Mulla determined to suppress, not only the use of opium and *charas*, but the smoking of the noxious weed. He issued a *fatwah* (or bull) to the effect that all such indulgences were clearly forbidden by the word *Khamr*, or leaven, which occurs in the Quran. But it was the straw which broke the camel's back. The bigoted Moslems of the frontier were ready at all times to pray for the speedy downfall of infidels, and to lay bare their backs for the infliction of the *Durrah*, when negligent in fasting and prayer; but the pipe and its tobacco having become such an essential feature in Eastern hospitality, it was simply impossible to submit. The hour of revenge arrived; the aggrieved and insulted Kāka Kheyl saw an opportunity now for humiliating the proud pope of Mānki; and so they incited the Mohammedans of the district to call a council. A council of venerable moulvies assembled, and the case was submitted: "What say ye, O ye doctors of the law—is the use of tobacco forbidden by God and His Prophet?" Ponderous folios of traditions were produced, and numerous quotations were made from learned divines, of all ages, in Islam, when at last a moulvi (he is said to have been a Kāka Kheyl) stepped forward and asserted that as tobacco was not introduced in the day of the Prophet, it could not possibly have been forbidden by the oracles of God.

It was an argument—the very argument, it is said, which made sparkling champagne lawful to the Sultan of Turkey, in the days of Abdul Aziz—and it was one which commended itself to the collective wisdom of the conclave of elders; for it would satisfy the consciences of those chiefs, khans, lambardars, maliks, and sons of the soil, who had already decided in their own minds that all the fulminations, anathemas, and edicts of the Mulla Mānki should never, for one single moment, deprive them of the soothing influences of *chilam* and *hukkah*.

The Hildebrand of Mānki sustained a defeat, and rival and jealous moulvies raise at him the finger of scorn. But he still reigns, and his mosque at Mānki is crowded with visitors, who partake of his hospitality and solicit his prayers: and when the present generation has passed away, the Mānki Mulla will take his place in Muslim history with the Akhund Darweza‡ and the Akhund of Swat.

Peshawar, May 12th, 1883.

T. P. HUGHES.

* Women are enjoined not to worship in public mosques, but at home in their houses. They are often very devout.

† A lambardar is the chief of a section of a village who collects the revenue for Government.

‡ The Akhund Darweza flourished in the sixteenth century; his shrine is at Peshawar, and is held in great veneration.

NYANZA MISSION—JOURNALS AND LETTERS.



IN the *Intelligencer* of August last year, we printed copious extracts from Mr. Mackay's journal for the year 1881. We now give still larger extracts from the journal for 1882. This is the first detailed information we have published this year. In December last we printed some letters, up to May 9th, 1882. All the journal subsequently to that date is new matter, and the main facts have only been just mentioned before in brief paragraphs.

We also present some extracts from Mr. O'Flaherty's recent letters, the latest being dated Feb. 28th last.

Mr. Mackay's journal begins on Christmas Day, 1881, and describes the festivities of that occasion, and an exchange of civilities between our brethren and the French priests. He also gives a touching account of a lad who seems to have been a true convert at heart, and who actually got himself baptized by a companion before he died:—

Journal of Mr. A. M. Mackay.

Christmas Day, 1881.—All our Wangwana turned up early, expecting something, as they believed it was a "great day" with us. We gave them four yards of strong calico each, as well as 100 cowries per man to add some luxuries to their beef and bananas. They were all well pleased (a rare thing for them). Having got them all sitting round the room on mats I had spread for the purpose, I gave them then a lesson on the meaning of the day to the whole world, and exhorted them earnestly to leave off their life of mere animalism, and reflect that there is a world beyond this, in which we must stand before the Great Judge. These men are nominal Mussulmans, but neither professors nor practisers of the creed, for they know nothing at all of it save to swear by "Allah." What would I not give to see some, were it only one or two of them, coming back again at times to ask something more about the coming down of God Himself as Man, which I spoke to them of this morning!

To all our boys we gave small presents of what they value most, viz., some calico to wear, and cowries.

Then, having bought a large earthenware pot for the occasion, with lots of bananas and native beer, I set the boys to cook with all their might. Bundle after bundle of firewood disappeared in the flames, and ever and anon I gave out more, while meantime I tried my hand on a semi-dumpling, semi-plum-pudding. We had asked all our pupils to come, and by midday we had a crowd waiting. All being ready, we spread mats on the floor, with a spread of the exquisitely green

fronds of the banana; then in came the basketfuls of mashed merè and junks of meat, plenty of salt being the only relish. We said grace in Ruganda, and all fell to with a will. By-and-by came the pudding—only so small as only to be a taste for every one—with a little burning spirit over it. Another idea, that wheaten flour and raisins are food for the gods! The little went far, and all were delighted.

Mr. O'Flaherty spent all the forenoon with a lot of our most advanced lads, reading to them, and teaching them on the birth of the Saviour.

Not long ago there died one of these lads who had been reading with Mr. O'Flaherty. He was ill, and for a while we missed him; then we heard that he was dead. His name was Dumurila, being lame of a foot, and slave of Mongobya. He used to show great eagerness, not only to learn to read, but to become acquainted with the truth itself. Both Mr. O'Flaherty and myself feel much grief at his death. We heard that his master thought his disease something connected with the present plague, so he sent the lad far away to die. The other day, when waiting in the court precincts, Mr. O'Flaherty was accosted by a lad who handed him a Swaheli Gospel, saying that it was given him by Dumurila to return to the Muzungu. This lad's story was most affecting. He said that he used to be a most ardent follower of the lubarè, but he had recently come to leave his old superstition; and in proof of what he said he showed Mr. O'Flaherty that

he had no longer any charms about him. He continued that his friend Dumurila had asked him to come to us for medicine, but he was afraid as he did not know us. The sick lad had assured him that we would certainly either go to see him or send him medicine. All day long he read in the Gospel which he had (St. Mark), and when he found himself in so much pain that he expected to die, he charged this lad to bring back the Gospel to Mr. O'Flaherty without fail. He then asked the lubarè lad to go and fetch some water from a pool near. When the water was brought he bade his companion sprinkle some on his head, and name over him the names of the Father, the Son, and the Holy Ghost. Soon after that he died. I do believe that this baptism by a lubarè lad has been written in heaven. It seems to have much moved the lad who told the story, for he professes to have lost his faith in the Lubarè, or great evil spirit, who is the god of the land, and wishes to come to learn to know the book of Jesus Christ. He expected to have to go in a few days with his master to the country, but promises to come to be taught on his return to the capital. The Word of God takes root where least expected, and brings forth riper fruit than our unbelieving hearts had looked to see. But the Lord knoweth them that are His, and we firmly believe that this sick lame lad is now numbered among His own.

The Frenchmen have, we hear, baptized many young men secretly. Mr. O'Flaherty and myself look upon secret baptism as losing much of its value. Several of our pupils have repeatedly asked to be baptized, but were they to make the public confession we fear that it would cost them their lives, as matters stand at present. May the Lord grant that the day soon come when there need be no fear of man in this respect! The powers that be are so fickle. They have always been so. In former days, Mtesa embraced Islam, and ordered all his subjects to do so under pain of death. While he merely nominally adopted this new creed, many of his subjects went further, and were circumcised. By-and-by a reaction took place, and the fickle king ordered the execution of every one who had been circumcised!

Even to-day a public reception of Christianity by the court, such as was

made two years or more ago, would only be a matter of a month or two, if so long. We prefer to see young men coming as they do, of their own accord and at considerable risk, for many are frightened to come at all, while those who do are ever in fear of apprehension. But they say that in Buganda people are every day put to death for no offence at all, and they may as well be caught for coming here to learn Christianity, as for no reason at all!

This afternoon Mr. O'Flaherty and I walked over to wish the Roman Catholics a happy Christmas. They seemed glad to see us, and produced a pint of pure wine from their own vineyard in Algiers. They brought many demijohns of this, but they never drink it; all being reserved for mass.

Dec. 28th.—The king promised us two fat cows for slaughter at Christmas, but the Katikiro, who had the supplying of them, sent only one, and that a couple of days too late.

As a specimen of the change of mind of the court, I may notice that a few days ago Mtesa gave an order that every man in the country was to wear a bead on his wrist, under pain of losing his hand, and every woman to wear ditto on her waist, under pain of being cut in two across the waist. Since then the order has been rescinded so far as the men are concerned, but as to the women, it remains.

1st January, 1882.—Once more are we spared to open a new year. May it be more of God than the last, and whatever He brings with it, may the Kingdom of our Lord Jesus be more advanced, and His blessed name much more fully known and believed in this heathen land! The work is great, and the time is short, but the strength is not of man, but of God.

A quiet day, "redding up" and reading in the morning, with teaching in the afternoon. I have learned something of how important a sphere woman fills, for these domestic duties are a sad trial to me, while I have much else to do. Black boys are thoughtless and slovenly, and at present when people are dying of plague on every hand, the greatest attention to cleanliness in the store, &c., is necessary to save life. May the Almighty arm keep the dread pestilence from our dwelling!

Yesterday afternoon Pères Levesque

and Lourdel called to wish us a happy new year. Mr. O'Flaherty was out, so I entertained them alone, showing them

our new plantation, and our cart, which they praised much.

Next we get some glimpses of Mr. Mackay's industry and ingenuity in utilizing the productions of the country:—

I have made an attempt at manufacturing sugar. Much of the cane I got was small, while all had been cut for several days. Little crystallizable sugar was therefore to be expected, while our slow process of extracting the juice caused great loss also. We peeled the canes, cut them in short pieces, and pounded them in the wooden corn mortar. The juice we squeezed out of the "magass" in a piece of calico. It took three men a whole day to get a potful of juice. I added a little lime, which I made by burning cowrie shells. After nightfall I set the boys on to boil, and for six hours we boiled and scummed, using a native earthen pot for the purpose. Finally the syrup reached what I believed was the "sticking point," which I ascertained by stretching a drop between the thumb and forefinger. Should it stretch an inch and a quarter it should be ready. The boys licked as much as was safe to give them, and I laid the rest aside to cool. After twenty-four hours I briskly stirred the mass, after which it showed signs of crystallizing.

Jan. 7th.—No more crystallization seems likely to take place, so I have poured the mass into a cotton rag and hung it up to drain into a tin can. The syrup we find a capital sweetener to our coffee; and as we have little milk just now we use it to make our maize porridge go down easier.

Had the canes been fresh and large we should have had a much larger percentage of sugar. Great expedition should be used in commencing to boil after the canes are cut, but that is impossible while we can only slowly peel and pound in a mortar. I hope by-and-by to make a small mill of three iron rollers to quickly squeeze out the juice.

At any rate this is a step in advance.

Miscellaneous items follow: conversations with an Arab trader and with Mtesa; agricultural and mechanical work; teaching pupils; medical practice:—

We had a visit the other day from Suliman-bin-Zeher. He was most affable, and volunteered to supply us with anything we should want to buy.

If we can get barter goods on reasonable terms from the Arabs, and grow our own commons, while we can make our own sugar, soap, and candles—coffee and butter being for sale every day—we shall need little in the way of supplies from the coast, and thus save what has been costing some thousands of dollars (if not pounds) every year.

The chiefs appointed by the king to make our fence seem to have no inclination to do it. Two men worked for a day or two, but that was all; so we began to do it ourselves. Two hundred and fifty trees we cut in our own ground, dug the holes with steel jumpers, and setting the poles in the ground we tied on nine bars of reeds the whole length from top of garden to bottom. With our ten men we did the whole in three days and a half. There remains the tying on of grass, which forms the screen or body. That will take some time to cut and fetch; but by superintending and giving a hand ourselves it will soon be done, and our indebtedness to the king's chiefs will be small. The more we can help ourselves the better here.

8th.—Wangwana going about half-intoxicated, and shouting and singing. Had a pleasant afternoon with my young men studying two of the Psalms. Oh, how welcome is Sunday when it comes round, bringing a few hours' leisure to obtain some spiritual refreshment in this land of carnality! Mr. O'Flaherty is trying some hymns on his accordion. He is fond of music, and so am I, but I can produce none. I sometimes wonder if ever my ears will hear a grand chorale again. If not in this world, at any rate I shall hear even better than the best that earth produces when I reach the home above. I shall be able to join in then.

Suliman talked freely about the king. He said that when he came here he thought that Mtesa was anxious to be informed on religious matters

and to learn to be a Mussulman. Now, however, he says he sees that Mtesa introduces religion at his burzah merely to amuse himself with hearing discussion between Europeans and Arabs, and that the king wishes only to make a *game* (the very word Mtesa himself used of it) of revealed religion." This is a matter for which we have cause to be thankful to God. Kamli Mbaya introduced himself at this court a year ago as some great one, and told terrible falsehoods against the Christian missionaries. But he soon fell, humbled in the dust, and left with nothing of the *clat* with which he came. Suliman was the next big trader that came, and to him the king and court gave ear for some time. He was more violent than even Kamli Mbaya, but the remnant of his wrath God has restrained, and even he has become disgusted with the court, and has become friendly to us.

The last time Mr. O'Flaherty was present at a public court, Mtesa used every endeavour to pit Mr. O'Flaherty and Suliman against each other, but in vain. Both declined arguments; Suliman referring every question to the Muzungu, and Mr. O'Flaherty referring to Suliman every matter of little importance, but which would generate strife if discussed. Mtesa was foiled, and dismissed the burzah; but soon after sent for Mr. O'Flaherty and Suliman again, with his chiefs, and tried the same game, but again in vain.

Jan. 15th.—Last week Mtesa sent for Mr. O'Flaherty to a private audience, only the Katikiro and Kyimbugwe being present. Talk turned on religion. The king asked why Jesus Christ did not bring an army of angels to give proof of His power and Godhead if He was really the Son of God. Mr. O'Flaherty had opportunity for a long address, explaining how our Saviour's kingdom was not of this world, while Mohammed's, which was won by the sword, has long ago fallen into disintegration and decay.

Mtesa asked if it was not our habit in making converts to try and attach them to ourselves as the Mohammedans

do. He said that he always understood so. In what strange shapes do the suspicion and fear of foreigners come to light!

Dry, very dry weather—ground as hard as a brick. Mr. O'Flaherty has been busy with the boys hoeing the weeds and pruning the plantain-trees. I have all the men on our new house, but it is slow work. I am going to try a mixture of cows'-dung with the clay on the upper storey floor, to keep the wood from being eaten by insects. I got the idea from seeing the Wanyamwezi plaster over their corn-bins with clay and cows'-dung to keep insects out. These wood-borers are a terrible pest here. Happily, we have no (or very few) white ants about the premises, although they are not far off.

I am making a screw brake for our cart, as the terrible ups and downs of roads here make it uneasy for the bullocks when descending.

Our sugar has turned out excellent, much whiter and purer than that made by the Frenchmen.

I have become more a master of the art of making bread, and our oven, which I designed as an experiment, works beautifully. Mr. O'Flaherty pronounces our bread as superior to the Frenchmen's. I only wish that we could get wheat to grow better. Mr. O'Flaherty is preparing a piece of low ground for wheat, which we can water artificially should rain fail.

Every day pupils continue to come to read; fresh ones occasionally turning up. I have just had some hours' teaching; some studying the *Te Deum*, some St. Mark's Gospel, some St. John, some the Creed, and others words and syllables; while some are struggling with the letters only.

Medical cases are numerous. Much we wish a first-class surgeon were here. There are many interesting surgical cases ever presenting themselves, and which we must always decline in case of doing more injury, while a surgeon could save the poor people in every case. Oh, for a doctor and a gardener! We can do nothing well from our having to dabble in everything.

Then Mr. Mackay describes in detail the daily life of his colleague and himself:—

Jan. 22nd.—It is every day a source of regret to myself that my time is so

much occupied with building and other industrial work. I do not know whether

I do right or wrong to complain. I suppose that my desire to devote most if not all of my time to studying the language, teaching, translating, and conversing with Natives, instead of working in wood, and iron, and clay, is just what every man who comes here will feel. But if we all sit down to books, who is to do the other work that looks as if it must be done? We must have houses and furniture if we are to live like civilized beings, and show the Natives how to use their hands and heads. All intercourse with the Natives helps one to acquire a knowledge of their tongue, and a complete mastery of that is necessary to be able to teach them aright. The Gospel of our glorious Lord should not be turned to ridicule by our broken utterance, when increased diligence can make us fluent speakers. But it is no easy task to burn the candle at both ends in this climate. A few hours under this sun renders one quite unfit for study.

We get up at dawn. After private devotions, a cup of coffee and a ripe banana. The bell rings for the Wangwana to turn out to work at 7 o'clock. Some are treading clay, some plastering, some tying wattles to posts with the tough rind of the wattles themselves; some fetch water to work the clay; while others are excavating gravel and stones for building. My carpenter is very stupid, and about as useless with his hands as with his head. Every detail of his work I have to mark out for him with rule and pencil, besides examining it at every stage. The mason is more intelligent, but needs constant watching. All the others would do absolutely nothing unless I constantly stood over them. Two men collect dried grass and reeds, stack bricks and burn them in a rude kiln I have built. I have one lad at the forge and vice, and he needs constant help to keep him from burning away all the charcoal and iron too! Meantime, Mr. O'Flaherty with four or five of our boys and the old women take a spell at hoeing till half-past eight or nine o'clock. Then we have a plate of Indian meal porridge and milk. After that Mr. O'Flaherty either goes to court or studies and teaches till one o'clock.

At 8.30 a.m. I record the meteorological observations; give the cook orders for dinner; and having seen that the boys have swept their respective

parts inside and outside of the house, and had something to eat, I send off three of them to herd the cows and goats. Work with the men I continue until 12 o'clock, when they rest until 3 o'clock. I then record the aneroids, thermometers, &c., have a bath, and look over my Ruganda notes, &c., till dinner.

Lots of pupils then turn up. If we can spare them a bite with our own boys they join very readily. Then reading with them until 3 o'clock, when the bell rings for work. Having got the men started, I am able, off and on, to give the readers a help until they leave at or near sundown.

Meantime, Mr. O'Flaherty has his house full of pupils, and he is "apt to teach," as some of them are to learn. Indeed, we have generally much to admire in the general perseverance, and not unfrequently wonderful quickness, of our pupils. After their lessons are over, some of them are inclined to give a hand with the hoe for half an hour. Pride and laziness get thus rubbed off by example.

At all times of the day visitors come about, and these have to get more or less attention. Some come to sell goats, or butter, or bananas, or grain, while others wish to buy calico for cowries. Barter (and banter too) one would have plenty of chance of engaging in at such times, but I generally have to cut this matter as short as possible. Then the medical cases: every one is ill of some real or imaginary complaint. Medical advice alone, without medicine, would be laughed at, and to save ourselves from too great annoyance we charge a trifle, generally a bunch of plantains (value one penny), for medicine. That is from the poor. When the patient is rich, and the case some tedious matter, we charge a goat (value 3s. 6d.). We have found it absolutely necessary to make some charge. Formerly crowds pestered us for medicine, merely because they wanted a bottle. Bottles were given out by scores and hundreds, until to-day we are left without a single phial to put a mixture in, for they will not give us our bottles back. We find too that they value much more what they pay a trifle for than what they get for nothing. There is a vast field for a good physician here.

At 6 p.m., or sundown, all work ends outside, and all visitors, pupils, and

patients have gone their ways. We sit down to dinner as soon as all tools, &c., are locked up, the goats housed, and the cattle in the kraal. Our midday meal consists of boiled plantains always, and a little broth of goat's flesh with a tomato or two in it. In the evening we have regularly boiled plantains again, with a grilled shoulder of goat, or mutton; but the latter rarely, for the short-haired goats of East Africa are generally preferable to the sheep, which are always dirty looking and less inviting or palatable.

Mr. O'Flaherty and myself sit at a small table, and use knife and fork, while our lads spread the floor with nature's own table-cloth—banana fronds—finer than the richest folk in England use, in all their glory. They eat of course with their paws!

We have a cup of coffee or cocoa after our meals, and then a cigarette. Neither of us can manage a pipe. Mr. O'Flaherty brought a capital stock of cut tobacco with him, but now it is

The next extracts contain, *inter alia*, an account of a discussion between Mr. O'Flaherty and Mtesa:—

Jan. 29th.—These Wangwana of ours [the coastmen in their employ] have been much on my mind. They are perfect heathens, and in some respects more grossly animal in their manner of living than the very Natives. Of late I have been much moved with compassion for them, and resolved by God's aid to try to win at any rate some of them from a life of lust and carelessness. I have talked seriously with them several times, showing them the uncertainty of life and the necessity of preparing for the world to come. I promised to teach any of them that liked to come and learn what we know of God. But none came. I then tried to get them to come in now and then and have a talk on anything, that we might become better acquainted with each other. For a week or more some of them have come in every afternoon during our interval from work. I give them a cup of coffee or beer, and show them some pictures or the musical box, or something else interesting. We have a talk on some physical or geographical subject, and they seem much pleased with a little information of that kind. Several of them have commenced the alphabet, which I tell them is the gate

nearly done, having lasted a year. We mix it with native tobacco, to make it go farther, and to make the latter more agreeable. Then we read some interesting book for a couple of hours. My eyes being hitherto the less injured, Mr. O'Flaherty lends his ears and I my eyes. Then we have prayers together, and each to his own room to bed, as a rule soon after 10 o'clock.

I have sketched a day, but of course the run is not uniform. Sometimes we are laid up, or knocked up and fit for nothing. Sometimes Mr. O'Flaherty takes a month entirely at study. In former times I was occasionally able to devote myself almost entirely to teaching, visiting, and study. Within the past year, however, since Mr. Pearson left, and we have had to build besides, I have found myself dwindle more and more into the "lay agent."

God send us more men, when we can distribute better the manual and the mental, and all do more of each!

of knowledge. To-day, I had my room full of them for a couple of hours. I hope, by interesting them, to gain their confidence and diminish the imaginary distance between us, and gradually thus get opportunity of declaring to them the great tidings of what God has done to show His love for men. May the Lord open their hearts and mine! Their language I am familiar enough with to be able to teach them much.

Rain has come at length. We have had several chilly and dull days, which have given me unpleasant twinges of rheumatism.

Our building progresses, and each step in advance is a source of wonder and admiration to all visitors. Our cart is proving very useful in transporting clay, stones, and bricks. Our own men are quite astonished at its carrying powers.

February 5th.—The week has been a busy one as usual. Wakibe, a big Mutongole, came early with his men to build a wall of reeds to protect our staircase from rain. We had a day of Munakulya, who reads better and seems more disposed to Christianity than any other chief. I asked him why he was content to come to the door of the

Kingdom, but afraid to go in. Wakibe used to read with me, but he has long since ceased. He says that the king and chiefs do not care to give up old ways for new. I showed him how untrue that was in other things, for they had changed their skins and bark cloths and spears for English cloth and guns. "Will you be able to defend yourself before God at the great judgment," I asked him, "by saying that you despised Him and His book, and followed the lies of the lubarè, merely to please the Kabaka?"

I have been several days occupied in laying a brick foundation for a wall along the whole front of our verandah and stair. This is a great wonder to the Baganda. They never saw a wall, nor do they know the meaning of "a city which hath foundations." I really do not know how their language can express such a thought. Their houses I compare to birds'-nests, being of straw. They are much amused at the idea. But their conceit is great. Only a few days ago the Katikiro gave out in court that the Baganda excel in all things. Mr. O'Flaherty asked them what they had except what they got from Europe and the plantains which God gave them.

A few days ago Mr. O'Flaherty was at court. There was some talk on the sources of wealth, the king, &c., maintaining that silver and gold formed real wealth. "You have a lot of silver money in your store," said Mr. O'Flaherty, "but of what use is it to you? Wealth lies in the soil and in minerals. Cultivate your land, and work your iron, and make a market where your people can buy and sell everything every day. This seems to be the last country in the world that God made; for everywhere else in all the world they buy and sell, and have markets, and become rich thereby; but here there is nothing of the kind."

Immediately the plan was agreed upon, and an enclosure ordered to be built within the palace grounds where every one could buy and sell anything. But so absurd are the ideas of barter that the court not only decreed that no one was to buy or sell anywhere else except in this market, but they settled there and then the price (in cowries) of every article!

Builders are at work getting the

market-place enclosed, and already produce is changing hands. If the thing be allowed to grow and follow the law of supply and demand, it will be a great step in advance of the country, and a great convenience to foreigners like ourselves, even though we live far away from the place.

Yesterday Mr. O'Flaherty was at court. He found that there had been another charge made against us the previous day by the Arabs. Mtesa said to Mr. O'Flaherty, "I am told that in Zanzibar the English hoist their own flag on the top, and put Said Burgash's below; also that they are building everywhere and hoisting their flag—at Mpwapwa, at Uyai, at Kagei. Is that true?"

Mr. O'Flaherty replied that it was the greatest honour that one king could pay another to send a consul to his court. That we did not send consuls to small courts, only to large ones where many English were staying. The consuls did not seize the land, they only decided justice among the foreign residents. That there were consuls from Arabia, and Persia, and France, and America in England; and the flag was the sign of peace. The day a consul pulled his flag down, he intimated that friendly relations had ceased. Mr. O'Flaherty then raised his voice in an enthusiastic manner, as he knows how to do, and said, "I hope to see the day when there will be English merchants and an English consul in Buganda, and also Buganda merchants and the Buganda flag flying in London!"

Mtesa was delighted, and the Arabs were silent. He offered Mr. O'Flaherty a princess to marry. This he declined as he had a wife already and was now an old man. "But," said the king, "Mackay is not old; does not he want to marry a princess?" Mr. O'Flaherty declined on my behalf. "Will you have a tusk, then?" said the king. "Yes," answered Mr. O'Flaherty. A huge elephant's tusk, weighing over a hundredweight, was brought in, and given to Mr. O'Flaherty.

Six men arrived here at midday with it. I was laying bricks, and the empty cart was standing by. I bade them lay it on the cart, which they did, and all were wonder-struck to see me pushing along the cart and tusk and all with one hand as far as the door of the house.

We have now four old women as cultivators, but we must try to get a couple more so as to keep the planta-

tion in good order. The boys take ill to the hoe.

The bridge over the swamp, and Mr. Mackay's cart, are the main topics of the following passages; with some notices of the pupils:—

Feb. 7th.—Day very showery. I spanned in the pair of oxen I trained, and with two men and the cart set off to Nabalagala to the market to buy a load of plantains. At the swamp we had to outspan and pull the cart over with great care on the narrow dyke the Natives have made to pass dry-shod on. We had various adventures. Once the cart clean upset, bottom upwards. We got abused by an old wife for cutting down some plantain-trees to let us take a level short cut and avoid a steep hill. It rained most of the time, and I got very wet. During a heavy shower we halted on the road, and I took shelter in a hut, leaving a man in charge of the cart and oxen. The fellow left the oxen and hid somewhere from the rain, and off ran the oxen and cart and all at the gallop. The other man got a poke in the ribs from the horn of one of the restive animals, and I had to send him home.

Arrived at the market-place, we found it deserted, probably because of the rain. I outspanned, and let the cattle have a feed. I then set off to a sub-chief near, to see a young elephant he had captured; of course for the king. I found the poor brute tied up by a leg to one tree, and by the neck to another. They were throwing mud on it, in imitation of the elephant's own efforts to drive off the flies which were troubling it much. They fed it with raw sweet potatoes.

The keeper's wives asked me in to a feed of plantains and sauce of semsem bruised. We had a very pleasant hour's chat, and I returned to the market-place. Met Kamju and several other chiefs, who greeted me most cordially, and invited me to go to see them.

It was now fair, and yet nothing but a little tobacco and salt to be had. Mukasa had been up at court and seen Koluji, whom he told I was at the market with the cart. Koluji went in and told the king, who gave orders to his wives to take plantains at once and sell them. I waited an hour for then, but no plantains appeared,

so we inspanned. A crowd had been scrutinizing the cart, and were eager to see how we fastened the oxen in, most believing that we tied them on by the tail!

Off we went, and the crowd after us, down the steep hill, when I clapped on the brake, and thus kept the cart from overpowering the oxen. At the foot I jumped in, amid the delighted yells of all. At every step the crowd grew, and yelled and screamed with delight, and at every yell the oxen increased their pace; but all ran along, before, beside, and behind, until I had a roaring retinue a thousand strong—a procession quite as great as if the Kabaka himself had headed it. Panting and breathless they followed to the swamp, or more than a mile. Again we had to outspan and cross with care, but with no mishap. Yoked again and drove home, when a new crowd collected, and it was difficult with their noise to prevent the oxen from being injured by going too fast.

After dusk four bunches of plantains arrived as a present from the king, who believed we were out of food, and considerably sent these. It is now nearly a year since we got any from him, and yet we have never been without.

8th.—A very severe storm of thunder and rain after midday. As usual, it began east, coming up against the wind, wheeled round by south-west and north, then back to east again. One inch and three-quarters of rain fell in about one hour's time, the greater part coming down (with hail) in fifteen or twenty minutes. The season's rains are now set fairly in, and everywhere the women are sowing their patches of Indian corn. They reckon their years by that, and as the wet season lasts more or less for five months, they call that period a year. They are most uncertain as to their calculations, and have no day on which a year commences, counting only seasons; and as the sun crosses the zenith here every six months, and the rains are heaviest as the sun is highest, we may reckon two Ruganda years to our one.

12th.—Here we keep an open table every day, and on Sundays especially a lot of young fellows sit down to dinner with our own boys. After dinner, several hours of reading and teaching with them all. Some are at an epistle, some at a gospel, some reading lessons from the Old Testament, while others are spelling their way through Ruganda translations which I printed this time last year, and which have proved very useful ever since.

There is a great and open door here. We could get many more pupils, very many, could we devote proper time to them. We are only two, and many things necessary for our existence (cultivation, building, &c.) must be done.

18th.—We have now finished the viaduct, or dam, across the swamp. The bridge in the centre we have piled at the abutments, and laid longitudinal and transverse logs to support the surface of sods and earth. The whole raised way is some ten feet wide, and many a score of cart-loads of earth and turf we have thrown into it. The natives are as much astonished at the improved style of bridging, and the broad dyke, as the English public were at Stephenson's first railway over Chat-Moss. The wonder of all is the cart and the pair of oxen, and the ease with which they draw a great load of earth. "Oh, the Bazungu," they say, "know everything; they cannot be excelled in cleverness." Our spades and mattocks attract no little attention among the women, who are the only cultivators.

19th.—The malaria in the swamp is terrible. I believe it would be death for any one to stay overnight in it. We have been fortunate in having generally dull, rainy weather, when the evaporation is less. At times, however, the sun shone brightly, and the stench of fresh turned up earth was something awful. The first day I could not go back after the forenoon, feeling the first symptoms of fever. I took a dose of Warburgh's tincture and recovered. Next day, some of our boys came down to see the work. They did not stay an hour, but on returning one of them fell ill. I treated him for marsh fever, but the

case proved much more severe than I had anticipated. After two days he got much worse, and raved violently; most of the night I sat up with him, afraid he would do some damage to himself, or cease to be one of us. To get him to take medicine in this state was out of the question. I disguised aconite and opium in honey and water and got him to sip that. But all that night his temperature stood at 103·5 Fahr., and his raving continued, with terrible pulse, all next day and evening. Last night I continued the aconite and opium and he began to sleep. To-day the fever is gone and he has taken a little food.

I feel that the hand of God has been upon us, preserving myself and men during the week we have been toiling in this deadly swamp, while in an hour's time one lad caught miasma enough to prove almost fatal.

Two days ago Mr. O'Flaherty was at court. Mtesa talked much about our bridge and cart, and it was amusing to hear the various descriptions that were given him of these wonders. The king authorized us to put a toll on the bridge and charge one cowrie per passenger. "It would give us," he said, "an interest in his country." There is great traffic on this bridge, but it is questionable if the toll would defray the expense of keeping a couple of Wangwana to exact the dues. The king also ordered us to take toll on any and all other bridges we should make in the country.

More important, however, was permission he gave for a port on Murchison Bay to be used by canoes &c., instead of the distant landing-place at Ntebe. While he lived at Rubaga he was always very jealous of the Creek, as the Arabs asserted that we would bring our men-of-war that way and storm his capital. Nabulagala is further off, and distance, with time, has tended to remove suspicion. It will be a great matter if we get a port only a few hours distant, instead of one thirty or more miles away as hitherto.

The other day some poor man was discovered selling some spears privately and not in the market. He was taken up and condemned to be burned alive!

We now get the most detailed account we have yet had of the first converts baptized in March, 1882. This will be read with deep interest:—

March 12th.—Both Mr. O'Flaherty and myself terribly done up by the week's

fatigue. Next Saturday is the anniversary of Mr. O'Flaherty's arrival here,

when (D.V.) he will baptize several young men whose hearts we believe have received God's truth, and who we pray He will make to be numbered with His saints in glory everlasting.

We are to have a feast that day, when our house will be teeming with our pupils. We have also asked the Frenchmen to dine with us then, so I have a week's hard work before me, for we have no cook, and a lot of trifling boys are my only assistants.

All forenoon busy teaching, with the house full. I am much gratified at receiving from home this mail a copy of the Revised Version of the New Testament. It has a most peculiar interest for me. When Bernard Tauchnitz published in Leipzig his 1000th vol. of British Authors, viz., the New Testament, with notes on the text by Tischendorf, my father put the book into my hands. I was attracted by the diverse readings, and in my curiosity to catch preachers in mistranslated texts, I made myself acquainted with the whole. Sometime after that, I got Alford's edition. From criticism and curiosity, God led me to see the beauty of His own Word, and applied it to my heart. I would never be without my "Alford" ever since, and my first copy fell to pieces in my hands through constant perusal. Here I got another from Mr. Litchfield, and that has served me until now, when the Revised Version has reached my hands, and I hope to have much delight in examining it in every verse and line. This will be further of much service to me in translating into Ruganda.

18th.—The week is over, and I feel glad, not only that it is so, but also for the events transpired. Several days' hard work I had in cleaning out the house, and re-arranging the rooms, so as to receive our guests to-day; for not only would our house be full at the dinner, but we expected some of the Frenchmen also, while a suitable place had to be prepared for a sort of chapel in which the candidates should be baptized.

Five lads were to-day enrolled in the visible Church of Christ through baptism, by Mr. O'Flaherty:—

1. *Sembera Kumonbo* (literally, come near the fire) who received the Christian name of *Mackay*. He is a slave of *Munakulya*.

2. *Mukasa* (same name as the lubarè),

formerly keeper of the *quondam*-chapel, *quondam*-mosque, who received the name of *Edwardo*, after Mr. Edward Hutchinson.

3. *Mukasa*, formerly servant of the late *Mukwenda* who is now degraded to *Musegè*. He received the name of *Filipo*, as Mr. O'Flaherty is generally called here.

4. *Buza baliao* (ask are they in), a lad at present attached to *Gabunga* (chief admiral). He has received the name of our beloved late friend *Henry Wright* (spelt *Henri raiti*).

5. *Mutakirambule*, a lad of *Mutam-buza* (alias *Sembuzi*). He has received the name of *Yakobo*.

All these have of late been receiving much instruction from Mr. O'Flaherty. The first two were my first pupils three and a half years ago. The third was taught first by Mr. Litchfield for some months; afterwards by Mr. Pearson. He has now been a year with Mr. O'Flaherty as personal servant and assistant in study and translation. The fourth was taught chiefly by *Sembera*, and received some lessons from Mr. Litchfield also. Lately he has read diligently with us. The last is a pupil of Mr. O'Flaherty alone.

Our earnest prayer is that these lads, all of them grown up to manhood, may be baptized not only by water but by the Holy Ghost and with fire. Lord Jesus make them all in all Thine own, and may they be indeed the seed of Thy Church in this land! We have long looked for this day. Now that we have seen it with our eyes, may we give our Lord no rest until He will give these young Christians His grace and Spirit.

There are many other lads learning here regularly, and who are candidates for baptism. Many of our best pupils have gone to the country also.

The baptismal service we translated into Ruganda during the week. The service was over early. All forenoon I had plenty to do in getting dinner ready for about thirty lads. M. Père Livinhac made himself very pleasant. I had baked a loaf and made a raisin pudding, or dumpling. We slaughtered a cow yesterday, and made a good brew of banana beer. Two days ago I went to the market with the cart, and brought back eighteen large bunches of plantains. I had four large potfuls boiled, besides two pots of beef. So all had enough and to spare, for there remained over,

and all seemed delighted with their treat. Our female servants and guests were not

The journal now leaps over two months; and Mr. Mackay gives a summary of the incidents of that period, and in particular, a curious account of the death and burial of Mtesa's mother :—

May 28th.—Many things have combined to prevent my making jottings in this book for over two months. I must try to recall from memory some of the more important incidents that have transpired meantime.

Towards the end of March we were in hopes of sending off a mail, and had several long letters written, when suddenly there occurred the death of old *Namasolè*, whom Speke styles the Queen Dowager. She was one of Suna's wives, and generally looked upon as Mtesa's mother, but his mother was sold by Suna to an Arab, and by him carried out of the country. Where?

As this land has its *Kabaka*, or king, so there must always be a mother to the king, occupying her own capital, holding her own court, and having her own chiefs, each holding an office corresponding to Mtesa's officers of state, e. g. *Katikiro* (premier), *Mukwenda*, *Sekyibobo*, &c.

A week before, Mr. O'Flaherty paid a visit to *Namasolè*, giving her a present of some fine coloured cloths. She gave him a drinking-cup and a gourd of beer, sending for a fat cow also. The cow produced was lean, however, and Mr. O'Flaherty declared that his teeth were too far gone to chew such tough flesh. So the queen promised to send a fatter one in a few days. But the cow not being forthcoming, we sent two of our lads to remind the old lady of her promise. They found her court in confusion; she had fallen ill, while *Lourdèl*, of the French Mission, had been sent for to see her. He believed that she had caught typhoid fever, and commenced to give her medicine. But the old heathen refused his drugs, and consulted her diviners. The result was that everything foreign was forthwith banished from her presence, and the charmers alone allowed to treat the patient. In a couple of days she died.

The morning after her death, Mr. O'Flaherty and myself went to pay our respects to the king. I had not seen his majesty for over twelve months, as I was always occupied within our own grounds. We found all the chiefs with

forgotten either, and came in for a share of the beef, bananas, and beer.

their hands clasped above their heads, roaring and shedding tears with all their might. When we entered, the king bade them be silent, which they were instantaneously. His majesty asked me how royalty was buried in England. I endeavoured to describe three royal coffins with cloth coverings, and one of them of lead to preserve the remains. At once he asked me if I would be undertaker and make the coffins. Thinking they would be of ordinary dimensions, I agreed, at which he was much pleased. But he had no lead, only plenty of copper, which I said would do well enough. The court was dismissed, and soon after there arrived a host of fine bronze trays of Egyptian workmanship, (probably presents from Colonel Gordon), and copper pots and water jars of Zanzibar (Hindu) make, with copper drums made here by coast artisans. These were to be manufactured into a coffin.

Next morning I went off to *Rusaka*, some five miles distant, to measure the body. Much objection was made by the royal ladies there at my going in to measure the corpse. But my friend *Kyimbugwe* (formerly *Kyambalango*) was there, master of the ceremonies, and he explained that I was commissioned by the king. But I was somewhat taken aback on being told by some of the other chiefs that I should have measured not the corpse but the dimensions of the grave, and make the coffins to fit the latter! I told them that there was not copper enough in the land to make a box larger than necessary; that if there was, I would willingly make a coffin as large as a mountain, but as it was, I would make the inner coffins to suit the body, and the outer one as large as a house if they liked.

The grave was a huge pit, some 20 ft. by 15 ft. at the mouth, and about 30 ft. deep. It was dug in the centre of the late queen's chief house—a monstrous hut, some 150 feet in diameter, as usual, all roof with no walls, and a perfect forest of poles inside, the centre ones being good enough for frigate masts. *Rusaka* stands on a hill of dry sand-

stone, clay, and gravel. It is well the stratum is so firm, otherwise, serious accidents might have happened from the sides of the grave slipping.

Nearly all the excavated gravel had been carried away, while the monster pit was neatly lined all round with bark-cloth. Into this several thousand new bark-cloths were thrown, and carefully spread on the bottom, filling up the hole a long way. Then the segments of the huge box were lowered in with much trouble. I descended, and nailed the corners together. After that I was summoned to the ceremony of putting the corpse into the first coffin. Thousands of women were yelling with all their might, and a few with tears in their eyes. Only the ladies of the royal family were near the corpse, which by this time had been reduced to a mummy by constantly squeezing out the fluids with rags of bark-cloth. It was wrapped in a new mbugu, and laid on the ground. The chiefs half filled the nicely padded coffin with *bufta* (bleached calico), then several bunches of petty charms belonging to the queen were laid in; after that the corpse and then the coffin was filled up with more *bufta*. Kyimbugwe, Kunta, and the other chiefs in charge carried the coffin to the court where the grave-house was, when much more yelling took place. I screwed the lid down; but such was the attachment of some of the royal ladies to the deceased, that I had to get them peremptorily ordered away, with their crying and tears and hugging of the coffin, before I could get near to perform my duties as undertaker.

Then came the copper coffin, into which the other was lowered by means of a huge sheet. The lid of that had to be riveted down, and that process was new to the chiefs bystanding.

Something about thieves comes next; and more concerning Mr. Mackay's manual labours:—

We are much troubled with thieves. They steal our maize and plantains by night, and even in daylight valuables (e.g. knives, razors, and other useful things) are stolen off the table, probably by our own boys or Wangwana.

June 11th.—To-day the king sent for me to court. I saw him first privately, when he asked me to prescribe for some of his ladies. I was present afterwards

"He cuts iron like thread," they said, as the pincers snapped the nails. "Mackay is a proper smith," they all shouted.

With no mechanical contrivances, it was astonishing how they got this copper coffin with its ponderous contents lowered into the deep grave without letting it fall end-foremost into the great box below. The task was effected, however, by means of the great multitude of men. Thousands of yards of unbleached calico (shirtings) were then filled in, round and over the copper coffin, until the big box was half full. The remainder was filled up with bark-cloths, as also all the space round the outside of the box. The lid was lowered, and I descended once more to nail it down. Several thousand more of mbugus were then laid on till within three feet of the surface, when earth was thrown in to the level of the floor.

We returned at dusk, but the burying was not completed till nearly midnight. Next morning, every man, woman, and child in the land had their heads shaved, and put off their mourning dress of tattered mbugus and belt of plantain-leaf. The country had been waiting till we were done with our carpentry.

Mr. O'Flaherty and myself made an estimate of the value of cloth buried that day in the grave of Namasole, and we reckon the amount to be about 15,000*l.* sterling! The Arabs also made an estimate, counting the calico and mbugus in equivalent of ivory, and their reckoning agrees pretty nearly with our own—suchlike is the barbaric splendour of the court of Buganda. Who would have thought in the civilized world of burying 15,000*l.* worth of cloth in the grave of even a queen?

at a public court, where only some case of judgment was heard.

I had a long discussion with the chiefs on the absurdity of their clinging to belief in sorcerers, several of whom they were consulting to-day in a case of theft. On the way home I went into Gabunga's ("the grand admiral"), and gave him and his wives a long lesson on the Creed, and Ten Commandments. Kitunzi heard that I was

there, and sent for me to prescribe for his lingering illness, which I did.

25th.—At length we have discovered the thief, viz. one of our own boys, named Musoke, a lad given me by the the Katikiro. Tools, dishes, pots, knives, English books, clothes, and many other valuables have been taken by him. We tied him up, but another of our boys let him off by night. The thief returned two evenings after with several of the Katikiro's lads, one of them having a loaded rifle, and broke into Mr. O'Flaherty's house while he was at dinner in mine, stealing many valuables, especially clothes, but worst of all, taking away several Kiswahili books of which we have no other copies, and also all the MSS. of translations and vocabularies in Ruganda, which have occupied Mr. O'Flaherty many months! We detected the thieves before they were out of the plantation, and in their alarm they dropped some of the books. Next morning we had three of them as prisoners. Under examination they confessed to stealing what we missed besides to taking some of our cows which they sold in the market. We tied them up for judgment, but one disengaged his hands in the night, and with his teeth cut the cords of another, when the two made off over the fence. Several more of the Katikiro's lads are implicated, and he promises to have them punished.

For some time the Frenchmen have been keeping watch all night over their premises, and one night fired at a thief. The man was brought to me to have the pellets of shot removed, but his master gave, of course, a false story of how he had been wounded. I treated him carefully, and he is now, I believe, well.

We have now commenced mounting sentry-go all night, our older lads dividing the time up till midnight, while I parade from midnight till 3 a.m. and Mr. O'Flaherty from that time till daylight.

The thieves, finding many of the articles useless to them, or under the pangs of conscience, have returned most of the books and manuscripts, as also Mr. O'Flaherty's spectacles. They threw them by night into the garden. But the clothes, both Mr. O'Flaherty's and my own, which we can ill spare—as also the knives, mirrors, razors, cups,

&c.—they have still secreted. We have heard that they have been selling writing paper in the market. We may succeed yet in getting some things back. Baganda are, by even their own confession, terrible and incorrigible thieves. In their houses of frail reed and grass, we see no other way of protecting our goods than by keeping strict watch.

24th July.—While we expected dry weather, the month has been wet. Very few pupils have come of late, perhaps chiefly owing to most of those who came having gone to the war, *alias* slave and cattle hunt. Doubtless we might have many even now, were we in a position to instruct them properly, but the theft of the translations compels Mr. O'Flaherty to rewrite his MSS. We are also anxious to make more progress in translation, so as to have some matter to print and put into the hands of pupils when we have ourselves in greater readiness to teach them.

I have been working hard at the new house. The panelled doors and locks which I have fitted up are a great improvement on the wretched shabby frames of reeds which have served us hitherto. My carpenter is almost useless, and the apprentice little better yet, so I have all the panelling to do myself, including, of course, the mortise and tendon work.

The white clay has been a sore trial to plaster with. Before it is five minutes on the wall it cracks terribly. I discovered the reason to be that the dry wall of porous red clay drank in the moisture so suddenly from the plaster that the latter simply cracked and peeled off. After various experiments, I fell upon a plan which now answers well if carefully done, viz., first daub over the red walls with the hand, using the white clay very wet. Then as it dries and cracks wash it repeatedly with a lump of bark-cloth and water. This process virtually puddles the walls (i. e. laying on a coating impervious to water). Should cracks appear again, wash over with a mixture of clay and water, about the consistency of gruel. Next I make a mortar of coarse sand (quartz broken down and sifted), and puddled white clay. This we lay on with the trowel over the puddled wall. There must not be too much water in this gritty stuff, otherwise it will crack also. When half-dry wash

over the the whole once or twice with milk of clay or gruel, and a fairly solid-looking wall is the result. The main rooms I mean to whitewash over ultimately with lime-water, to make which I must burn many thousand cowries. The whitewash will make the rooms lighter, cleaner-looking, and healthier.

The following entries give some of those glimpses of personal life which are always interesting; also of Mtesa studying the Bible:—

August 3rd.—Our mail arrived to-day, the carriers having been over two months on the Lake. We have English letters of January, February, and March of this year. My father had been again seriously ill, but was better by March. Thank God! The newspapers give altogether a saddening account of wars and disasters, rebellion, and other evils. These things are hard to reconcile with the theory of those who assert that the world is growing better. Nay, the world is still the world, and always will be, till all things are again made new, when the King of kings shall come to live and reign on the earth.

20th.—Recently I have been reading, in spare minutes, Short's *History of the Church of England*. One cannot but admire the good Bishop's marvellous fairness and impartiality in judging between sects and parties.

To-day I have begun the study of Hebrew, with Mr. O'Flaherty's assistance. He is a capital scholar in that, as well as in Arabic and Turkish, and Persian too. I have often longed to be able to read the sacred Word in the tongue in which it was written.

Sept. 1st.—At length I have got one end of the new house finished. The walls are dry, the doors are hinged and locked. Window-frames I made with wire-gauze for glass. This looks very well, and lets in the air, while insects are kept out. Blinds I have made of Turkey red cotton. The ceiling is covered with tightly-stretched bark-cloth, the main beams being covered with drawn calico. The Natives coming about are astonished at the neatness and finish of the whole. Yesterday I removed all Mr. O'Flaherty's goods and chattels, and arranged them in his new dwelling. All our calico, cowries, and other valuables we have stowed in the store, which opens off his bedroom. I hope they will be more secure from theft and fire there, than in his hut of wickerwork and straw. Mr. O'Flaherty, too, will be able to live more comfortably, and therefore in better health, than in his old hut, which let in the rain.

9th.—I have made a sort of open wardrobe for Mr. O'Flaherty to hang his clothes in. This is the first article of "home-made" furniture I have tried my hand on. My table is a broad flat box laid on the top of another smaller one. Our book-shelves are open boxes laid on their sides. An old bulkhead of the *Daisy*, set on pieces of tent-poles driven into the ground, serves as a dispensing table. Our chairs are the old folding iron ones which we used on the march, but they are all broken somewhere: some having no back, the others with the seat gone. When I have done making doors and windows I must take to making chairs and tables; and proper bedsteads too. Then cupboards, book-cases, &c., will also be required. Our few dishes, knives, spoons, &c., are continually getting broken or stolen. Our only two table-knives left have each lost the handle! Unless our caravan comes soon I must set to and forge new ones.

Within the last year, our Wangwana have broken over a dozen spades. Some of these I have spliced again and again, but such tools will not stand rough work in this soil, which bakes in the sun to the hardness of brick. The only tools in that way which remain unbroken are a few strong steel mattocks (or digging hoes) which I purchased in London. Without them we should be badly off indeed.

Mtesa has sent down for the loan of an English Bible. We sent him up a large one. What would I not give to see even only the New Testament in Ruganda. I believe the king would be so proud at the idea of it being in his own language that he would at once order it to be read by all. In a land of despotism like this, who can tell what good might come of such an edict? The like has happened before, and history repeats itself. Many will say that such will be beginning at the wrong end. Very probably, but better to begin at any end than never to begin at all.

17th.—Mtesa asked Mr. O'Flaherty to read to him the fourth chapter of

Revelation. This he did, explaining the wonderful imagery, and trying to direct attention to the grand theme of the "new song" of the redeemed.

I have been glad to have opportunity of giving some lessons in the evenings to a young fellow (Byekuola) who is staying with us meantime, undergoing treatment for terrible ulcers in both legs. He can read pretty well now, but does not know much Kiswaheli. He seems most willing to listen to the truth of the Gospel, and will sit for hours, drinking in every word of my endeavours to explain to him what I know of the unsearchable riches of Christ.

Next we have an account of a murderous attack made on Mr. O'Flaherty; from which, by God's mercy, he was delivered:—

Oct. 13th.—Yesterday a very untoward event happened, which, except by God's preventing hand, would undoubtedly have proved serious.

Mr. O'Flaherty has of late several times been reading the New Testament, at Sekyibobo's, just on the other side of the court hill. Yesterday, the donkey-boy being sick, he went on foot, and alone. As he was nearing the place, a huge fellow—a *maandwa* (sorcerer) of Na Mulere (one of the lubarès)—stepped out in the road and faced him with a huge bludgeon studded over with many knobs of iron. The fellow was at the time in one of his frenzies, i.e., what is here called *devil possession*. With a diabolical look he challenged Mr. O'Flaherty, calling him by my name (frequently used for any European here), and saying:—"You are going to Sekyibobo's, are you? No, you will not. You, Mackay, are our old enemy from the beginning. The other day you were abusing us at Sekyibobo's, but to-day I have caught you, and mean to kill you out and out." Therewith he swung his bludgeon with both hands round his head, meaning to strike Mr. O'Flaherty. The latter had only a walking-stick in his hand, and parried the blow, but only partially, for the club broke a piece out of his stick, and slipping down wounded his thumb and elbow. Mr. O'Flaherty then took his staff in the other hand, and while the magician had his club raised for another blow, he tipped the fellow on the temple, drawing a little blood, but calling out: "I do not mean to strike you; go your way

With Edward (*alias* Mukasa, late chapel-keeper), I have commenced to read the Epistle to the Romans. We have got through only two chapters yet. He seems quite able to comprehend the reasoning, and is delighted with the book.

October 13th.—This is my birthday: age thirty-three. Much cause I have for thankfulness to the good Lord for all His care over me in these years till this day. My work at present is, I hope, only preparatory to more useful employment in His cause here.

We killed a fat goat, and had a feast with all our household, male and female.

and let me go mine." The fellow's "possessed" look changed to something less savage when the blood came, but still he persisted that he meant to kill his old enemy Mackay. After parrying more blows, Mr. O'Flaherty disabled the fellow's right hand, but he kept on with the other. Mr. O'Flaherty was in an awkward position, being on the slope of a steep hill, up which he could not run to get protection in the court, while behind him was a huge deep drain, too wide to jump across. Several Baganda passing ran away for fear of the sorcerer, but suddenly there came down the hill a young man dressed in a white kanzu. He seems to have been the head judge (Katikiro) of Namasolè's court. He rushed between the combatants, saying, "Leave off, I am chief here." The *maandwa* was then determined to fight both him and Mr. O'Flaherty together, but was persuaded to go up with them to the court. There the Katikiro heard the case, and appointed the fellow to pay to Mr. O'Flaherty two cows as a fine. By-and-by the case came before the king, when court opened. Mtesa said he would kill the fellow on the spot were he an ordinary man, but that he was devoid of sense!

Mr. O'Flaherty refused the cows, saying that he, a servant of God, would have nothing to do with either the person or goods of this prophet of the devil. All present seemed to be pleased with this. Some say that the king ordered him to be robbed of everything, but that the chiefs begged that he should be left alone, which was done.

After the court rose, the maniac again challenged Mr. O'Flaherty, and asked Kasuju (a big chief), who was walking with Mr. O'Flaherty, if he should have at him again. Kasuju told him peremptorily to be off, saying, "Are you mad, to go to strike a guest of the Kabaka?"

We are truly thankful to God that no more serious consequences happened in this dangerous *rencontre*. I made a similarly narrow escape with my life in this place some years ago; once in the open road, and on another occasion when the great lubarè came to court, and every man and woman in the land cursed my name for belying their goddess. On that occasion God alone knows what a death He saved me from.

Then follows an account of the departure of the French priests, which may be compared with their own statement printed in our last number:—

Oct. 29th.—Yesterday, Pères Livinhac and Girault called to say that they had resolved to abandon their Mission here, and to leave all (five) of them at once for Unyanyembe, where they hope to prepare their plans for the future. For some time they have been complaining that the unjust nature of the institutions of the country render missionary work impossible, especially the want of family life and the want of sacredness of the marriage tie, combined with the fact that they cannot get liberty to go about the country as they would like.

The king has already granted them boats (canoes) to take them to Kageye, but doubtless it will be some time before they will be able to collect sufficient to carry their goods. We have promised to store by what they cannot take in the present instance, and we hope to purchase from them some of their more bulky articles. At present we think it might be well also to prefer a request to the king for the use of the houses and gardens of the French Mission when the *padres* leave. These houses will be certainly at once demolished for firewood when they quit, if not taken possession of by some chief. The situation is close to the royal quarters, and might be of much value to us when our new men arrive, as here we are three miles from court, and must erect fresh buildings for the new-comers if we are not able to let them at once enter those of the Frenchmen. For teaching and medical work, the central position of the French station is most desirable,

15th.—The plague continues, probably owing to the very wet season. To-day the king sent down for medicine for a kind princess who has fallen ill with the dreadful pestilence. I sent up a phial of Warburgh's tincture, as if that fails no other remedy will be of any use. The great thing is to get out profuse perspiration and suppuration of the swollen glands. Who can tell what vast numbers have died of this terrible disease within the last year and a half. I believe it never wholly dies out of the country—periodically breaking out in alarming virulence. It moves about too from region to region. Women are the chief victims.

i. e. while it is the king's whim to remain where he is, at Nabulagala. Of course he may remove from there at any moment, when that neighbourhood will be immediately deserted.

Nov. 6th.—The rains have ceased, and we have had some bright days, quite refreshing after the long share of cloud and thunder.

We have made considerable purchases from the Frenchmen, amounting in all to 375*l.*, chiefly barter goods. We have also secured various other articles of value, including medicines and a complete photographic apparatus with chemicals. By means of this I hope to be able to procure some valuable views of interesting objects in the country to adorn the pages of the *Gleaner*, and to illustrate lectures in England, so as to help in raising funds for the support and extension of the Mission. All their benches, tables, oil presses, &c., and other rude but useful articles, we have secured at a nominal value, thus securing our right to them and adding to our comfort till we can manufacture more workmanlike articles.

There is a strange contradiction in human nature. These Roman Catholics, believing as they do that their creed is the only way to heaven, yet are throwing up their work here as they themselves say, "without a single regret." It is doubtless true that there is no family in the land as we understand the word, i. e. that every man's wife can be taken from him on the slightest pretext. But surely nearly every

heathen nation has had the same or similar drawbacks to the security of converts to Christianity. Their assigned reason for leaving, viz. that they are not allowed to go about the country, I can less understand, unless they intended in their travelling tours to baptize the population wholesale. They surely have little faith in the converting power of their creed.

While we cannot but have considerable regret at missing the company of Europeans more like ourselves than the Natives, yet their absence will doubtless leave freer scope for our teaching, while it will at the same time withdraw a useful stimulus or rivalry in the way of untiring energy on our part. But it would have been far better had they never come here at all, and thus prevented the sudden check which our work sustained at the very outset by their presenting another Gospel altogether intolerant of that which we had commenced to preach. Their coming has done much harm, and I fear that their going will not entirely remove the extent of that injury. But God saw it all, and allowed it. His will be done, though we cannot tell the wherefore.

We have given them seven of our Wangwana to accompany them to Unyanyambe, where the priests mean to settle till they plan further movements. They have got some ivory from the king as presents, and have purchased more with goods which go well here, but which would be of less value in Unyamwezi. By means of that, and the money we pay them for what we have bought, they will to some extent diminish the loss they sustain by throwing up the station. They had made an effort at being self-supporting, but found it impossible.

I believe it will be always cheaper to grow the food (i.e. commons) necessary for the Mission ourselves, but our other heavy expenditure can only be defrayed by making articles requiring skilled labour, chiefly in wood and iron. Skilled workmen can come here as cheaply as unskilled, and their wants need not be more, except in the way of a few tools. There is a great demand here for such things as boxes, chairs, locks and suchlike things, and this demand will grow. A good industrial Mission here, as part of the regular force, will, I believe, pay well, while it

is the only thing that will do so. Spinning and weaving cotton (which grows admirably in Buganda) would be a most valuable accompaniment. Agriculture, i.e. the growing of plantains, can never be so well carried out by foreigners as by the Natives themselves. No sort of improved appliances can lessen labour in that, as in the growth of cereals, which are not cared for here, as yet at all events. Indian-corn and sweet potatoes can of course be more cheaply produced by the plough than by the hoe, but I fear the former will scarcely find a market. The latter might: it is perhaps worth a trial; only land is scarce at the capital. But one or more men would have to devote their time exclusively to work in land to make it pay at all.

13th.—Gabunga, the chief who lives next door to the Frenchmen, calls their place his, as he says it was originally a piece cut off his garden. But if he presses his claim I for one do not think that we should dispute the point, as Gabunga is lord of the Lake, and as yet at any rate we have to get canoes from him when we want them. Besides, I would far rather forfeit our title to the place, even after the king has given it to us, than give any one occasion to call us greedy or grasping of land. Gabunga has, I believe, told the Frenchmen that he will not give them canoes unless he gets their garden and buildings.

19th.—As soon as the last of the Frenchmen was gone, Gabunga, Sembuzi, and others appeared on the spot with a large body of men, to take forcible possession of the deserted Mission place. Mr. O'Flaherty had been there all the day, keeping off various plunderers, while our Wangwana were going to and fro bringing here the benches, &c., we had either purchased or received permission to take. In the evening I sent a note with a messenger begging Mr. O'Flaherty to come away, as I believed the Katikiro was opposed to our securing the Frenchmen's place. The lad met Mr. O'Flaherty on the way. He had left, but not without first a bit of a fight with Gabunga's men, who broke in the door and commenced beating our Wangwana. I am very glad that the row ended there, and that Mr. O'Flaherty came away when he saw that Gabunga meant to have the place by force. In less than five minutes the garden was swept clean of every branch

of plantains and stalk of sugar-cane in it. Planks belonging to the king, and everything else that could be lifted, were carried off, and only the bare walls left. Were we to leave this, the whole country would be down like vultures, the moment our backs were about. But may the day never come when the C.M.S. will give up Buganda! It is easy enough to hold on while there is encouragement; the difficulty is in determining to hold on in the midst of discouragement. But there is a sure reward. This country is sure to become either Mohammedan or Christian

So ended the journal, as sent off in November. But a supplement to it has come to hand since, the first part of which is without date, but was apparently written in the first week of the present year:—

My house has of late been subject to terrible attacks of black ants. Night after night they swarmed into all the rooms in countless myriads. Hot ashes we spread about everywhere, but only to drive them from one place to another. No plague of Egypt in the days of Moses could have been worse than this pestilence of ferocious biting ants. The soldiers of them are half an inch long or more, and have terrible mandibles. They take so ferocious a grip of the flesh that they allow themselves to be pulled in two before they let go their hold in one's skin. One day I had a sheep killed, and the tail, which consists of pure fat, we hung up some five feet from the ground on a bar. Next morning I found that they had made a regular Jacob's ladder from the floor to the fat tail. The soldier ants had formed a chain in the air with their bodies and claws, up and down which the myriads of smaller ants nimbly ran, carrying off the fat! It was a grand feat of engineering. Another night I was printing. The smell of the ink seemed to attract them, for in they came, swarming all on the wall against which my table stood. I removed the press to the other side of the room, and continued my work, getting ashes strewn over all the side where they were. But in ten minutes they had swarmed through the wall of straw right round to my new position and on to the press and over all the papers. It seemed that the ink took their fancy. I had to remove to another room, but there they came also in spite of all fire and ashes. I did not get rid of them till I was done.

in a very few years. It will be our own fault if Christianity does not prevail. The Mohammedans have much material advantage; so have we. That is an indisputable fact, deny it who like. But it is not from such vantage-ground that the Christian victory will be gained. It is only as we are faithful to our trust, as the Church is faithful to her Missionary Society, and as, above all, we seek not our own aggrandizement, but the exaltation of the name of Jesus, that the Spirit of God will descend on this benighted land and enrol it in the realm of the Messiah.

A few days ago I came suddenly into my room, and stopped short just in time to avoid stepping on a huge serpent. The reptile had two large rats in his grasp, one of which he had killed, but the other got off as the snake's attention was attracted to me. I got a stick and let fly at the brute, but he made off into the wall. I set the boys to watch outside to see if he would go out, and sure enough he did so, when they killed him. Next day they killed another which was about coming in to my room. It is the rats that these horrid vipers are after. I still shudder to think of them, and thank God for my preservation.

Mr. O'Flaherty has been working for a fortnight, taking in a new piece of ground in the swamp at the bottom of the plantation. The other men had every day encounters with snakes, killing them in great numbers. Worse, however, were several most poisonous adders which they killed. The Natives declare that the sting of these brutes produces almost instantaneous death.

I have cured several people here of snake bites, by free excision of the part, and application of lunar caustic. Every day I have a host of cases for medical treatment. Some of them almost baffle my skill.

Shortly before Christmas I spent a day at court. In the king's baraza strangers were called forward to describe burial customs in various parts of Africa and Arabia. Some told of burying scores of living virgins with a dead king; others told of other human sacrifices on similar occasions; while

others again told of pomp and ceremony in funeral rites. "Mtesa," I said, "I see that you, too, are fond of hearing accounts of travel in various countries. You must, therefore, not be astonished that white men have come as far as Buganda to see strange customs. We are like you, curious to know what goes on in the world, only we hear of such things not for the sake of copying them, but that we may show those who do cruel deeds the wrong they commit. Do you know what the Book says? It says that 'the dark places of the earth are full of the habitations of cruelty.'"

"Tell me then," said Mtesa, "how they bury in your country. Do they do as I buried Namasolè? Did you see any human sacrifices then?" Masudi began to describe to me how Suna (Mtesa's father) slaughtered thousands at his (Suna's) father's grave.

"Don't mention such things," I said to Masudi, with such a gesture of horror that he shut up at once; "they are too cruel to be spoken about before the Mtesa of to-day. You, Mtesa, far surpass any one, not only in Africa, or in Arabia, or in India, but even in Ulaya (Europe) itself. I never heard of so much valuable cloth being buried in a royal grave as you buried with Namasolè." This, of course, pleased him, as black men are fond of flattery as bread is of butter. "But let me tell you what: all that fine cloth and those fine coffins will one day all be rotten. It may take ten years, or maybe a hundred years, or it may be a thousand years; but one day all will be rotten, and the body inside will rot too. Now we know this, hence in Christian countries we say that it matters little in what way the body is buried, for it will rot some time or other; but it matters everything what becomes of the soul. Look at these two head chiefs of yours sitting by you. The Katikiro is your right hand and Kyimbugwe is your left hand. They are both very

rich. Next to you they are the greatest in the kingdom. They have cloth, and cattle and lands, and women and slaves—very much of all. Here they have much honour, and when they die they will be buried with much honour, but yet their bodies will one day rot. Now let me have only an old bark cloth, and nothing more of this world's riches, and I would not exchange for all the wealth and all the greatness of both the Katikiro and Kyambalango, because all their greatness will pass away, while their souls are lost in the darkness of belief in the lubare, while I know that my soul is saved by Jesus Christ the Son of God, so that I have riches that never perish which they know nothing about."

The Katikiro was evidently struck with my contempt of all his greatness, and my assertion that he was still in the darkness of heathenism. So he replied that Mtesa was a believer in Jesus Christ, while he was a servant of Mtesa, consequently he was a Christian.

Mtesa then began with his usual excuses. "There are these two religions," he said. "When Masudi reads his book, the Khoran, the Bazungu call it lies; when the Bazungu read their book, Masudi calls it lies: which is true?"

I left my seat, and going forward to the mat on which the Katikiro was sitting, I knelt on it, and in the most solemn manner, I said, "Oh, Mtesa, my friend, do not always repeat that excuse! When you and I stand before God at the great day of judgment, will you reply to Almighty God that you did not know what to believe because Masudi told you one thing and Mackay told you another? No, you have the New Testament; read there for yourself. God will judge you by that. There never was any one yet who looked for the truth there and did not find it."

The court soon after rose.

This brings Mr. Mackay nearly to the completion of the seventh year since he left our shores in April, 1876. We well remember that at the farewell meeting of himself and his brethren with the Committee, he was the one speaker of the party who mentioned the certainty that some of them, possibly himself, would fall early in the field, and called upon the Society not to lose heart when news of death or return through sickness reached England. Mr. Mackay was one of the first, only a few months after, to be sent down to the coast ill; but he did not come home; and he is the one of the whole party who has been permitted to remain at his post. What a

lesson is taught us by all this of our absolute dependence on the preserving goodness and grace of God!

We now turn to Mr. O'Flaherty's letters, from which we take the passages relating especially to converts and inquirers. His accounts of the daily life and secular work of the Mission are anticipated by the above Journal:—

Letters from the Rev. P. O'Flaherty.

Rubaga, Oct. 1st, 1882.

Our boys are making progress in knowledge, and, I trust, in faith. They are to be judged from a standpoint not ours.

I went through the last three months with king and chiefs in the history of Israel in Egypt, the Exodus, wilderness, Joshua, Judges; the settlement of Israel, their dispersion; the Messiah, the rejection, its cause and effect; the Gentile Church, the second coming, and judgment. This teaching sent home personal home-thrusts. Mtesa said the Arabs' religion was a lie; but that of Christ was a heavy yoke, as one had to give up the women one loved, and reform the whole nation on another and totally different mould.

Jan., 1883.

During the last three months many have come to us for instruction. I can only mention three cases at present for want of time:—

I. That of a young man who came to us with chronic ulcers in his legs. He wished to remain a while with us to learn. He brought two boys and a little girl to stay with us, the latter with bad eyes. Well, he can now read Kiswahili well, and translate fluently into his own tongue. And what pleases one most is that he wishes to be an enlightened follower of the Lord Jesus. He wishes to be baptized. He has left aside his native pride, and has come with his two boys to dig by my side in our plantation, and do other work of cultivation, &c. His wife has frequently brought us plantains. Lately some chief said that he would be killed if he remained with us. Namkaddi, my next-door neighbour, but our arch-foe, threatened to catch him and rob him if he continued with us. Well, this disturbed him very much. He asked leave of us to go. We told him he was his own master, and might go and come whenever he liked; reminding him, at the same time, that Christ tested all His true servants, and brought them

through difficulties and dangers to be His faithful soldiers and servants. He refused to go. "If they catch me," he said, "let them. If I go home I cannot learn so much; besides, my boys cannot learn anything but evil."

II. Another young man came six months ago to learn about God. His master heard of it, and soundly beat him. He told his master he was no slave, and he would come to serve me. He did, and has remained a faithful servant ever since—my best labourer. He, too, reads and translates the Gospel.

III. Several sub-chiefs come from a distance of three, four, and five hours, and read fluently, and translate, and wish for baptism. Some three months ago a young and interesting sub-chief came to me, asking me to teach him about God and Jesus, and the way of salvation. This visit was brought about, he said, owing to a warm discussion I had with the king and the Arabs when he "was among the hundreds of spectators who were there to listen." I taught him in the evenings to read the Lord's Prayer, Creed, Scripture texts, and the New Testament. I often visited him at home, and taught. One visit I will never forget. I found him teaching his women—some the alphabet, some he was teaching to spell, and some he was teaching the Lord's Prayer. His boy I found far advanced, as he came to me for private lessons. Well, having taught them all—some the spiritual lessons of the Lord's Prayer, Creed, and Ten Commandments, &c., his mandwa (priest), who had his eyes fixed on me during my instruction, came forward, knelt at my feet, and said, "I will cast off these charms of Lubari, whom I will never again serve. He is a liar and a cheat. I will follow Jesus, and learn His ways;" so saying, he cut off his valuables, and cast them into the fire. The women and the Mutongoli were astonished.

On the day before Christmas Day I had a long and interesting visit from him, the chief, in which he determined,

he said, at whatever risk, to follow Jesus. On that very night he had an order from the Katikiro, his chief, to go to Buddu, and remain there in command of his district till further orders. We were both sorry. I strengthened him in the faith and love of Jesus. He said, "I want something from you by way of souvenir." I gave him 500 cowries and a loin cloth. These he refused, and accepted a few grains of coffee-berry only. I was the more surprised, as I never saw a black man refuse a present before. He sent me a fat sheep for our feast, and his wife and priest, now no longer mandwa, and several of his women, remained behind him a day or two, in order to be present at the festival; and they brought a lot of cooked plantains, and went home happy. I don't know which is the most interesting, the Mutongoli, the late mandwa, or the women. How sorry am I that they are gone to the country. But they take with them the words of the Lord Jesus. He can and will teach them by His Spirit. I gave him a Gospel. He told me before he left a thing I did not know before, that my public discussions with the king and Arabs have prepared many to receive the Gospel. Certainly hundreds outside hear the Gospel frequently.

Yesterday the Arabs waxed violent. They went in a body to the king, and said that the English had destroyed and burned up Alexandria and the whole land of Egypt, and were marching on Buganda to take it. They were terribly excited. The king sent for me. I went. He asked me if all that were true. I said, only in part. I then explained the rebellion of Arabi Pasha against his Khedive, &c., and that they insulted our consul, and massacred Europeans, and that although we destroyed their forts we saved the Khedive in our ships. It was the robbing, bloodthirsty followers of the bloodthirsty robber, Mohammed, that robbed and burned their own city.

Feb. 28th, 1883.

One feature is remarkable in this Mission—the number of women anxious to learn about Christ the Saviour.

Oh, that we had two or three true women here! This is the ground for a true Christian woman. And I

am persuaded that our station can never carry on its perfect work of Christianity and civilization without this blessed machinery. Besides, there is another consideration or two, viz., the influence of one or two Christian (true) ladies on ourselves, and the benefit to our station. Just think, we have not only to see to the cultivation and gathering in of crops, but also to the grinding of corn, cooking of porridge, baking of bread, cooking of food; also we have to look after the gathering of eggs, the milking of the cows, the brewing of the beer, the garments of the lads. We have to look after the washing of their clothes and persons; the mending of our own clothes, socks, shirts; the washing and drying of our clothes, and the making of our beds,—in short, we have to look after everything.

I mentioned the case of a young chief and his priest who was teaching his women to read the Word of God, and who was called away to a distant part of the country, and who sent me a fat sheep for our feast on Christmas Day. Well, yesterday he sent the priest to me with a fine fat cow and a bundle of butter—several days' journey. His master, he said, wished to beg a Prayer-book. It just happened that when he came here another mandwa was here looking for medicine. He was full of charms and amulets, about which Mackay chaffed him. He had one charm, he said, to keep off lightning, and one to heal snake bites, and others to heal divers diseases. He had one precious charm on his head. At length Mackay got the priest to let him see this charm. The priest let him have it, with the caution that he was not to put it on his head, otherwise Lubari would visit him with some great calamity. This was what Mackay did, and addressed a crowd of interested Baganda on the folly of such things. The man himself was quite interested, and saw the folly; then my mandwa, as I call him, addressed the people, and described how he cast all his charms and his priestly skins and robes into the river, and how he was brought to believe in Jesus Christ, the Great High Priest of Katonda (God); and how he took to learn God's Word, &c. He created a great sensation among the hearers, and many praised God.

EXTRACTS FROM THE ANNUAL LETTERS.

JAPAN.

*From the Rev. C. F. Warren, Osaka.**Osaka, Jan. 5th, 1883.*

1. Christian work in this country shows signs of steady progress on all sides, and its effects are being felt far and wide. One of the best proofs of this is the activity it has provoked amongst both Buddhists and Shintoists, and their expenditure of vast sums of money on the restoration and rebuilding of temples. I was particularly struck by this during a recent visit to Kiyoto, where this kind of work seems to be the order of the day. I noticed that the large Shinto temple of Inari had been recently repaired and embellished at a great outlay; that the large Buddhist temple of Tōji, with its numerous buildings, which have been in a state of extreme dilapidation for years past, was in course of restoration; that preparations were being made to rebuild the large temple of Tofukuji, which was destroyed by fire about a year ago; and that the eastern division of the great Shin sect of Buddhists were proceeding with the building of a temple which it is estimated will cost more than a million sterling. Here, in Osaka, too, the Toyo-kuni temple, which was only built four or five years ago, attracts more attention than ever, and during last year very costly and highly embellished *mikoshi* (sacred cars), were added to its treasures; whilst the annual festival of another Shinto deity, Tenjin, was never observed with more display and expenditure than at present. These, and many similar facts which might be mentioned, indicate that Christianity is a felt power, and that the struggle which is to terminate in its triumph has commenced.

2. The work at Osaka has been carried on with considerable drawbacks during the year under review, owing to weak health. Still, at the close of the year, our song must be of the lovingkindness of the Lord, whose presence has been realized in waiting and suffering, as in other days in more continuous and abundant labours.

3. The government of this Mission has advanced a stage since my last Report. After the return of Mr.

Evington from Europe, at the close of 1881, we thought it well to constitute ourselves a formal committee, with a view to meeting regularly once a month, or oftener if necessary, for the transaction of business. We have, in addition, met daily, when possible, for a short prayer-meeting, which we conduct in turn. Thus, whilst we have endeavoured to do everything systematically, and with a view to continuity, we have not forgotten that the secret of all true success is the presence and power of the Holy Ghost.

4. One of the first acts of the Station Committee, after its formation, was to arrange for a division of labour between the two senior missionaries, and this was done by appointing Mr. Evington to the charge of the city preaching-place, supported by the contributions of the Native Church, and the out-station work; and by giving me the supervision of the Native Church, and the training of the theological students. Mr. Pole has continued the study of the language.

5. Since my last Report, Holy Trinity Church has been reopened in its enlarged form on its new site. As in the case of the first little room, erected in 1875, and removed in 1877, this building, about 48 ft. by 25 ft., was moved bodily to the corner of one of the lots of land purchased last year. It has been enlarged by removing the wall at the back of the communion-table, and throwing into the body of the church the class-room which was behind it. A small chancel has been added, and a schoolroom attached to it. This schoolroom has been matted in Native fashion, and is used for Sunday classes, and devotional and congregational meetings. At one end there is a smaller room separated from the larger by sliding doors, in which Mr. Nakanishi sits almost daily for two hours, to receive and instruct those who come to hear the Gospel. Close to the church a small cottage has been erected for the caretaker, in which there is a guest-room, where Native Christians coming from a distance can take their midday meal, which they bring in their neat

little lunch boxes, between the Sunday services, and where a Christian or catechist coming in from the country can have a comfortable temporary lodging. The entire cost of removing and enlarging the church, adding the chancel, and building the schoolroom and caretaker's cottage, was \$927.03. Of this amount, \$336.89 was subscribed here.

6. The work in connexion with the Church has been carried on in much the same way as in former years. The attendance at the services has continued to improve, and especially during the last quarter of the year. The average attendances have been as follows:—

	1881.	1882.	1883.
			Last Quarter.
Sunday morning	48	54	61
" afternoon	42	46	51
Thursday evening	27	32	32

8. In the matter of contributions there has been a decided advance. The Church offertories amounted to yen 107.33. The sum of \$6.60 has been collected in the missionary box; yen 16.04 was raised for matting the schoolroom, and yen 12 to provide a bier and pall for Church members. Yen 6.01 was also contributed to a Special Fund, bringing up the total to yen 148, being an increase of nearly 40 per cent. on the contributions of last year.

The following analysis of an offertory, which is an average sample, will show you how the people contribute:—

21 ten-sen notes	Yen 2.10
1 twenty-sen note	20
34 one-sen pieces	34
3 two-sen pieces	6
3 fifty-sen notes	1.50
2 one-yen notes	2.00

Total Yen 6.20

The one-yen notes were probably contributed by some of the missionaries present. If yen 48 be deducted from

the total of the contributions given above for any offerings made by the missionaries, which is probably an excessive estimate, the total contributed by the Native Church would still be yen 100. What I have now said does not reduce the rate of increase given above, as the contributions have always included the offerings made by the missionaries at the time of the Holy Communion.

At the close of the year the Pastorate Fund amounted to yen 157.29, which is now deposited in the Post Office Savings' Bank. . . .

10. We have at length been able to start a regular theological class, which has been placed under my care. Two students were admitted in June, and another in October, and we have had two short terms of interesting work. The class, during both terms, consisted of two only, as one of them, Terasawa, was at the Iwami out-station until quite recently. Regular instruction in the Old and New Testaments has been given from day to day. The Articles, with Mr. Moule's short exposition in Chinese and Scripture proofs; and Van Oosterzee's *New Testament Theology*, which has been prepared in Japanese, in a form suitable for theological classes,—have been taken up during the term which has just closed. Articles 1 to 5, and the preliminary chapters of the *New Testament Theology*, have been gone over. In addition to these theological studies the students receive regular instruction in Chinese from a Native teacher. So far all has gone on satisfactorily.

Native Communicants, 43.

Native Baptized Christians, 74.

Native Unbaptized Adherents, 23.

Baptisms during the Year: Adults, 9; Children, 5.

Seminary, 1. Seminarians, 3.

From the Rev. H. Evington, Osaka.

Osaka, Jan. 13th, 1883.

WORK AT THE OUT-STATIONS.

Tokushima.—Particulars of the commencement of the work in this town in the spring of 1881 have been given to you already by Mr. Warren, and appeared in the *C. M. Intelligencer* for Nov., 1881.

There has been cause for anxiety in

connexion with this branch of our Osaka work, but beyond what is quite general there has been only one point which has caused special trouble, and this I felt to be a serious one. I discovered that even after admission to Holy Communion one man was openly engaging in business on the Sabbath, and another was secretly doing so. I was obliged to tell them that so long as this

lasted I should not feel myself at liberty to admit them to Holy Communion. I felt that unless firmly dealt with this would be a hindrance to our work, and would really tend to cripple the self-extending power of the Native Church. I am thankful to be able to state that this cause for anxiety has been removed, and that both families now observe the day of rest.

But there are many causes for *encouragement*.

1. We have admitted three adults into the Church by baptism during the year, the first two, on August 2nd, were the elder Fukui and his wife. They are Kodama's parents. They are both mentioned in Mr. Warren's letter. Fukui had for some time declared himself desirous of coming forward, but was unable to act up to his convictions. During the summer he was seized with consumption, and the seriousness of his case made him repent of his folly. Aratani, who is now in charge of the work there, instructed him for sometime, and when his case became really hopeless, and it seemed that he could not remain very long, they sent me word and asked me to go down. Terasawa, one of the students, accompanied me. Fukui confessed his sin, but I told him this should be backed with repentance, and how would he manifest this? Amongst other things I suggested the closing of his shop on the Sunday in obedience to God's command. His unwillingness to do this in the past had of course hampered his son Kodama in his faithfulness. After much questioning and exhortation, which the man seemed to take to heart, I baptized him and his wife on the second day, intending to return to Osaka the same evening. Bad weather, however, kept us prisoners for five or six days. This gave me an opportunity of seeing him day by day, and also of seeing the shop closed on the Sabbath, with a notice fixed on the door stating that it was a rest-day. This man died a fortnight after his baptism.

The other man whom I baptized is a farmer, a single man in delicate health, but still engaged in work. He was first attracted by listening to the preaching outside the door of the preaching-place, and his interest gradually increased till he cast in his lot with the Christians, and was prepared by Aratani for bap-

tism. His baptism took place on September 17th, and I continue to hear good reports of his earnestness.

2. *Repentance*.—I have mentioned that Fukui promised to close his shop on Sunday. This was a help to Kodama's repentance, and I am sure he is a happier man since. Terasawa was successful in speaking to the other man and removing some of his complaints. Both have continued steadfast since that time.

3. *Bearing the Cross*.—The death of Fukui gave another opportunity to the enemies of the Gospel to oppose the Christians. There is no public burial-ground in Tokushima as in Osaka, and every funeral must be registered either by a Buddhist or a Shinto priest. A grave had been already purchased in the grounds of a Buddhist temple, but the priest refused permission to bury, closing the gates and offering to return the money. A Shinto priest was then applied to, but it was not till after a night and day had been spent in running hither and thither, and a promise not to specially mark the grave, that a grave was obtained. The service was performed in the house, and the priest simply acted as registrar. The inconvenience to which the household and assembled guests were put to in the very middle of the hot weather was exceedingly trying. A paragraph relating their troubles was inserted in the local paper, doubtless with a view to ridicule.

Iwami.—The work in this province has been commenced during the year, and, I trust, by the leading of the Holy Spirit. If you take the map of Japan in the *C.M. Atlas*, and follow the southern coast of the main island west down the inland sea from Osaka, you will see the town Hiroshima marked on the coast of the province of Aki. This place is reached by steamer from Osaka, the journey occupying from twenty-four to thirty hours. From Hiroshima the road lays right across the province of Aki, at the north of which is Iwami—both of them mountainous provinces. The name Iwami means a place to see rocks from. A journey of three days over these mountains brings you to the coast of Iwami, where are the two villages of Gotsu and Watadzu.

We had some people from this province staying in Osaka during the

spring. A young doctor and his wife, Mr. and Mrs. Santo, returned before having time for full instruction, but not before stating that they had determined to renounce idolatry and serve the true God. Communication was kept up with them by letter. In the summer we determined that two of the theological students should spend part of their vacation there. They were welcomed by Santo and some friends, but their work soon raised opposition from amongst the Buddhist priests of the Shin or Monto sect. One of the men returned towards the end of September; the other continued to work on quietly, preaching and expounding the Scripture till I joined him at the beginning of December. I found eight or ten people taking a greater or less interest in the way of salvation, six of them looking forward to baptism. My visit extended over ten days, during which time I preached, &c., in Gotsu, Watadzu, and Kawanobori, as well as visiting for conversation at their own homes those whom the acting catechist had put forward as ready for baptism. These were the doctor, his wife, and grandmother, and a man named Noda, with his wife. I was very pleased with the earnestness of Dr. Santo and his wife, who do not seem to hide their light under a bushel, and instead of being moved by the opposition that was raised their faith became strengthened. I baptized them, with their grandmother, an old lady of about seventy, on December 17th. Noda's case is an interesting one. He was originally a Buddhist priest of the Jodo sect, but had resigned his office and married some ten years ago; since then he has been engaged in trade. When Terasawa and Yamashita first arrived in Watadzu he came forward to oppose them; not in connexion with the other priests whom I have mentioned above, but alone, seeking to argue and cavil. However, before he had become an inquirer, not more than three days after their arrival, when they were obliged to leave their hotel because of the landlord's fears, he offered them shelter under his own roof. Since he has become an earnest inquirer we have had testimony from all around to the change in his character. His rough, boisterous manner towards both his wife and others has wonderfully toned down, and he is willing to

listen and be taught. He, with his two children, were baptized on the same day with Dr. Santo. His wife, I felt, had not sufficient knowledge and personal interest to justify her baptism at present, although she partly expected it: she feels the power that it has had over her husband.

This makes a distinct branch to the Osaka work, another cause for thoughtful anxiety and prayer. God grant that we have thus laid the foundation of a prosperous and faithful Church, from whom the Gospel shall sound forth to the country round.

I have not been without inquirers coming to my house. I count up some nineteen since the beginning of September. Of these two or three are still coming to the services, &c. Some were only staying a short time in Osaka and may not be altogether lost sight of. Some, again, came only with the desire of making a temporal gain.

The more we see and know of the state of things in this country the more are we assured of the fact that the present is our time for work here. Now our efforts should be put forth to the utmost, for political circumstances may arise which will for a time bring disorder in the country and a hindrance to the spread of truth. We would pray that God may grant the means for strengthening our hands, that every possible means and every available opportunity may be seized for carrying on our work with vigour and continuity. May this blessing rest upon all the consultations of the Home Committee to this end, and the time soon come when the work here shall set the foreigner free, and men of God go forth from this place to neighbouring lands!

5th March, 1883.

There are one or two things with which I wish to supplement my Annual Letter.

During a recent stay in Tokushima I had the pleasure of baptizing three adults and one child, making the number of baptisms there up to ten.

These people were the wife and child of Kodama—called the younger Fukui in some letters, I believe. This makes his household entirely a Christian household; his mother was baptized, as you know, last autumn.

The others were an old schoolfellow

of Kodama's and his wife, both of them intelligent, and, I trust, led by the spirit of God.

In Iwami, where we commenced work last autumn, the faith of one of the Christians has been put to the test. I mentioned in my Annual Letter the fact that Noda San was formerly a Buddhist priest. It appears that after I left he was summoned by his relatives to his home, and that his mother, who is now an old woman, expressed her grief upon hearing that he had become a Christian. She begged him to recant, saying that if he would she would give him a certain amount of land; his brother also offered him a house as an additional inducement. The old lady further added, that if he would continue his connexion with Christianity,

though she was aged, and the parting would be an immense grief to her, she should, nevertheless, cease to have any communication with him. After a moment or two's hesitation he told them that he had been brought out of darkness into light, and even if he lost the property and his relatives he could not go back to darkness. He is, therefore, entirely separated from his family. Since he returned to his residence in Gotsu, the landlord has refused to allow him to remain in the house. Another house which he rented has also been refused to him, wholly on account of his Christian profession. This is the last report I have heard of him. Others in the same place are coming forward fairly, I believe.

From the Rev. P. K. Fyson, late of Niigata.

Yokohama, January 25th, 1883.

This will, I suppose, be the last Annual Letter from the Niigata station—at any rate, for the present. May the Society soon have such an abundant increase of men and means as to be well able to send two or more missionaries to re-occupy it in force!

1. *Sunday Service.*—This was regularly attended by the small band of Christians: only a few outsiders came as a rule, but occasionally a good number were present; amongst these several Buddhist priests were sometimes to be seen, some of whom belonged to the Buddhistic College, near Niigata, they being able to come to the Sunday service on account of its being a holiday at the College. I wondered at Buddhist priests keeping Sunday as a holiday. The afternoon preaching was intended for heathen only; the congregation, which varied very much—sometimes no one came—consisting chiefly of students from the Government schools close by, who were invited to ask questions, and with whom a lively discussion was often kept up till late in the afternoon. Japanese have, however, very little reverence for a place of worship of any kind, and one was liable to be utterly disconcerted by some trifling incident like the following. One day when I had begun to preach—a good number being present—a man went out into the porch, and presently came back and shouted to the audience that some

one had gone off with his *geta* (wooden clogs), and that if each would pick out his own he would take the pair that was left; whereat there was a general stampede, each person being naturally anxious to look after his own property.

2. *Schools.*—The little day-school was attended by about the same number—forty—as last year.

3. *Preaching Station in the Town.*—It was at this place, which I had opened by the help of funds supplied by friends in England, that the principal evangelistic work was carried on. Almost every evening, except when the weather was very bad, I used to go with the catechist to preach there. The number of hearers varied very much; there were frequently 50 or 60, sometimes 80 and up to 100. Sometimes a very noisy set of young men came in and did their best to interrupt the meeting, to the evident annoyance of more sober-minded people who wished to hear what we had to say. The front of the house being quite open to the street, it was practically equivalent to preaching in the open air, and the people stood in their clogs on the earth floor, so that we could not turn the rowdy ones out, and their yells often completely drowned our voices. "Makoto no Kami" ("True God") would be shouted in derision, or *Namu Amida Butsu*—the usual Buddhist invocation—jocularly, in opposition. Abusive epithets were hurled at us in abundance. "Sorcerer," "thief," "in-

cendiary," "murderer," and others too foul to repeat; the catechist coming in for his special share, "Traitor to your country," &c. Sometimes dirt and a few stones were thrown, or we found our table or the rain-doors smashed. I think the only person of those attending these meetings who showed any interest in Christianity was a young carpenter; he came pretty regularly, bought some books for himself, and mended our table without making any charge. However, a good many visitors from the country were discernible in the crowd, and they would no doubt carry back to their homes something of what they heard, and in this way we may hope some knowledge of Christianity would be spread over a wide surface, although there was no apparent beneficial result in the town of Niigata itself.

4. *Itinerating*.—The catechist made several journeys to the towns and villages in the neighbourhood, and sold books and preached, but did not meet with any special encouragement. In my journey overland to Yokohama in April, to attend the Conference at Nagasaki, I chose an unfrequented route, and so was able to preach and sell some books in places where, so far as I could learn, Christianity had never been taught in any form.

5. *Native Christians*.—There is nothing of any special nature to report about the small band of Christian converts. One old man, who had been ill for a long time, died after I had removed to Yokohama. Dr. Palm, the Baptist Medical Missionary in Niigata, visited him shortly before his death, and sent me a good account of him.

6. *Baptisms*.—One person, a woman, was baptized at Niigata, just before I left. This was our nurse who had lived with us nearly six years, and whom we knew thoroughly well, and had good reason to believe in her sincerity.

Another person, a young woman, also our nurse, was baptized after our removal to Yokohama. Her name is entered in the register at Tokio, as she was baptized in the church there, but she really belongs to the number of Niigata converts, for she learnt all she knew of Christianity there, and had been, I feel confident, a believer in heart some time before we left for Yokohama. I had carefully abstained from urging baptism upon either of these, as they were our servants, and they quite understood that they were left perfectly free in the matter of religion, and that non-profession of Christianity did not entail upon them any pecuniary loss whatever. The request to be baptized came from themselves, and I think the chief means by which they were led to believe in Christ and to desire to be His disciples, was the regular family prayer which they attended.

Translation.—Since my removal to Yokohama, I have been entirely engaged upon the translation of the Old Testament—with the exception of preaching a few times here or in Tokio, at the request of other missionaries. The historical books are the part that has fallen to my share, and since I regularly began with a teacher in the middle of July I have translated—I ought to say, my teacher has translated, for the chief part of the work has been his—the first and second books of Samuel, and have now nearly finished the first book of Kings.

I like the change of work, and as the post of translator was not in the least one of my own seeking, I feel more confident in undertaking it than I otherwise should have done; and I hope God's blessing and guidance will enable me to do some work in this way that will be of real lasting use to the Christian Church in this country.

MADRAS.

From the Rev. Samuel John, Native Missionary to Educated Natives.

Madras, November 30th, 1882.

During the year under review, in addition to the two very practicable methods usually made use of by me for reaching the higher classes, viz. (1) House visitation and individual conversation, and (2) Addressing Hindus collectively at public meetings, I have

added another, viz. (3) Publishing lectures on religious subjects. This last method serves also to draw the Hindus to the consideration of religious subjects or Christian truths.

1. *House Visitation and Personal Conversation on Religious Subjects*.—During the year under review I have held many

friendly conversations, as well as warm discussions, with Hindus in general. On several occasions I called upon men occupying the foremost position in Madras, either in point of intellectual attainment, or wealth, or social status, and conversed with them. The orthodox Hindus, who are strangers to English language, literature, and science, have also been carefully noticed in my evangelistic work. While the uneducated masses cling more or less tenaciously to their ancestral religion, men of higher education seem apparently to have lost their implicit faith in it. This is borne out by the confessions which are made by them at times: "I do not believe in the Vedas and Shastras," says one; "I have lost my faith in the Hindu religion from my tenth year," says another; "I was three-fourths a Christian when I was in the Mission school," says a third; and so on. Notwithstanding this ready and open confession of some, there is, on the part of many who have had a superior education in English, a secret inclination towards their national religion. These men endeavour to base idolatry, superstition, and caste on philosophical and utilitarian principles, and so support them. Passing over these, we come into contact with two classes of men who profess to have abandoned their national faith, and who hold extreme views, and they are the theistic Brahmos and the anti-theists. Perhaps all the educated men of the Presidency may be conveniently placed under the above heads or divisions. The numerical strength of theists and anti-theists is insignificant as compared with those who hold orthodox views and opinions. Notwithstanding their attachment to the social rules, they do not succeed in enlisting the sympathies of their countrymen as they could wish. The late visit of the American Theosophists seems to have added strength to the Society of Freethinkers in Madras. The *Philosophical Enquirer*, a weekly paper containing invectives against all religions, edited by this society, appears now under the name of *The Thinker*, and advocates materialism and the evolution theory. Unsteadiness is a feature that never fails to show itself in the religion of the educated: they migrate from one system to another, or from one theory

to another. By so doing they weaken themselves and become unstable in all their ways. Notwithstanding this unsatisfactory state of things, there are not a few who loudly deprecate all antitheistic views, idolatrous forms of worship, superstitious ceremonies and customs, and who approve the truths of Christianity. These men, while speaking of, or more probably feeling in their hearts and consciences, the excellency of Christ's teaching, His character and life, are so fettered by extraneous circumstances, such as caste rules, loss of property, separation from relations, &c., that they cannot and will not put into practice what they approve in theory. If by the blessing of God they arrive at a state of true moral courage and individual freedom, they will then be able to overcome all difficulties and enlist themselves as soldiers of the Cross, and lead others to the Lord Jesus Christ. Houses and other places of my evangelistic visit are increasing yearly in their number. That there is a great struggle going on in the hearts of intelligent men is a fact; that they are not satisfied with the existing state of things, and that they are at a loss as to which they should choose, are also facts. It is God alone that could convince them of the truth, that neither the insufficient theism preached by Sivanatha Sastri, nor the atheistic Buddhism introduced by Colonel Olcott and Madame Blavatsky, nor the different forms of anti-theism can satisfy the deepest cravings and yearnings of their inmost souls.

2. *Public Meetings*.—I have at present seven or eight different places or centres in this city of Madras where I may hold weekly meetings for Hindus. Educated and uneducated attend these meetings. Addresses both in English and Tamil are given them. In Mint Street (Black Town) where meetings are held in a Mission schoolroom, the people attend in large numbers. During the year under review several European missionaries and one civilian belonging to the accountant-general's office have presided over the meetings held here. The Lord Bishop of Madras has also presided over one of the meetings, when upwards of 200 people attended. His lordship kindly entered into conversation with one Hindu who questioned about the divine nature of

Christ, and quoted the verse in St. John's Gospel, "I and My Father are one."

With a view to make my meetings attractive and interesting to Hindus, I have lately introduced a little music into them. Generally speaking Hindus are fond of music, vocal as well as instrumental. Meetings where only Christian truths are preached or lectured upon, and where Hinduism is directly or indirectly exposed, cannot be objects of great attraction to Hindus. To remedy this I have trained a band of singers, who are accompanied by a fiddler, in English and Tamil songs and lyrics, and with the assistance of this choir music I generally commence and carry on the meetings. The expenses connected with the choir, musician, &c., have been, for the last four months of this year, kindly defrayed by the Rev. M. G. Goldsmith, who placed in my hands Rs. 20, being a grant from a Christian gentleman for Mission purposes. As this sum will be exhausted by the end of this year, I do humbly trust that the Lord will open a way for the maintenance of the choir in my meetings in the coming year. The attendance at meetings has been also very fair: add to this, the general conduct of the men who attended the meetings, both in the city and suburbs of Madras, numbering not less than 100 during the year, has also been satisfactory. They have listened to the addresses with quietness and patience; and with very few exceptions the questions proposed by them for solution were of reasonable character. The generality of Hindus, whether educated or uneducated, do not like their religion to be criticized, and its defects shown. On one occasion when I, after speaking at large on the holy character of Jesus Christ, wanted to compare and contrast with him Krishna and Mohammed, one of the men present stood up and said as follows:—"Please do not expose our religion; we shall be glad to hear all that you have to say about Jesus Christ, and so on."

3. *Publication of Lectures.*—During the year under review, the Lord Bishop has kindly promised help for the first lecture I print. I have availed myself of the kind help given by his lordship and published my first lecture on "The Existence of God." This subject was

selected by me with a view to meet the different antitheistic notions that are prevailing now in this city of Madras, and showing their untenable character. Upwards of 200 copies have been sold and distributed. In many cases they have been gladly received and read with attention and interest by Hindus. The lecture has also been stirring up the atheistical portion of the Hindu community. A few critical remarks have already appeared in their weekly paper, called *The Thinker*, on the motto affixed to the book by me, and the first two arguments urged in support of the "Existence of God." The criticism is as follows:—"The fool hath said in his heart, There is no God." This oft-quoted stupid maxim of wicked David is chosen by Mr. John as the motto for his book. Further, Jesus Christ has said plainly that 'whosoever calleth his brother a fool shall be in danger of hell fire.' Now Mr. John professes to follow Jesus Christ, and yet he calls those who differ from him in religious views, 'fools.' Is this not a direct disobedience to the command of Christ, and a breach of Christian forbearance? Mr. John says that the Bible breathes holiness in all its pages." Here he quotes a number of passages from the Old Testament, where immoral actions of men are recorded, and condemns the Bible as an immoral book. After this he takes exception to the first two arguments, viz., the "Universality of the Nature of God," and the "Law of Causation, which leads to an Ultimate Cause," and endeavours, in a feeble, awkward, and unsatisfactory way, to disprove them. At the close of the article he expresses a desire to enter into a formal discussion with me, and says that the columns of *The Thinker* are open to me, and that they will print my answers, provided I couch them in courteous language. In reply to this, I have consented to examine the justness of his observations, after I have received the critical remarks on the whole of my lecture, and speak to him through *The Progress*, a paper edited by Mr. Murdoch, in connexion with the Madras Tract and Book Society.

I have yet eleven more of the series to be published, and I humbly trust that the Lord will open a way for the same. The cost for printing a lecture is Rs. 18.

THE HILL ARRIAN MISSION, TRAVANCORE.



THE Rev. A. F. Painter, of Travancore, who is now in charge of the formerly well-known Mission to the Hill Arrians, so intimately connected with the name of Henry Baker, has sent the following encouraging account of a recent movement among that people towards Christianity. It has been waiting its turn for insertion for some months:—

In November last I visited the stations of Mundakayam, Asepiam, Etakunna, Etamala, &c., and also pushed away north in the direction of Melkavu, travelling through country hitherto unvisited even by Mr. Baker.

I found the people with some knowledge of Christianity through intercourse with our Erumāpara and Melkavu people, and that in many cases they had only been deterred from adopting the Christian faith through fear of the Poonyātt Rajah, in whose territory they live, and whose predecessor treated converts so cruelly in the early days of the Mission. From one place they had actually sent a deputation to Mr. Baker, just as he was leaving for England on his last visit. On his return he appears to have been too busy and too unwell to comply with their request. Having visited and preached in the various villages, a council was held at Manakombu, where, to my great joy, they were enabled, I believe, *truly* to decide to cast away their idols and serve the only true God and the Lord Jesus. Not only those who had previously wished to do so, but some who had been bitter opponents, and notably

the chief devil-priest at Atakkam Malla, announced their desire to learn of the Saviour. And after earnest prayer that God would indeed receive them, I removed their kudamis and other heathen marks, and they delivered up their idols. Up to the present, 157 have enrolled themselves; but these represent a much larger number, as many are heads of families whose wives and children will place themselves under instruction as soon as a teacher is sent to their village. I hesitate to speak too strongly so soon, and had it not been that it was necessary to apply through the Conference for agents and help, I should have delayed; but it seems to me a strong movement has commenced towards Christianity, and I trust that it is indeed the work of God's Holy Spirit on the hearts and consciences of these people.

The blessing came on with us into our old station of Erumāpara, and twenty-one who have hitherto held back came forward and declared for Christ. I hear also, that another village, unvisited by me, has sent messengers to ask for a teacher.

Mr. Painter's private journal has been placed at our disposal, which gives a fuller account of this new movement among the Arrians:—

Pushing on from Atakkam we reached and ascended Chourira Malla, and were met there by some Arrians living on that hill. The descent from it is most difficult, as it is very steep, and in some places nothing but bare grey granite rock, where boots will not hold. I therefore waited some time to rest as well as to preach to the people. They gathered round and listened attentively to Samuel and myself, as we preached Christ to them. They promised to send some representatives to the meeting next day. Some then ran to their houses and brought guns which they fired off, a signal to the Manakombu people that I was coming. Soon shouts in the valley beneath, and firing of guns,

made us aware that the Manakombu people were coming, so we started again, a man each side holding my arms, one man in front and one behind, and thus I made the descent very slowly, and glad I was to reach the bottom, though Manakombu hill still had to be climbed; however the sight of the houses encouraged us, and we pushed on with fresh energy, and reached Manakombu at two, after seven hours' march. The people were very friendly. The chief man, who possessed two houses, turned out of one and placed it at my disposal, and all crowded round to see and hear. We were, however, all glad to lie down for two hours. I had a heavy fall on a slab of granite

in crossing a river earlier in the day, and hence felt very stiff, and so sat at the entrance to the house and addressed the people for a short time. Samuel then spoke to them, urging them to give up the worship of Satan and serve the only true God. These people were much more intelligent than the others. Our Christian village of Erumāpara lies only ten miles away, and many had relations there who had become Christians. Still they feared much. Would not the Rajah curse them? Would not the evil spirits persecute them? Would not their ancestors rise in vengeance against them if they forsook the old way? Our reply was, "If God be for us, who can be against us?" Had not God made the world and all things? Was He not almighty? Would He not be able to protect those who really served Him? But more, He was love—"Like as a father pitieth his children," &c. He had shown wonderful love in giving His own Son to die. If they once believed that they would not fear. One who long ago had believed in Him said, "What shall separate us from the love of Christ? shall tribulation or persecution?" &c. All the evening the talk continued, and fresh groups came up. Among them came the chief devil-priest from Atakkam, a bitter opponent, I found afterwards, of Christianity, who had refused to let Christians come near his house. He came and listened, and talked to the others. At last it got so late that we sent them away to talk over these things among themselves, and we had dinner; and after joining together in prayer that God would "give them repentance and remission of sins," and faith, we laid down and went to sleep.

Early in the morning they again came round the house, and we had long talks with them. One man especially was particularly earnest. At nine we sent them away to prepare for the meeting, and I breakfasted. At ten all assembled in a little *pandal* (an erection of four posts and a cover to give shade) which they had put up. Sixty-nine leading men were present, besides women and children. We commenced with prayer, offered by Samuel, asking God to guide and teach. I then said a few words, reminding them what a solemn decision they had to make. Would they serve the true God, or idols and evil spirits? On their decision, most probably (humanly

speaking), lay the future of their children. Were they to be taught to serve God or not? They saw the works of God all around them; none of them believed that evil spirits had made the world—but the great message that we had brought them was that "God is love," that He cared for the smallest and weakest of His creatures, and had made a way to heaven even for sinners. I then again repeated the story of Christ's love, to which they listened most intently. Then came the discussion: the greater part, to our joy, declared their intention of becoming Christians, and serving God only. Four of the five Atakkam Malla representatives said they had only come to hear, and carry back the news, not to renounce heathenism at once. They considered the message good, and that all ought to serve God, and they would tell their people so. To my surprise the Welluh-apaden, or devil-priest, the remaining representative, stood out and said, "If we determine that it is right to serve God and not devils, then we ought to serve Him from to-day. I have made up my mind that I shall join to-day." The effect was wonderful; the others at once decided to do the same, and an enthusiastic feeling seemed to take possession of all. Five only stood aloof. One, alas! being the man whom I mentioned above as appearing very earnest. One by one they came and stooped down, while I removed the tuft of hair, or kudami, from them, and gave them a Christian name, and prayed that God might bless them. Then the women came to be named—brought their little children—and I told them how Christ had on earth received and blessed little children. When it was over we all joined in thanksgiving and praise, praying Him to give grace to those who had determined to serve Him. Then Samuel read a few verses, and explained them, and I gave a little instruction on prayer. I warned them that though they had removed Satan's mark, that he was still powerful, and was not so easily cast out of their hearts. God alone could do that. Did they know how to pray? "No." Did they know how to ask the Rajah or any one else for what they really wanted? Did they know how to thank any one who did them a kindness? "Yes." Just so they must do to God; they must

remember that He was greater than any king—high and mighty—and so be very reverent; but they must also think of Him as a loving Father, able and willing to give what was good for us. We were to ask Him every day for what we wanted, to tell Him of sin done, to thank Him for health and food, and above all for Christ. But one prayer I would teach them, that they might ask for God's chief gift—the Holy Spirit,—He who could and would sanctify their hearts,—who, though He was holy would dwell in sinful and unholy hearts, to cleanse and teach. They all repeated after me a great many times, "O God, give me Thy Holy Spirit, for Jesus Christ's sake." Afterwards we dismissed them. In the evening they again met for prayer and short instruction.

Friday, November 24th.—In the early morning many came to see me, all looking bright and happy. They looked quite changed without their kudamis. I found the Rajah's servants threatening them, and disturbing their minds, so I sent a note to the palace asking the Elia Rajah (heir-apparent) to kindly order them to cease persecution, intimating that I was about to send a letter to the Dewan to ask his protection in case of any disturbance. I sent one of my own servants, and as those who joined were in great fear, and thought if they appeared at the palace they would be terribly beaten, I insisted on *one* going with my messenger. The result was as I expected, the Rajah being away nothing could be done, but the servants were re-called and reproved, and our people encouraged. May God open the Rajah's heart, or enable our people to stand firm under trouble! Meanwhile we again met for prayer and instruction: all were present, and seven more came forward and renounced heathenism. I could not look round on their eager faces as they listened to God's truth, drinking in the message of salvation, answering the questions asked, and repeating texts, without feeling quite overcome. Never before on this hill—at least for centuries—has God been worshipped. Idol-temples and groves, supposed to be inhabited by demons, abound, but God has not had a single worshipper. Now, may we not hope and believe that the darkness is indeed giving way, and the true light shining. I could but thank God

that I had been used as the voice to call them. If in God's marvellous mercy and love even some of these reach heaven, who shall be able to reckon the joy that has sprung out of one of earth's sorrows? May I not believe that it was indeed Christ's voice saying, "Follow ME"? These and other thoughts came into my mind as I looked around. Samuel read and explained the latter part of St. Matt. x. very clearly, dwelling on God's care for us, and that we must through much tribulation enter the kingdom of heaven. I followed with a catechetical address on "Christ Jesus came into the world to save sinners," explaining who He was, what He did, why He did it, and what He saves us from, repeating my questions over and over again, to see that they thoroughly understood; and we concluded with prayer.

It was now time for the Atakkam and Chourira people to return home; we therefore commended them to God, urging them to stand fast. I also sent Samuel with them to stay for a few days, and visit their families and instruct them. In the afternoon I had to consider various questions; e.g. they had been in the habit of offering fowls and rice at the annual festivals of (Bhajakawh) the demon goddess. If they withheld the Nairs would be very angry. I said, What is your own opinion? They replied that they did not see how they could, because now they served God. I was very pleased to see that they so looked at it, and told them that however we might offend man, we must serve God and Him only. We then went to seek a site for a schoolroom. They had already made up their minds. The grove supposed to be inhabited by evil spirits occupied a beautiful situation, and from it the low country as far as the sea could be seen: "Here," they said, "let us build our church; then the demons will go for ever." I was glad to see the spirit, but considered it better to erect the temporary building in a compound of one of those who had joined, otherwise it might be pulled down without redress. I also considered it was not wise to do what those who had not joined would consider an insult to themselves, and would give the Rajah ground for oppression. We therefore chose another site, and reminded them that Satan's

chief stronghold was man's heart. Let us ask God to turn our hearts into His temples, then will Satan indeed be put to flight. In the evening we again had prayers and instruction.

Saturday, November 25th.—Started for Erumāpara at 5.30, the people firing off a volley to let them know that I had started. It is a very steep descent. At length we reached a river at the bottom, crossed it, and began to ascend the Erumāpara hill, where we have a large congregation. They gave us a most enthusiastic welcome. On reaching the top of the hill we halted at the house of the wealthiest man of our five congregations. Years ago he

and his widowed mother came forth as exiles from Wellami for Christ's sake. Now he is happy in the possession of two houses, a pious wife, and several healthy-looking children, one of whom he wants to send to Cottayam College next year.

We at last reached the mission-house, and after a short rest called together the heathen living in the neighbourhood, and spoke to them earnestly on the danger of neglecting so great salvation. God graciously gave them a will, and we had the great privilege of receiving first eleven, then nine, and then one; all of whom had some knowledge of Christianity.

Mr. Painter has since issued an earnest appeal for funds to build four churches, at Mundakayam, Etakunna, Mankumpa, and Atakkam. At the first-named place Mr. Baker's large wooden church is falling to pieces, and must be replaced. At the next two there are only bamboo and grass sheds; and at Atakkam not even that. Mr. Painter asks for 360*l.*, a small sum, as he justly observes, in comparison with what is often spent on the restoration of one church in England. Bishop Speechly warmly endorses the appeal.

NOTICES OF BOOKS.

Among the Mongols. By the REV. JAMES GILMOUR, M.A., *London Mission, Peking.* London: Religious Tract Society.



THE Church Missionary Society has no Missions in the regions described in this volume. Nor indeed has the Church of England any representative there. Still in China we are brought sufficiently into contact with the races described, and the systems of religion prevalent, to make some notice of this valuable work appropriate in the pages of the *C.M. Intelligencer*. The scope of it is clearly indicated in the preface. It undertakes to supply an account of "whatever is most noteworthy and interesting in the home life, manners and customs, occupations and surroundings, modes of thought, superstitions and religious beliefs and practices of the Mongol tribes who inhabit the eastern portion of the plateau of Central Asia lying between Siberia on the north and China on the south."

For twelve years during the summer months the author has employed himself in itinerating among the Mongols, and he has consorted with Mongols who have visited Peking on Government duty during the winter. He has therefore every claim to be heard as a competent authority on the subject he handles. When we cross the threshold of the book, and penetrate as it were to the interior, we are satisfied that we have before us the conclusions of no random and casual observer, but of one who thoroughly understands what he treats of.

Mr. Gilmour's missionary travels have not been the first effort at spreading the Gospel among the Mongols. In the year 1817-18 an attempt was made, but the Mission was broken up by the Emperor Nicholas. The object was not to interfere with the Russians of the Greek Church, but to

seek the conversion of the Buddhistic Buriats. During the continuance of their labours the missionaries translated the Bible into the Buriat language, the Old Testament being published in Siberia, and the New Testament in London. But at length an imperial order came, informing them that they could not remain where they were except they bound themselves not to teach religion! So they were banished from Siberia. However, even to the present day, "in out-of-the-way places, an English traveller may be informed that so-and-so has a foreign book; and when it is called for, out comes a New Testament in Mongolian by Stallybrass and Swan." Missionary records teem with instances of the importance of giving the people the Word of God in their own tongue. Sometimes direct spiritual results follow quickly, and the reaper almost overtakes the sower; but sometimes the treasure seems to be hid, perhaps well-nigh lost, but its intrinsic value abides, and in God's own time produces wondrous results. So and by such means Luther changed the face of the world. An incidental consequence of this closed Mission is that the Greek Church has started Mission work for the Buriats. Some glimmering conception of the Lord Jesus Christ may reach the Mongolians by this strange and imperfect medium.

We have no space to bestow upon Mr. Gilmour's incidents of travel with all the accompanying hardships. They will be found to be reading full of interest to those who delight in this sort of literature. Under the title the "Mirth of Hell," the author gives an account of a protracted execution which he witnessed at a great trading settlement called Lama Miao. We do not reproduce it in its horrors, but call attention to the following extract:—

Much has been said by scholars in favour of Confucianism. "By their fruits ye shall know them." Here we have a government which for centuries has professed to follow and to teach to its people the doctrines of Confucius, and a people who as far as they are anything are Confucian, and yet the government in carrying out the extreme penalty of its law, divesting itself of dignity and compassion, deliberately revels in ingenious cruelty, and the people, seemingly dead to all humanity, stand by pleased and applauding. If this is the fruit of Confucian teaching, it is high time that China had something better, and it will be a happy day for China and her people when Confucianism pales before the rising light of Christianity, and the government, ashamed of past cruelties, when compelled to exact the penalty of a forfeited life, shall be ingenious to mitigate the horrors of execution, and the people shall learn to have compassion and sympathy for misery, even in the case of those whose sufferings are the just punishment of their sins.

In the subsequent chapter we have an account of Urga, the stronghold of the Buddhist faith. The author mentions the "falling worship" (i.e. continuous prostrations on the ground, of which traces occur in Romanism), which is not peculiar to Buddhism, but is to be seen perpetually in India. There are notices, too, of the "praying cylinders," which laziest form of worshipping God that ever was invented seems imperfectly resorted to by devotees. We submit, for the information of the admirers of Buddhism, Mr. Gilmour's judgment on Urga:—

The visitor, on first walking about Urga, will be exceptionally indifferent if he has not his spirit stirred within him at the superstitious practices and devices that meet his eye. Should he happen to know the language and remain, especially in native lodgings, for a day or two, he will have his spirit much more deeply moved by the wickedness that comes under his notice. Urga is the head-quarters of the Buddhism of North Mongolia; it is also a stronghold of unblushing sin. Its wickedness does not spring from any one source, but the full tide of the stream of iniquity that rolls through it is fed by several tributaries, which uniting make up the dark flood of its evil. Thus it happens that the encampment of the

Supreme Lama of Mongolia is reputed to be the most supremely wicked place in the whole of that wide country.

At page 145 we are told that "the Mongols believe that to write out a sacred book in black ink brings much merit, to write it in red ink brings more merit, but to write it in gold brings most merit." When we remember the close similarity between Romanism and Buddhism, we cannot help wondering whether any corresponding notion possessed the monks of old before the invention of printing. At Wu T'ai Shan, which is to the Mongols what Mecca is to the Mohammedans, there is an enormous praying-wheel, filled with books, prayers, &c., which it would take a lifetime to read or repeat. As this is out of the question, two or three go down to the cellar beneath, and with a long pull, and a strong pull, and a pull all together, round goes the wheel, and each believes he has gained as much merit as if he had read the books, repeated the prayers, and knocked his head to all the gods that grin from the shelves and shrines of the wheel. Mr. Gilmour's opinion of Buddhism is that it is "an elaborate, and in many respects a grand system, but in one thing it fails signally, that is in producing holiness." If this is a true witness, what can be the spiritual or moral condition of that portion of the human race which professes Buddhism? * A curious speculation occurs (p. 207). It is a question among the Buddhists in Mongol, "Did Buddha live at all?" In common with them we have our doubts upon the subject.

Mr. Gilmour gives a very elaborate account of the obstacles to the reception of Christianity, and of the system of Buddhism, dwelling fully on what can be said in its behalf; but he bears this testimony, that "the great sinners in Mongolia are the lamas, the great centres of wickedness are the temples. It is the system which makes the lamas, and places them in hotbeds of vice" (p. 232). Urga he holds to be "Satan's seat." You are warned not to go out there after dusk except you are well armed. In the judgment of Mongol Buddhists, "Merit lies in saying prayers, not in understanding them." We hear a good deal in England about Buddhism, and not taking life, but Mongol Buddhists must have mutton. We refer *savans* to Mr. Gilmour's amusing account (p. 239), for the method by which lamas get over this difficulty, and even twice kill one sheep. In Peking "living Buddhas have a widespread reputation for being notorious thieves." The temple at Wu T'ai is "a paradise of thieves." Mr. Gilmour says:—

In books, I have read some extraordinary examples of honesty and integrity in Buddhists; stories which, if true, would almost cast the integrity of some Christians into the shade. These stories *may* have been true, but the state of things I have seen among the Mongols, who are extremely pious, makes wonderful stories of Buddhist truth and uprightness hard to believe; and if any one wants to exalt Buddhism as compared with Christianity, the farther he keeps from Mongolia the better. Thieves and stealing abound in Christian countries, but all

* In an article on the Thibetan version of Dhammapada, recently translated into English, the *St. James's Gazette* (August 4) is disposed to admit that "morality is not the central purpose or sense of Buddhism;" also that it cannot claim that, as Mr. Matthew Arnold says, "it has lighted up morality." The assertion now is rather that Buddhism is the "one religion of the intellect." We leave our readers to appraise the value of such a religion to the vast mass of its adherents. Furthermore, as to the amount of culture or expansion of intellect resulting from going down into a cellar and turning the Dhammapada round on a wheel, which in Mongolia is the correct and usual mode of appropriating its contents, we again appeal to common-sense. Whatever amount of benefit Mr. Matthew Arnold and Professor Seeley can extract from it by the Western mode of handling Buddhistic works, what culture or enlightenment do either the lamas or the Natives generally of Thibet derive by their manipulations? In either case, perhaps, the result = 0.

Christians are not thieves; and known thieves are not regarded as respectable members of society; and it is not too much to hope, that one of the fruits of Christianity in Mongolia will be the creation of a healthy and honest contempt for thieves and stealing, among a people whom even the Chinese regard as personified dishonesty.

We commend the foregoing extracts with which Mr. Gilmour's volume teems, to the thoughtful consideration of those who must be hearing a great deal of nonsense habitually talked about Buddhism, which, upon the principle, we suppose, of "*omne ignotum pro mirifico*," is often, nowadays, vaunted at the expense of Christianity. In Mr. Gilmour's volume it is presented as a religion in which its teachers and priests, those most acquainted with its doctrines and its precepts, are more pre-eminently conspicuous than the rest of the community for every species of vice and abomination. His book will be, or ought to be, serviceable as a powerful disinfectant among these unwholesome notions. It has, moreover, many merits of its own, and apart from its direct missionary topics will be found a most pleasant and useful source of information regarding countries little known in this Western world of ours. It is creditable to the Religious Tract Society that it has given its imprimatur to a treatise so solid and so substantial.

K.

The Jerusalem Bishopric: Documents, &c. Compiled by the Rev. W. H. HECHLER. London: Trübner and Co.

The compiler of this work was formerly a C.M.S. missionary at Lagos, and after filling various posts in England and abroad, some of which brought him into contact with the Court of Berlin, he has lately been appointed British Chaplain at Stockholm. He states that a copy of the original documents connected with the Jerusalem Bishopric accidentally fell into his hands at an auction of Jewish books, and that this led to a resolve to give to the world in a handy form the whole history of the scheme. It is evident that no pains have been spared to make the book a complete manual upon its subject; and there can be no question of its interest and value at the present juncture. We can best explain this by simply enumerating the contents. First there is a sketch of the circumstances that led to the foundation of the Bishopric, and some account of missionary and other Church work in Palestine, including the C.M.S. and Jewish Missions, the British Syrian Schools, &c.; together with extracts from the eminent English bishops and theologians, showing their recognition of foreign Protestant Churches. Then follow the original documents, which are given in English and German, and in some cases also in French, and comprise the King of Prussia's instructions to Bunsen, the Prussian and English Deeds of Endowment, the Jerusalem Bishopric Act, the Royal License for the consecration of the first bishop, Circulars by the Prussian Minister, Archbishop Howley's Letter (in Greek) to the Eastern Patriarchs, and his Letter to the King of Prussia; an official statement of the affair prepared under his Grace's direction, and an "Authoritative Declaration" issued in reply to the Tractarian opposers of the scheme, signed by the Archbishops of Canterbury, York, Armagh, and Dublin. The work concludes with a remarkable table showing the Jewish population of various countries, compiled for the work, and a list of all the publications bearing on the Bishopric. Nor must we omit to mention a map of Jerusalem from the Ordnance Survey.

We can only hope that this timely publication may open the eyes of those in authority to the real history and state of the case, so that, the

scruples of the German Government being overcome, there may be an escape from the present deadlock, and a suitable clergyman may be selected for the vacant see. Much good has been done by the three Bishops who have occupied it; but much more may yet be done if the scheme is carried out and the right man appointed.

The Rise and Decline of Islam, by Sir W. Muir, is one of the admirable series of "Present Day Tracts" now being published by the Religious Tract Society. In this series, the very first authorities on the different subjects have been wisely secured; and it need scarcely be said that this is so in the case before us. Sir W. Muir discusses the outward progress of Mohammedanism, its inherent moral weakness, and its inferiority to Christianity, with the ease and confidence produced by full and accurate knowledge. This tract should prove especially useful in India.

In Memoriam—Rev. George Lea (Birmingham: Cornish Brothers), is a small volume containing the sermons (or parts of them) preached in Birmingham on the occasion of Mr. Lea's death, by the Revs. C. Marson, H. C. Hodges, C. G. Baskerville, P. Waller, Dr. Wilkinson, A. Baring-Gould, Canon Hoare, G. Tonge, and the Bishop of Ballarat; together with the last two sermons prepared by Mr. Lea himself, only one of which was preached. Together they form a most appropriate memorial of one of the most devoted clergymen that ever served the English Church. The sermon by Mr. Marson (the writer of the *In Memoriam* in our June number) is especially excellent.

My Ramble through Bible Lands, by W. J. Ridges (Sunday School Union), is a pleasant narrative of an ordinary Eastern tour. The author gives brief but appreciative notices of the various C.M.S. and other Missions in Palestine and Syria.

Voices from Patmos, by the Rev. W. Burnet (S. W. Partridge and Co.), is an excellent and edifying exposition of the benedictions at the end of the Epistles to the Seven Churches—"The Tree of Life," "Hidden Manna," &c.

Short and Simple Readings on St. Matthew's Gospel, by G. H. A. Ryves (Elliot Stock), is also an edifying book. It comprises one hundred and eight very short "meditations," as we should call them rather than "readings," as they are plainly for private perusal and to guide private thought. They should have been printed in a small volume for the pocket, instead of in substantial octavo.

Liturgia Explicata, by the Rev. Joseph Gedge (Elliot Stock), is a paper read at a clerical meeting, explaining and vindicating very clearly the "hypothetical" view of the Baptismal Service.

"*To whom shall we go?*" (Hamilton, Adams, and Co.) is the Anniversary Sermon of the London Missionary Society, preached this year by the Rev. E. E. Jenkins, the late President of the Wesleyan Conference. It is an able vindication of Christianity as the one religion for the salvation of the world.

The *Coral Missionary Magazine* (Wells Gardner and Co.) is the organ of the old and well-known Coral Fund, now carried on by Mrs. Batty. This Fund has done excellent auxiliary service to the C.M.S. Missions, and its little magazine, consisting of letters from the missionaries, is always bright and pleasant. We wish both the Fund and the periodical continued and abundant success.

THE MONTH.



THE Valedictory Dismissal of missionaries going out this autumn is fixed for Monday, October 1st. Among those returning to the field will be the Rev. J. B. Wood, to Lagos; the Rev. J. W. Handford, to Frere Town; Mr. C. Stokes, to Central Africa; the Rev. C. T. Wilson, late of Uganda, now going to Palestine; the Rev. G. Litchfield, late of Uganda, now going to the Bheel Mission, North India; the Rev. T. R. Hodgson, late of North India, going to Baghdad; the Rev. F. A. P. Shirreff, to Lahore; the Rev. W. J. Richards, to Travancore; the Rev. A. R. Cavalier, formerly of Ceylon, to Tinnevely; the Rev. J. D. Valentine, to Mid-China; and probably three or four more; besides several new men whose appointments have been mentioned before.

THE Rev. J. H. Horsburgh, M.A., of Trinity College, Cambridge, the Rev. G. E. A. Pargiter, B.A., of Merton College, Oxford, and the Rev. E. W. Elliott, B.A., of St. Catharine's College, Cambridge, whose acceptance by the Society has been previously mentioned, have been appointed respectively to the Mid-China Mission, to St. John's College, Agra, and to the Rugby-Fox Mastership at Masulipatam.

THE consecration of the Rev. A. W. Poole to the new English Bishopric in Japan is fixed to take place at Lambeth Palace Chapel on Sept. 29th, St. Michael and All Angels' Day. The sermon will be preached by the Rev. E. H. Bickersteth.

IT is with special pleasure that we announce the appointment, by the Church of England Zenana Society, of Miss Marion Gray, daughter of the Rev. W. Gray, Secretary of the C.M.S., to the head teachership of the Alexandra Christian Girls' Boarding School at Amritsar. This important school belongs to the C.M.S., but is conducted by ladies of the C.E.Z.M.S.

THE same society has accepted Miss Gough, daughter of the veteran C.M.S. missionary in China, the Rev. F. F. Gough, as a missionary to the Chinese women of Fuh-Chow. This is an important move forward on the part of that society, which has hitherto been confined to India.

THE Indian Female Normal School and Instruction Society has appointed as its Clerical Secretary the Rev. A. H. Lash, late C.M.S. missionary in Tinnevely, who is so well known to our friends for his work in connexion with the Sarah Tucker Female Institution.

THE Bishop of Saskatchewan has appointed the Rev. J. A. Mackay, one of the C.M.S. missionaries in his diocese, to the office of Archdeacon. Mr. Mackay is a native of Moosonee, and of mixed Scottish and Cree descent. He was trained up as a boy by Mr. (now Bishop) Horden, and was ordained by Bishop Anderson in 1862.

By the death of the Rev. James Abner Lamb, at Lagos, on July 1st, the C.M.S. has lost one of its most faithful and whole-hearted missionaries. He was a solicitor before devoting himself to missionary work, and had been educated at Cheltenham College. On his offer of service to the Society being accepted, he spent a few months at the Islington College to

read divinity, and was then ordained, in September, 1861. In November of that year he went out to Lagos as Secretary of the Yoruba Mission, which then included in its ranks veterans like Townsend, Gollmer, and Hinderer. In 1870 he was transferred to Sierra Leone, and acted as Secretary there; but in 1873, his health failing, he returned home, and was soon appointed Vicar of Hoyland, in Yorkshire. This was a valuable living, but in 1876 he gave it up to go out to East Africa, to succeed Mr. Price at Frere Town, where he laboured most earnestly for two years. In 1879 he was again sent to Sierra Leone as Secretary for West Africa; and only last spring he left England for the sixth time to go back to his old post, Lagos. In fact, he has always been a man for an emergency. Again and again the Committee invited him to fill special vacancies; and he and Mrs. Lamb were ever ready to sail in any direction where they could serve the cause they loved. His loss just now, when there are so few missionaries on the West African coast, seems to our eyes irreparable; but He who has taken His servant to Himself will not forsake the work. Mr. Lamb was buried in the churchyard of Christ Church, Lagos, which church he himself built fourteen years ago. The Governor of Lagos attended the funeral, and an immense concourse of Native Christians.

THE Rev. William Johnson, Minister of Christ Church, Madras, who died suddenly in that city on July 13th, had been a C.M.S. missionary for eleven years in Travancore, from 1866 to 1877. He was, indeed, closely connected with the Society in many ways. His father was a Travancore missionary, and died there in 1846. His mother (who survives) is a daughter of Henry Baker, sen., and sister of Henry Baker, jun. He himself was born at Cottayam, educated at the C.M. Children's Home, and prepared for orders at the C.M. College; and he married a sister of the Rev. R. C. Macdonald, for some years C.M.S. missionary at Madras. He was the author of a Catechism of Sacred Geography, and a translation of Bishop Wilberforce's *Agathos*, in Malayalam.

OTHER recent deaths must also be mentioned with deep regret in these pages. Mrs. Sargent, the excellent wife of the venerable Bishop who superintends the C.M.S. Missions in Tinnevely, entered into her rest on June 19th. She will be greatly lamented and missed by the Tinnevely Christians. Canon Battersby, of Keswick, who died on July 23rd, was an Hon. Life Governor of the Society, and had done much for it by his influence in Cumberland and Westmoreland. Professor Birks also was an old and hearty friend. He delivered a remarkable speech at the Anniversary of 1859. The Dean of Exeter, Dr. Boyd, preached the Annual Sermon at St. Bride's—one of great power and eloquence—in 1864; and he frequently presided at the large meetings which are held half-yearly at Exeter.

IN May, a General Conference of Protestant missionaries in Japan was held at Osaka. The proceedings were of considerable importance and deeply interesting. Not only were the papers and discussions on various topics valuable, but the spiritual influences which by God's mercy accompanied the meeting were remarkable. All present seem to have been stirred up to special prayer and renewed consecration to the Lord's service; and both missionaries and Native Christians shared in the manifest blessing. The Rev. C. F. Warren has sent a most interesting account of the

Conference, which will appear in our next number. Other important letters from our Japan missionaries are to hand, for which we shall make space as soon as possible.

THE death of the venerable Dr. Robert Moffat removes the patriarch of English missionaries. He went out to Africa in 1816, the very year in which the C.M.S. began its Mission in Sierra Leone; so that almost the whole of the Society's vast work has been accomplished, not during the lifetime merely, but during the missionary career, of one man now taken from our midst. All Christendom should honour the apostle of South Africa and the father-in-law of Livingstone. The Rev. H. Sutton and Mr. Eugene Stock attended his funeral at Norwood on August 16th as representatives of the C.M.S.

THE Frances Ridley Havergal Fund now maintains seven Native Bible-women in India, viz., one near Calcutta, one at Lucknow, one at Amritsar, one at Jhandiala (under Miss Clay), one at Bombay, one at Jabalpur, and one at Masulipatam. Of "Jane," at Jabalpur, the Rev. T. R. Hodgson writes that "she has carried the message of God's love to many a toiling and weary, maybe hopeless sister, in many a dark home." The Fund has also made grants for the translation of one or more of F. R. Havergal's books into the Hindustani, Bengali, Telugu, and Malayalam languages.

BISHOP SARGENT is appealing for help to restore, and almost entirely rebuild, the church at Kadatchapuram, Tinnevely, where the Rev. John Devasagayam formerly ministered. Mr. Devasagayam was the first Native clergyman in South India, and was ordained in 1830. He died in 1864, universally respected. One of his sons, the Rev. Jesudasen John, is now pastor of Palamcotta, and another, the Rev. Samuel John, is a missionary to educated Hindus at Madras. Mrs. Sathianadhan, of Madras, is his daughter. Bishop Sargent wants about 500*l.*, of which the Native Christians on the spot will raise 100*l.* There are 1259 Church members in the Kadatchapuram district, of whom 442 are communicants.

THE Bishop of Sierra Leone lately paid a visit to Port Lokkoh, the outlying station fifty miles inland from Sierra Leone, at the head of the river, where Mr. J. A. Alley works as a lay missionary, with Mr. S. Taylor, B.A., an African. The Bishop confirmed six candidates, and writes warmly of this little Mission. The Natives of the country are Timnehs, but many Sierra Leone people are settled there as traders.

BISHOP STUART of Waiapu has sent home an account of a discussion that took place in the General Synod of the Church of New Zealand, at its recent meeting at Napier, on the Natives who fell away into Hauhaism and still stand aloof from the Church. The Bishop of Christ Church, as Primate, was requested to draw up, and sign on behalf of the Synod, an address to the Maoris generally, with particular reference to this section of the race; and it was rendered into Maori by the Rev. S. Williams. It was as follows:—

To our Brethren of the Native race in this Island,—It has pleased Almighty God that we, the representatives of the Church of the Province of New Zealand, should meet in council in the Diocese of Waiapu; and we are reminded by our presence here of those who were once our fellow-members in this Church, but are

not so now. We are about to conclude the business for which we have met, and to return to our homes, but cannot do so without expressing our heart's desire that they who are separated from us may be again united with us in one body, under the one Lord and Saviour, Jesus Christ. We would ask, therefore, our Maori brethren to consider among themselves whether their re-union may not be effected, and earnestly trust that our appeal to them in this behalf may not be in vain.

Signed on behalf of the General Synod of the Church of the Province of New Zealand, by H. J. C. Christchurch, President.

Bishop Stuart adds that, after the Synod, Archdeacon Clarke visited the Kingite Natives in the Upper Waikato. "His impression is that Hauhauism is dying out, but that the evil of strong drink will now be the great hindrance to missionary work amongst them: they are becoming so utterly demoralized through that course."

THE third Annual Meeting of the Bengal C.M.S. Native Church Council was held on May 9th and 10th, at Calcutta. There was a Communion service at Trinity Church at 7.30 a.m., with a sermon by the Raj Kristo Bose "on true Christian liberty as distinguished from that which often passes under the name of independence, but is in reality a slavery to the carnal nature." During the meetings reports were presented from the various pastorates; and papers were read, followed by animated discussion, on missionary work among non-Christians, and on education for Native Christian children. The Rev. W. R. Blackett presided, and among those present were the Rev. Piari Mohun Rudra, Secretary; Babu Omesh Chunder Dutt, Treasurer; the Revs. Modhu Sudan Seal, Molam Biswas, and Sartok Biswas; Messrs. H. H. Sandal, P. M. Mukerji, &c.

THE eighth Meeting of the Telugu Provincial Native Church Council was held at Ellore, on Feb. 7th and 8th of the present year, the Rev. F. W. N. Alexander (who is now in England) presiding. The chairman delivered an address on the subject of self-support, and, after full discussion, an important minute was adopted by the Council, which is so interesting as to deserve to be quoted here in full:—

The Council, having heard the principle of self-support expanded on very fully by the Rev. F. W. N. Alexander, and being impressed with its deep importance, individually pledge themselves to do their utmost, both to help and to induce others to do so; at this time, especially, when three of their own class of men are about to be ordained and placed in three pastorates for their own special benefit. The Council feels that it is now more than ever incumbent on the congregations to show their thanks to Almighty God by increased subscriptions.

In reference to this, certain modes of collecting money for the benefit of the Native Church in all the Telugu districts were suggested by some of the important members of the Council. After much deliberation, the following

were proposed and accepted unanimously:—

1. *Box or pot collection.* This is to be made by the head of each family, and an account rendered either to the catechist of the circle or to the agent in the station once a week.

2. On festival days, e.g., Christmas Day, 1st January, Easter Day, and Whit Sunday, the people are expected to contribute more liberally than on ordinary occasions.

3. Marriage fee is to be raised from Rs. 1 to Rs. 1½, this being the minimum for the future.

4. When women attend the church for the first time after childbirth, and request to be churched, they should be required to pay at least a fee of 2 annas, as a thankoffering for the safe delivery.

5. Repairs of prayer and school-

houses are in future to be attended to by the Native Christians themselves in their respective villages. In case of new buildings for Christians, it has been resolved that small grants should, from time to time, be made from the Council Funds for the materials alone, such as timber, bamboos, &c., the rest being expected to be contributed by the Christians themselves. The inquirers,

however, are expected to build their own prayer-houses, &c., except under very special circumstances.

6. The firstlings of the flocks, of cattle and of the brood, according to the ability of the donor, should be set apart, and, when full grown, be sold, and the sale proceeds credited to the Council Funds.

THE REV. J. D. Valentine, of Shaou-hing, who is now at home, has sent to the Secretaries some interesting extracts from recent private letters from Mid-China:—

From Mrs. Sedgwick.

Shaou-hing, April 5th.

The Bishop [in Mid-China] wrote to ask if the second Sunday in March would be convenient, and as Mr. Sedgwick's reply was in the affirmative, he accordingly arrived on Saturday evening at six o'clock. During the morning service on the following day he confirmed Sieh-en's father and wife, Dzi S-mu of the wine-shop, Lazarus and Mary [man and wife baptized a few years ago by the Rev. R. Palmer]. My husband had given them a course of addresses, preparatory to their confirmation, at the usual Sunday morning services; and then the following Sunday, after the nine o'clock prayers, they came to be examined on what they had heard the previous Sunday. I won't say that they had very retentive memories, but it gave an opportunity for repeating the more important points. My husband was pleased with them all on the whole; the wine-shop woman he thought particularly satisfactory. The Bishop gave us a very good sermon on the words, "Ye are not your own," &c. He spoke very fast, but his enunciation is so clear that I hope the people profited by it.

From a Lady Friend.

Shaou-hing, April 7th.

Perhaps you will be pleased to hear that an elderly woman turned up here some time ago, who told us that she had not worshipped an idol for four years, through Läh-säh-lu [Lazarus, mentioned above] telling her the Gospel. She lived in this neighbourhood with her daughter for two months or more, and came to hear the Gospel every Sabbath all the time. She has

gone home now. Her daughter tells us that she prayed every day and often exhorted her.

From the Rev. J. H. Sedgwick.

Shaou-hing, May 8th.

All things go on here pretty much as usual, but it will give you as much joy to hear as me to tell that there are two adult male inquirers. Tsong [the younger of the two Native agents in Shaou-hing, whose baptismal name, *Sieh-en*, signifies "bestowed grace"] is going on with his usual steadiness. Our Conference this year in Hang-chow was a success.

From the Rev. J. Bates.

Ningpo, April 10th.

I have had a very interesting trip into the country lately to quite new places. I stayed four days in a Chinese house, where we had crowds of hearers day and night. Nine persons gave me their names who promised to meet together for worship. I have promised to send them a catechist occasionally to teach them.

From the Rev. J. Bates.

Ningpo, May 10th.

The Conference [of the Mid-China Mission] was held at Hang-chow this year, and so the Bishop [Moule] invited us. On my way up I called at Shaou-hing, and spent a Sunday there, when on the invitation of Mr. Sedgwick [who has temporary charge of the station] I preached to your congregation. There was a very nice congregation indeed there that day. Your chief catechist [Tsong Sieh-en, *bestowed grace*] "occupied the pulpit" in the afternoon, and gave a very thoughtful discourse.

From Mrs. Russell.

Ningpo, May 8th.

I have four or five Bible-women with whom I read the New Testament very carefully every day. . . . Four women are to be baptized on Sunday, the result of the Bible-women's work. Two of them were constant worshippers at the Bah-i Z [Buddhist temple]. They appear to be earnest Christians, have given up all their *kwæn diah* [idolatrous papers], and learnt to read nicely in the *t'u wó* [vernacular]. There are some nuns [Buddhist] also much interested in Christianity. Eight travelled with Eunice [Mrs. R.'s principal female-worker, and mother-in-law of the Rev. Mr. Wóng, Native clergyman in the Ningpo Mission] from Z-ky'i [a city in the prefecture of Ningpo, about twenty-five miles distant], and they were the only passengers. They have invited E. to visit them at their nunnery, and to further instruct them in the Word of God. Is not this encouraging?

From Mrs. Russell.

Ningpo, May 17th.

There is some excitement among the Chinese just now about the appearance

they say of four Chinese characters, two on each side of the morning star. The characters are *jün, óh, feng ming* [supposed to mean, "good and bad separate clearly"]. My Bible-women say that the people listen well now to the Gospel's message. I do trust that it may be the means under God's Holy Spirit's influence of bringing many to righteousness. The weather has been too bad for the curious to satisfy their curiosity by reading the four characters for themselves, though many have gone up night after night for that object.

This is a great time for worshipping at Ling-fong. A band of missionaries started three or four days ago to preach to the worshippers: Miss Laurence was one of them. It was tolerably fine the evening the band started in two or three boats, but the next day it poured. There were also thunder and lightning enough to quail any heart.

On that day Mr. Hoare gave a wedding feast to the Chinese, and, of course, only few of the invited guests went. However, the college boys had much pleasure and plenty of fun, playing English games with Mr. and Mrs. Hoare.

THE Rev. John Cain arrived at his old station, Dummagudem, on the Godâvari, with Mrs. Cain, after an absence of nearly two years and a half in England and Australia, in October last. They received a very warm welcome, the streets being festooned, guns fired, &c. Mrs. Cain was not long in setting to work, and her previous knowledge of Telugu gave her an immediate entrance to the houses of both Christians and heathen. She has also already won her way among the timid and retiring Koi women.

The outlying Missions started by General Haig in the Rakapilly district, 50 miles to the south, and at Mokpal in Bustar, 75 miles to the north, as described in the *Intelligencer* of October last year, are carried on by the Native evangelists. We are glad to say that the Tinnevely Church did not, as was feared, draw back from its proposal to provide men when one of the two it first sent fell sick and retired. Another Tamil joined his brother evangelist, S. Suviseshamuttu, at Mokpal, notwithstanding the discouraging tidings that met him *en route* of the death of the Native Christian hospital dresser from cholera. In December Mr. Cain and the Rev. I. V. Razu visited them; and the former writes as follows. Hardly anything in our recent letters is more significant and suggestive of hope for India than this simple recital:—

With all that we saw we were exceedingly pleased, and could not but thank God most heartily that the Tinnevely Church had been able to send two such men, and that grace had been given them to remain so bold and

faithful, and so loyal to their master, in such an isolated post in a strange land. S. Suviseshamuttu has evidently acquired a very good hold of the language for the time, less than a year, that he has been there, and has also picked up a

very fair colloquial acquaintance with Telugu. His mind is wholly bent on his work, and he is so afraid of letting anything hinder his more perfect acquirement of Koi that he has given over reading any but the most important books in his own language. Judging from what we saw, the Kois have learned to trust him, even though more than one Bastar official did his best to prevent them coming to him.

The new evangelist is a much older person, but is possessed by a burning zeal to tell of the love of his Master. He was in great distress of mind when we arrived, for two months had elapsed and he had not been able to talk and

preach to the Kois. I comforted him in many ways, by many examples, and with many Scripture promises, and we had more than one special prayer that the gift of the Koi tongue might be granted to him. The evening before we left he and the other evangelist came to our shed, and after a short conversation told us what happiness our visit had given them, that it had been quite a festive occasion, and that therefore they wished that they might be allowed to sing one of their Tamil hymns of praise and thankfulness to our Lord. So there we stood, whilst the two out of full hearts blessed and praised the Lord for His goodness and lovingkindness.

We are sorry, however, to hear that the second evangelist—the elder of the two—has since been called away to his rest while on a visit to his home in Tinnevely. Prior to this, however, Bishop Sargent had informed Mr. Cain that three more had volunteered for the work; and happily the means for their support have been provided from Australia.

THE following petition against the Opium Traffic, signed by 231 missionaries in China, British, American, and German, was lately presented to the House of Commons:—

To the Honourable the British House of Commons.

The petition of the undersigned missionaries and ministers of the Gospel in China humbly sheweth:

That opium is a great evil to China, and that the baneful effects of its use cannot be easily overstated. It enslaves its victim, squanders his substance, destroys his health, weakens his mental powers, lessens his self-esteem, deadens his conscience, unfits him for his duties, and leads to his steady descent, morally, socially, and physically.

That by the insertion in the Trade Regulations of the British Treaty with China of the clause legalizing the trade in opium, and also by the direct connexion of the British Government in India with the production of opium for the market, Great Britain is in no small degree rendered responsible for the dire evil opium is working in this country.

That the use of the drug is spreading rapidly in China, and that therefore the difficulty of coping successfully with the evil is becoming greater every day. In 1834 the foreign import was about 12,000 chests, in 1850 about 34,000 chests, in 1870 about 95,000 chests, in 1880 about 97,000 chests. To this must be added the native growth, which during the last decade has increased enormously, and now at least equals, if it does not, as some state, double the foreign import.

That while the clause legalizing the import of opium remains in force, the Chinese Government do not feel free to deal with the evil with the energy and thoroughness the case demands, and declare their inability to check it effectively.

That the opium traffic is the source of much misunderstanding, suspicion, and dislike on the part of the Chinese towards foreigners.

That the opium trade, by the ill name it has given to foreign commerce, and by the heavy drain of silver it occasions, amounting at present to about 13,000,000*l.* sterling annually, has greatly retarded trade in foreign manufactures; and general commerce must continue to suffer while the traffic lasts.

That the connexion of the British Government with the trade in this pernicious drug creates prejudice against us as Christian missionaries, and hinders our work. It strikes the people as an inconsistency, that while the British nation offers them

the beneficent teaching of the Gospel, it should at the same time bring to their shores a drug which degrades and ruins them.

That the traffic in opium is wholly indefensible on moral grounds, and that the direct connexion of a Christian Government with such a trade is deeply to be deplored.

That any doubt as to whether China is able to put a stop to opium production, and the practice of opium-smoking throughout her dominions, should not prevent your Honourable House from performing what is plainly a moral duty.

Your petitioners therefore humbly pray that your Honourable House will early consider this question with the utmost care, take measures to remove from the British Treaty with China the clause legalizing the opium trade, and restrict the growth of the poppy in India within the narrowest possible limits. Your Honourable House will thus leave China free to deal with the gigantic evil which is eating out her strength, and will at the same time remove a great hindrance to legitimate commerce, and to the spread of the Christian religion in this country. We also implore your Honourable House so to legislate as to prevent opium from becoming as great a scourge to the Native races of India and Burma as it is to the Chinese; for our knowledge of the evil done to the Chinese leads us to feel the most justifiable alarm, lest other races should be brought to suffer like them from the curse of opium.

We believe that in so doing your Honourable House will receive the blessing of those that are ready to perish, the praise of all good men, and the approval of Almighty God.

And your petitioners will ever pray.

A LADIES' Church Missionary Union has been formed in Norfolk " (1) to promote the general interests of the C.M.S. by reading about its Missions, by giving towards its support, by working for it, and by daily praying to God for a blessing on its labours; (2) to afford opportunities for meeting periodically to receive information on the work of the Society at home and abroad; to create a bond of union between the friends of the Society, and to enlist the sympathy and co-operation of others; to take counsel together as to the best means of deepening and increasing the interest in missionary work." The Dowager Lady Buxton is President, and Miss Buxton, Secretary; and there will be a lady secretary for each of the thirty-one deaneries in the county. The idea is an admirable one, and we should rejoice to see it followed in other counties.

THE Society's Annual Report, lately published, contains a new set of nine maps, several of them much larger than any previously issued, and all having the C.M.S. stations underlined in blue.

TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER for the new Bishop of the Church of England in Japan: for his bodily, mental, and spiritual health and strength; and that he may be an instrument in God's hand for the extension of Christ's Kingdom in Japan, and the raising up of a flourishing Church of living souls. (P. 569.)

Prayer for the missionaries returning and proceeding to the Missions in the next few weeks. (P. 569.)

Thanksgiving for continued good news from Uganda. (P. 532.) Prayer for the missionaries, the baptized Natives, the inquirers, the heathen.

Prayer for Osaka (p. 553), Madras (p. 558), the Arrian Mission (p. 561), Mid-China (p. 578), the Telugu Native Church (p. 572), the Koi Mission (p. 574).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, July 17th, 1883.—The Rev. Ernest W. Elliott, B.A., of St. Catharine's College and Ridley Hall, Cambridge, who was accepted in April, 1882, was appointed for one year to the Rugby Fox Mastership at Masulipatam, his ultimate location being left for further consideration.

The Rev. Obadiah Moore, Principal of the Sierra Leone Grammar School, was introduced to the Committee, and conversation held with him in reference to the Grammar School, and the state of education generally in the Colony. Mr. Moore stated that the numbers in the Grammar School were increasing, and there were tokens of encouragement, both as regards the educational and spiritual condition of the school.

The Sub-Committee in charge of the China and Japan Missions presented letters from Bishop Moule, the Rev. J. C. Hoare, and the Rev. J. Bates, regarding the Ningpo Mission. The Committee warmly approved of a plan proposed by Mr. Hoare for uniting evangelistic work with the Ningpo College, involving the maintenance of three European Missionaries on the College staff. They also agreed that it was desirable that an additional evangelistic Missionary should work in the districts round Ningpo as soon as the Society's finances permitted. The Committee further desired that the Elementary Schools in the pastorates should be placed under the Ningpo Native Church Council, but be inspected by the College staff.

On the recommendation of the same Sub-Committee, arrangements were sanctioned consequent on the Society's withdrawal from Tokio and Niigata; also the establishment of a Central Theological College at Osaka, it being understood that the Missionaries at Nagasaki should, for the present, carry on the education of their students to such extent as they might think proper. The Rev. C. F. Warren was appointed Principal of the Osaka College, *pro tem*.

The Sub-Committee in charge of the India Missions presented a letter from the Rev. R. Clark, forwarding a circular of the Director of Public Instruction in the Punjab on the subject of localizing and decentralizing all educational institutions, and placing them under the supervision and inspection of the Municipalities. Mr. Clark stated that the C.M.S., with the C.E.Z.M.S., had in the Punjab and Sindh seventy-seven schools, including five Christian boarding-schools, containing 5056 pupils, carried on at an expense of more than Rs. 76,000 per annum, of which Rs. 29,690 came from Government grants-in-aid; and in view of the new policy being likely to affect all Mission schools, asked for the instructions of the Parent Committee. The Committee viewed with grave apprehension the proposed transfer of the supervision and inspection of the boarding-schools in question to the Municipal Boards, constituted as they will probably be of those who cannot be supposed to be in sympathy with Mission schools, and who, admitting their desire to administer with perfect impartiality the funds entrusted to their charge, must be placed in a specially difficult position in regard to the adjudication of the grants-in-aid to such schools; and they directed that their opinion be represented to the Lieut.-Governor of the Punjab through the Director of Public Instruction.

The Rev. T. Phillips, the European Secretary of the Niger Mission, who had lately returned, after eight months' service in the Mission, invalided, to England, was introduced to the Committee. He expressed his great reluctance in leaving the mission-field with his work so incomplete, but stated that his illness had been of so serious a type that at Akasa his life

had been despaired of, and he was sent on board the steamer almost in an unconscious condition. The Committee expressed their pleasure at seeing Mr. Phillips so far restored to health, and tendered their thanks to him for his conscientious and valuable labours.

A Report was presented from the Sub-Committee in charge of the Africa Missions upon the Minutes of the Niger Finance Committee meetings at Bonny in February last, and upon reports and letters from the Rev. T. Phillips. The Sub-Committee made various recommendations, which were adopted, including the disconnexion of three Native agents, and an inquiry into the conduct of five others, with a view to disconnexion if necessary.

Funds and Home Organization Committee, July 17th.—In consequence of the Rev. J. Hamilton's departure for the Niger, the Rev. W. Clayton, late of the Telugu Mission, was appointed to act as Association Secretary in the Southern District, *pro tem*.

The Secretaries reported that the Rev. J. H. Acheson desired to become an honorary instead of a paid Association Secretary, and the Rev. S. A. Pelly was appointed to assist him in Wales.

The Rev. E. C. Dawson, M.A., Incumbent of St. Thomas', Edinburgh, having offered to act as Hon. Association Secretary of the Society in Scotland, his offer was gratefully accepted.

Committee of Correspondence, July 31st.—The Rev. J. H. Horsburgh, M.A., of Trinity College, Cambridge, who was accepted by the Committee in December last, was appointed to the Mid-China Mission.

A letter was read from the Rev. R. Clark, forwarding a Minute of the Punjab and Sindh Corresponding Committee, and a statement signed by the Archdeacon of Lahore and other members of that Committee, stating that it was impracticable, at present, to maintain the Society's Medical Missions in the Punjab by local resources. The Committee did not feel able, as at present advised, to depart from the principle they have always maintained, and have recently re-affirmed, in reference to the proportion of the expenses of Medical Missions in the Punjab which the Society should bear; but considering the present difficulty urged by the Corresponding Committee, they agreed to give a grant-in-aid of 200*l.* for this year.

A letter was read from the Secretary of the Church of England Zenana Society, announcing the appointment of Miss Ellen Gough to Fuh-Chow to assist Mrs. Stewart, in accordance with the request of this Society. The Committee directed that their cordial thanks be given to the C.E.Z.M.S.

A letter was read from the same Society, proposing to appoint Miss Swainson to be Lady Superintendent of the Alexandra Christian Girls' Boarding School at Amritsar, and Miss Marion Gray to have charge of the teaching department. The Committee approved of this arrangement, and expressed their hearty thanks to the C.E.Z.M.S. for their most important co-operation in the work of the Alexandra School.

A letter was read from the Indian Female Normal School and Instruction Society, stating that they had obtained the services of a highly qualified lady for the C.M.S. Female Normal School at Benares, whom they proposed to send out in the autumn. The Committee expressed their cordial thanks to the I.F.N.S. & I.S. for its valuable help.

The Ven. Archdeacon D. C. Crowther, of the Lower Niger, now on a short visit to England, was introduced to the Committee, and conversation held

with him on the Mission in the Delta of the Niger. He referred to the great change that had passed over the country since the introduction of the Gospel. He described the efforts which had been made towards inculcating a spirit of self-support among the Natives; and mentioned, as a result, the large contributions collected from rich and poor alike for the purchase of the new iron churches to be erected at Okrika, Nembe, and Tuon. The Archdeacon was addressed by Mr. Henry Morris, and commended in prayer to Almighty God by the Rev. Canon Hoare.

The Rev. C. H. V. Gollmer, Principal of the Training Institution at Lagos, who had, after four years' residence in the Mission, returned home invalided in October, 1882, but who is hoping to return to Lagos in the course of the present year, was introduced to the Committee, and conversation held with him on the work in the Yoruba Mission. Mr. Gollmer stated that in the midst of much discouragement, through the loss of Missionaries and other disappointments, there were many causes for encouragement. Where, in 1852, his father on landing had found nothing but bush, there was now, not only a Native Church, but one which as a Church was taking up missionary work among its heathen neighbours. With reference to his own work in the Training Institution, while he felt the necessity of giving the students a thorough training, his chief object had been to ground them in the Word of God. He had to confess that the standard of spirituality in the Church was not as high as could be wished, and asked the prayers of the Committee that the Native teachers and the Missionaries themselves might be full of the Spirit of God.

A letter was read from the Rev. A. H. Lash, late of the Tinnevely Mission, announcing his appointment to the Secretaryship of the Indian Female Normal School and Instruction Society. The Committee, in closing the Society's connexion with Mr. Lash, placed on record their cordial appreciation of the valuable and faithful services rendered by him, especially in connexion with the Sarah Tucker Institution.

The Secretaries reported the receipt of a telegram from Lagos announcing the death of the Rev. J. A. Lamb on July 1st. Reference was made to Mr. Lamb's valuable services, dating from 1861, as Secretary both at Lagos and at Sierra Leone, and to his loyalty to the Society, evidenced by the readiness with which at their invitation he resigned the living of Hoyland in 1876 and went out to Frere Town, and again by his response to the call to the Yoruba Mission this year. The Committee received with deep sorrow the news of the removal of their valued and devoted Missionary. They recalled the willing devotion, simplicity of faith, transparency of character and loving tenderness conspicuous in their departed friend, and directed that Mrs. Lamb be assured of their heartfelt sympathy with her.

The Secretaries also reported the death of Mrs. Sargent, the wife of Bishop Sargent, of Tinnevely. Reference was made to the earnest spiritual character which Mrs. Sargent had always carried with her during the over twenty years of her connexion with the Tinnevely Mission, and the deep interest she had always taken in all parts of the work of her husband, and the great good she had been able to do in connexion with her own Girls' Boarding School. The Committee desired to place on record their deep sense of the loss sustained by the removal of Mrs. Sargent, whose devoted and consistent life had been a source of blessing for many years past to the Tinnevely Mission, and directed the Secretaries to convey to their beloved and honoured friend Bishop Sargent the assurance of their sincere and affectionate sympathy.

On the recommendation of the Sub-Committee in charge of the Palestine Mission, several resolutions were adopted upon points of importance connected with that Mission, brought to their notice by the Rev. W. Allan. The Committee considered it most desirable that educational and evangelistic work should at all the stations be combined, and as far as possible be commenced simultaneously among the children and adults; also that Sunday-schools should be established at the several stations, both for Christian and non-Christian children; and that the evening social gatherings known as "watches" should be utilized for spiritual conversation and missionary purposes generally. Directions were ordered to be sent to the Rev. J. Zeller regarding the teaching in the Preparandi Institution; and to the Rev. T. F. Wolters regarding the regular visitation of the out-stations.

In reference to the practice, by some of the Society's agents, of affording hospitality to tourists in the Holy Land, and the inconvenience and oftentimes the hardship to themselves incurred thereby, and the consequent need of laying down stringent rules for the protection of Missionaries, as has been done by the Committee of the British Syrian Schools, the Committee directed that their Missionaries be informed that the practice could no longer be sanctioned, and that a circular be drawn up, explaining the Committee's views, which might be placed in the hands of tourists.

General Committee, August 13th.—The Committee received with much regret the news of the death of the Very Rev. A. Boyd, D.D., Dean of Exeter, a Vice-President of the Society; also of the Rev. Canon Battersby, Vicar of St. John's, Keswick, an Hon. Life Governor of the Society. The Dean was ever a hearty friend of the C.M.S. In 1864 he preached the Annual Sermon at St. Bride's, and at Exeter he ever used his influence, as Dean, to promote the Society's interests. Canon Battersby was for twenty years a most active Honorary District Secretary, and did much for the C.M.S., not only in his own parish and district but also throughout the whole of the Carlisle Diocese. His kindly counsels, his warm interest in the work, his ungrudging hospitality to those who took part in it, his readiness to give time, attention, and money to further the interests of the Society, will cause him to be deeply regretted by all its friends in Westmoreland and Cumberland.

The Secretaries reported also the death of the Rev. Dr. Robert Moffat, of the London Missionary Society. The following Resolution was adopted:—

That the Committee cannot receive the intelligence of the death of the Rev. Dr. Moffat without placing on record their deep sense of the value of his bright example, and life-long labours to the cause of Christ in the world. Of Robert Moffat, it may be emphatically said, that his praise is in all the Churches. His name is one of those on the long roll of Missionaries which the whole world is compelled to recognize as worthy of its honour. Dr. Moffat's life is, from one point of view, of special interest to the Church Missionary Society. The date of his entering upon his work, 1816, was the date of the foundation of the C.M.S. Mission at Sierra Leone; and the fact, thus strikingly illustrated, that almost the whole of this Society's work in Africa, and indeed in the entire mission-field, has been carried on within the period covered by one man's career, calls for devout thanksgiving to God for the great and abundant blessing vouchsafed to missionary labour in so comparatively short a time. The Committee direct the Secretaries to convey to the Directors of the London Missionary Society the assurance of their sympathy with that Society in the loss of the patriarch of its missionary staff.

HOME WORK OF THE SOCIETY.

MISCELLANEOUS.

Berkshire.—From June 1st to July 6th, sermons and meeting at East Shefford; sermons at Cookham, Reading (Christ Church), and Newbury; a meeting at Grove and juvenile meeting at Reading. Preachers, &c., Revs. W. B. Brown, J. Henderson, W. A. Hill (H.D.S.), J. D. Simmons (Ceylon), G. K. Turner, D. O. Harington (H.D.S.), H. Sutton (Central Sec.), and F. A. P. Shirreff (Lahore).

Buckinghamshire.—From June 3rd to July 29th, sermons and meetings at Haddenham, Aston Sandford, High Wycomb, and Chesham Bois; sermons at Kingsey, Datchet, Haslemere, North Marston, Adstock, Penn, Penn Street, Marsworth, and Drayton Beauchamp; and a meeting at Chetwode. Preachers, &c., Revs. J. Hamilton (Assoc. Sec.), D. Wood (Ceylon), R. Pargiter, E. L. Smith (H.D.S.), W. A. Roberts (Bombay), J. Grainger, R. Bren, and J. Matthews.

Cumberland.—From July 29th to August 13th, sermons at Silloth and Buttermere, and sermons and meeting at Penrith. Deputation, Revs. D. Wood (Ceylon) and N. Vickers (Assoc. Sec.).

Durham.—From June 24th to August 12th, sermons at Castletown, Stanley, Hedworth, Middleton-in-Teesdale, Eggleston, South Shields (St. Thomas'), and Sherburn; meetings at Heighington, Conndon, Stillington, Auckland (St. Helen's), and Spennymoor. Deputation, Revs. Canon Tristram (Hon. Assoc. Sec.), S. A. Pelly (Assist. Assoc. Sec.), and F. A. S. Bellamy (Palestine).

Hampshire.—In June to July 24th, sermons at Southwick, Boarhurst, Southsea (St. Jude's), Buriton, and Hayling Island; sermons and meetings at Fawley, Exbury, Bishopstoke, and Fyfield; and meetings at Hardley, East Tisted, and Stratton. Preachers, &c., Revs. W. J. Birkbeck, A. H. Arden, D. Wood (Ceylon), A. M. Hoare (H.D.S.), A. Menzies (East Africa), A. H. Lash (South India), and W. Clayton (Assoc. Sec. *pro tem.*), and Mr. E. Mantle.

Isle of Wight.—From June 11th to July 30th, sermons at West Cowes (St. Mary's), Kingston, Gurnard, Shanklin (St. Paul's); sermons and meetings at West Cowes (Holy Trinity), Shorwell, Wootton, and East Cowes; and meetings at Carisbrooke (St. John's), Ryde (St. John's), St. Lawrence, Sandown, Shanklin (St. John's), and Binstead. Preachers, &c., Bishop Cheetham, Revs. J. Hamilton (Assoc. Sec.), W. T. Storrs (H.D.S.), — Wilson, L. Nicholson, and W. Clayton (Assoc. Sec. *pro tem.*), and Mr. E. Mantle.

Kent.—On July 15th, sermons at Marden, Collier Street, and Hildenborough, and meetings on 31st at Ulcombe. Deputation, Revs. J. D. Thomas (Madras), S. Coles (Ceylon), and H. D. Hubbard (Assoc. Sec.).

Lancashire.—From July 15th to August 12th, sermons at Cartmel, Flookborough, Allithwaite, Rusland, Satterthwaite, and Colton, by Rev. N. Vickers (Assoc. Sec.); and at Astley, by the Rev. Dr. Hewlett; and sermons and meeting at Balderstone, by Rev. D. Wood (Ceylon).

Leicestershire.—From July 1st to 22nd, sermons at Church Langton, Tur Langton, Thorpe Langton, Duntun-Bassett, South Croxton, Thrusington, Hungerton, and Rotherby; and sermons and meetings at Leire and Hoby. Deputation, Revs. T. C. Beasley (H.D.S.), W. Ayerst, and G. F. Smith (Assoc. Sec.). The latter at all the places except three.

Lincolnshire.—During June and July, sermons and meetings at Grasby, Bigsby, Cadney, Howsham, Nettleton, Boston (Parish Church, St. James', and Chapel of Ease), Cabourne, Waltham, Laceby, and Irby; meetings at Ulceby and Seaford; and sermons at Beelsby and Swallow. Preachers, &c., Revs. J. Allcock (Ceylon), F. E. Wigram (Hon. Sec.), J. E. Sampson (H.D.S.), and H. Fuller (Assoc. Sec.), and Mr. E. Mantle.

Northumberland.—From June 10th to August 8th, sermons at Felton and Newbiggin; sermons and meeting at Bedlington (children) and Cullercoats; lectures at Felton, Bedlington, and Newcastle (Christ Church); and meetings at Widdington, Scremerston, and Holy-Island. Deputation, Revs. Canon Tristram, S. A. Pelly, and F. A. S. Bellamy (Palestine).

Nottinghamshire.—During June and July, sermons and meetings, including juvenile, at Nottingham (St. Mary's, St. Peter's, St. Nicholas', St. James's, St. Paul's, St. Luke's, St. Ann's, St. Saviour's, St. Stephen's, St. Andrew's, St. Thomas's, St. Philip's, St. Jude's, St. Augustine's, All Saints', and Holy Trinity), Lenton, Eastwood, Retford (St. Saviour's), Newark, Norwell, Hockerton, and Upton; sermons at New Radford, Old Radford, Sneinton (St. Matthew's), Arnold, Attenborough, Bestwood, Bramcote, Colgrave, Gedling, Carlton, Netherfield, Stoke, Gotham, Kimberley, Nuthall, Radcliffe-on-Soar, Shelford (new opening), Wilford, Claborough, Sturton-en-le-Steeple, Cottam, South Muskham, and North Muskham; meetings at Misterton (new opening). Preachers, &c., Revs. D. T. Barry (India), R. Bateman (India), J. Allcock (Ceylon), Canon Morse, E. Davies, W. Pope, F. A. Wodehouse, J. Farmer, Canon J. Allan Smith (H.D.S.), E. Rodgers, G. Edgecome, J. Stonehouse, W. V. Jackson, H. M. Mosse, J. Wheeler, A. Thornley, F. W. Paul, H. W. Andrews, A. Roberts, Canon Tebbutt, A. P. Woodhouse, R. Holden (H.D.S.), C. L. Wilson, E. P. Doudney, H. C. Hancock, D. M. Wilson, Percy Smith, F. H. Roughton, W. R. Cripps, H. C. Russell, A. Hensley, H. W. Plumtree, J. Greenlaw, F. Hart, J. Brand, E. S. Morse, J. D. Lewis, M. J. Truman, J. Crabbtree, G. Bishop, J. Woods, G. Allen, J. Brand, E. Tankard, C. M. Tanner, A. W. Cotton, H. Marks, G. Gardiner, S. Coles (Ceylon), H. A. Favell, W. Gray, R. Palmer, Ven. Archdeacon Kaye, and H. Fuller (Assoc. Sec.).

Oxfordshire.—From June 3rd to July 8th, sermons and meetings at Thame and Drayton; meetings at Great Bourton, and Banbury; and sermons at Leafield and Headington. Preachers, &c., Revs. J. Hamilton (Assoc. Soc.), H. Fuller, A. H. Arden, and W. A. Roberts (Bombay).

Somersetshire.—From July 15th to August 12th, sermons and meetings at Dulverton, Weston-super-Mare (Parish Church, Emmanuel, Trinity, and Christ Church), Clevedon (Parish Church and Christ Church), and Huish-Champflower; sermons at Hawkridge (new parish gained), Bradford (and address to Sunday-schools), Hill Farrance, Seavington (also to young), Lopen (new place), and Wiveliscombe. Preachers, &c., Revs. F. A. P. Shirreff (Lahore), Prebendary Stephenson (H.D.S.), S. F. B. Peppin, and H. H. Streeten (Assoc. Sec.), and the local clergy.

Surrey.—On June 24th and 25th, sermons and meeting at Shere, by Rev. H. D. Hubbard (Assoc. Sec.). From July 15th to 30th, sermons and meetings at Godstone and Holmwood; sermons at Stoke near Guildford, Brockham, Dorking, and Oakwood; and a meeting at Guildford. Deputation, Revs. J. M. West, H. Sutton, W. Clayton, S. Coles, and H. D. Hubbard (Assoc. Sec.).

Warwickshire.—From July 25th to 29th, sermon with juvenile meeting at Birmingham (St. Silas'); and sermons at Monk's Kirby, Copston, Pailton, and Withybrook. Deputation, Rev. G. F. Smith (Assoc. Sec.) and curates at two latter places.

Westmoreland.—From July 29th to August 13th, sermons at Musgrave, Soulb, Brough, and Stainmore; and sermons and meetings at Ambleside and Brathay. Deputation, Revs. W. Lyde, W. A. Roberts (Bombay), and N. Vickers (Assoc. Sec.).

Yorkshire.—From June 17th to July 10th, sermons at Huddersfield (St. John's), Atwick, Catwick, Hempholme, Leven, North Frodingham, Skirlaugh, Meaux, Withernwick, Hedon, Owthorne, Paull, Ringswell, Roos, Worsboro' Common, Hoyland Swaine, Snaith, Garforth, Slaidburn, South Otterington, Windhill, Oulton, Barkisland, Stillington, and Ripponden; sermons and meetings at Swine, Ulrome, Waghen, Garton, Otteringham, Barnsley Anniversary (St. George's and St. John's), Darton, Felkirk, Worsboro' Dale, Mapplewell, Kirby-Overblow, Drax, Dalby, Sowerby Bridge, Sowerby (St. George's, and St. Peter's), and Luddendenfoot; and meetings at Stamborough, Buslingthorpe, Tockwith, Tanfield, Rossington, Finningley, Harley, Terrington, Slaidburn, Burneston, Cautley (also garden meeting), Arkenden, and Morley; also a meeting with sale of work on August 1st, at Stillington. Preachers and speakers, Revs. R. H. Maddox (H.D.S.), S. J. Compton, W. Cobby (H.D.S.), E. J. Haynes (H.D.S.), W. J. Richards (Travancore), W. C. Badger, S. Hooper, W. Clayton (Telugu), A. H. Lash (South India), N. Vickers, S. A. E. E. Brooking, J. Allcock (Ceylon), J. H. Goodier (H.D.S.), W. H. Collins (Peking), H. G. Hopkins, W. Hall, W. H. Jemison (H.D.S.), H. M. Sanders, and C. L. Williams (Assoc. Sec.), and the local clergy.

Hibernian Auxiliary (Southern District).—From May 20th to August 12th, in County of Cork, sermons at Templetrine, Ringmore, Coolmain, Glanmire, Blackrock, Ardfield, Rathbary, Clonakilty, Carrigrohane, St. Lappan's, Little Island, Argadour, Douglas, Crosshaven, Frankfield, Murragh, Enniskean, Cork (St. Luke's, Christ Church, Shandon St.

Mary, Shandon St. Ann, St. Peter's, and Free Church), Youghal, Carrigaline, Castlemartyr, and Ballymodon (Bandon); meetings at Rochelle, Bandon, Courtmacsherry, and Shandon (St. Ann); also with magic lantern at Passage West, Bandon, Cork (St. Peter's, St. Fin Bar's, St. Luke's, and St. Ann, Shandon), Kilmagros, Kilmeen, Caheragh, Cheddagh, St. Edmund's, and Ballymoney; sermons and meetings at Drimoleague, Queenstown, Kinsale, and Charleville.—*Connemara*. Sermons at Clifden, Roundstone, and Errislannan, and meetings at Clifden, Mayrus, and Sellarud.—*County Kerry*. Sermons and meeting at Tralee, and sermons at Listowel, Tarbert, Ballylongford, and Muckrus.—*County Limerick*. Sermons at Kilmallock, Buree, and Limerick (St. Munchin's).—*County Longford*. Sermons at Longford, Drumlish, Moydow, Granard, Ballymachugh, and Gowna; and meetings at Ballymahon, Ardagh, Street, Newtownforbes, Rathowen, and Edgeworthstown.—*Queen's County*. Sermons at Coolbanagher, Maryborough, Mountmellick, Rathdowney, Donoughmore, Castlefleming, Durrow, Attanagh, Abbeyleix, Rathsaran, and Stradbally; and lectures at Portarlington, Coolbanagher, Clonaslee, Rosenallis, and Mountmellick.—*County Wexford*. Sermons at Gorey, Clonmore, Templecobin, Kilmemanagh, Kyle, and Killurin; also meetings with magic lantern at Monart, Ballycarney, Kyle, Newtownbarry, Shillelagh, Clonegal, Kilmuckridge, Ballycarnew, Ardamine, Kilpipe, Tinahely, Carnew, and Leskinfere. Lectures have also been delivered at New Ross, Waterford, Kilkenny, Cork, Rochelle Seminary, and Queenstown, by Mr. Mantle.

Contribution List.

In the following list of receipts from July 11th to August 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Bedfordshire: Roxton-cum-Gt. Barford..	11	19	3
Bristol	750	0	0
Buckinghamshire:			
Bledlow Ridge		12	6
Chesham	8	5	4
Drayton Beauchamp	4	4	9
Gerrard's Cross	10	11	2
Kingsey	3	5	2
Penn	4	13	0
Winslow	5	11	9
Cambridgeshire: Cambridge, &c.	200	0	0
Cheshire: Cloughton: Christ Church ..	7	18	1
Cornwall: Mevagissey	1	13	11
Millbrook	1	13	0
St. Ewe	2	0	3
Derbyshire: Bonsall		11	9
Hartington	2	3	9
Hulland	3	2	2
Measham	11	15	10
Devonshire: Aveton Gifford	8	2	0
Devon and Exeter	40	0	0
Plymouth and S. W. Devon	204	12	5
Silverton	1	12	0
Totnes and Bridgetown	29	4	9
Dorsetshire: Blandford	11	10	0
Hinton St. Mary	2	2	2
Oborne			9
Parkstone: St. Peter's	6	0	0
Essex: Buckhurst Hill	3	0	0
St. Stephen's	1	7	0
Great Maplestead	4	16	3
Tiptree Heath	4	11	10
Gloucestershire: Rendcomb	2	14	3
Tewkesbury	2	5	8
Hampshire:			
Winchester and Central Hampshire ..	150	0	0
Bentley	9	7	1
Bournemouth: Holy Trinity	80	18	0

Portsmouth	3	2	6
Southampton, &c.	55	0	0
Isle of Wight: Binstead	1	5	0
Herefordshire	24	1	6
Hope Mansel	1	9	0
Linton	3	10	10
Hertfordshire: Boxmoor	54	2	6
Kent: Belvedere	24	5	3
Blackheath	84	0	0
Brenchley	126	11	0
Bromley	50	3	7
Hildenboro'	9	10	0
Lee	5	12	0
Marden	3	14	11
Shortlands	32	1	6
Swingfield	14	2	
Tunbridge Wells, &c.	400	0	0
Lancashire: Accrington, Altham, &c. ...	50	3	6
Burnley: Holy Trinity	25	16	4
Dolphinholme	1	8	0
Leicestershire: Hungerton	1	8	10
Middlesex:			
Clerkenwell: Martyrs' Memorial	7	6	7
Ealing: St. John's	24	9	9
Hornsey: Christ Church	1	15	0
Islington	200	0	0
St. John's	1	0	0
Kensington: St. Barnabas'	37	4	0
St. Mary Abbots	28	4	0
Mile End Town: All Saints'	2	15	3
Muswell Hill: St. James'	17	16	0
North Bow: St. Stephen's	5	8	9
Oakley Square: St. Matthew's	6	0	2
Paddington	500	0	0
Quebec Chapel: Juvenile Association ..	9	0	9
Regent's Park: St. Mark's	10	10	0
Stepney: St. Peter's	3	18	11
Monmouthshire:			
Llanvethrine	1	2	10
Ffigwenly	1	5	7

Norfolk: Stockton.....	1	16	3
Thwaite.....	1	8	4
Northamptonshire: Northampton.....	100	0	0
Teeton Hall.....	2	2	0
Nottinghamshire: Bawtry.....	2	5	0
Oxfordshire: Pusehill.....	1	13	6
Shropshire: Bolas Magna.....	5	0	0
Fitz.....	3	14	0
Solattyn.....	6	10	3
Somersetshire: Bath, &c.....	150	0	0
Dulverton.....	6	6	2
Stanton Drew.....	5	10	6
Staffordshire: Cannock.....	5	0	2
Colwich.....	4	5	2
Darlaston: All Saints'.....	4	9	0
Henbury.....	17	2	2
Hixon.....	1	13	0
Lichfield.....	30	0	0
Suffolk: Aldeburgh.....	9	1	4
Beccles.....	60	0	0
Bucklesham.....	1	8	2
Bungay.....	9	1	4
Moulton.....	3	7	6
Saxmundham.....	6	10	0
Surrey: Balham and Upper Tooting.....	9	3	6
Brockham.....	40	0	0
Clapham: St. Paul's Juvenile.....	15	5	6
Croydon.....	39	7	7
Ewell.....	17	3	0
Godstone.....	18	17	3
Kew.....	12	13	6
Mitcham: Parish Church.....	23	1	2
Wimbledon.....	160	0	0
Sussex: Eastbourne.....	100	0	0
Lower Beeding.....	8	10	4
Warwickshire: Temple Grafton.....	4	2	4
Westmoreland: Bolton.....	1	0	0
Martindale.....	18	0	0
Wiltshire: Aldbourne.....	6	5	9
Salisbury: Mission Festival.....	33	7	1
Worcestershire: Kidderminster.....	41	15	11
Yorkshire: Arthington.....	10	1	7
Bewdley.....	21	0	0
Brandsby.....	2	10	6
Bridlington Quay.....	103	10	0
Holy Trinity.....	2	12	0
Burnsall and Appletreewich.....	1	1	0
Halifax.....	500	0	0
Kirkby Malham.....	5	6	9
Ripley.....	5	0	0

ASSOCIATIONS IN WALES.

Merionethshire: Aberdovey.....	2	0	0
Montgomeryshire: Newtown.....	2	3	11
Pembrokeshire: Pembroke: St. Mary's.	11	9	9

SCOTLAND.

Board of Foreign Missions.....	12	0	0
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BENEFACTIONS.

Amica.....	50	0	0
Angas, Mrs. Georgiana, Tunbridge Wells	10	0	0
Bevan, R. C. L., Esq.....	500	0	0
Bonsfield, C. H., Esq.....	10	0	0
Green, Miss E. A., Leicester.....	10	0	0
Harrison, A. P., Esq., Newcastle-on-Tyne	50	0	0
Hoare, Rev. H. K., a Memorial of late Sister.....	10	0	0
"H. R. '83".....	5	0	0

Hubbard, W. E. Esq., Leonardale.....	500	0	0
Leighton, Miss Janet, Great Malvern.....	5	0	0
Malingay, Lieut.-Col. F. B., R.E., Devonport.....	5	0	0
Moon, Robert, Esq., Cleveland Square.....	100	0	0
Phillimore, Rear-Admiral H. B., Bath.....	5	0	0
Rose, Sir William, K.C.B., Bruton Street	8	0	0
Soames, Captain, R.A.....	15	0	0
"S. M., Thankoffering for many mercies received during the last few years" ...	50	0	0
Smith, Mrs., South Kensington.....	5	0	0
S. S. E.....	5	0	0

COLLECTIONS.

Contents of a Missionary Box of a Well-wisher.....	5	13	0
Fitch, Miss, North Ockendon.....	13	3	
Henley, Mrs., Putney.....	1	0	0
Kennington: St. Mark's, Bolton Street, Sunday-school, by Rev. J. G. Curry.....	1	11	3
St. Marylebone Charity School for Girls, by Rev. P. C. Bevan.....	1	5	0
St. Mary's, Blandford: Children's and Miss E. Falkinder's Miss. Box.....	10	6	
Smith, Miss, Sunday Class, Church Aston.....	1	5	1
The Widow of a Lancashire Incumbent... Tipton Parish Church Sunday-schools, by Mr. J. W. Waring.....	1	19	6
Tucker, Miss, Carlton Hill.....	3	1	6

LEGACIES.

Goodenough, late S. R., Esq., of Isleworth: ExtriX and Exors., Mrs. M. Goodenough, Albert Bryan, Esq., and William Warren, Esq.....	900	0	0
Gunning, late Miss A. K.: Exor., Rev. J. W. Gunning.....	9	0	0
Hewitt, late Mr. Thos. (on account): Exors., Rev. C. E. L. Wightman and F. Sandford, Esq.....	1000	0	0
Mason, late Mrs.: Exor., James Mason, Esq.....	225	0	0
Millard, late Mrs. Emma: Exors., Edward Mills, Esq. and Joseph Hodgson, Esq.....	19	19	0
Newcomen, late Mrs.....	19	19	0
Noble, late Miss Elizabeth: ExtriX and Exor., Mrs. M. A. Sherwen and W. J. P. Sherwen, Esq.....	17	19	3
Salmon, late Colonel.....	229	6	5
Wilson, late Miss Susanna: Exors. J. G. Priestley, Esq. and C. D. Saunders, Esq.....	424	3	2

FOREIGN CONTRIBUTIONS.

Africa: Cape Town: St. John's.....	2	16	0
St. Peter's.....	7	5	0
Robbin Island.....	10	0	

EAST AFRICA NATIVE PASTORATE FUND.

By Rev. H. K. Binns.....	11	0	0
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EGYPT, PALESTINE, AND PERSIA FUND.

Kensington: St. Barnabas' (for Egypt).....	6	14	6
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C.M.S. ORPHANAGE AT JERUSALEM.

By Rev. W. Allan.....	23	1	0
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Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London: or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Brixton Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

THE
CHURCH MISSIONARY INTELLIGENCER
AND RECORD.

OCTOBER, 1883.

PAST AND PRESENT MISSION WORK IN BOMBAY, &c.

*Report of the Bombay or Western India Auxiliary Church Missionary Society,
for the year 1882. Bombay, 1883.*



REVIEW of the last Report of Missionary Work in the Bombay Presidency seems a convenient opportunity for discussing a subject upon which an unusual amount of misconception prevails, even among those who have some acquaintance with missionary subjects. We allude to the propagating efforts of Romanism. It is natural and to be expected that Romish apologists should dilate upon them, and put forward the most exaggerated pretensions in consequence. But it is marvellous that Protestants should have accepted these romantic statements with an extravagance of belief not distinguishable from blind credulity. The common impression may probably be formulated thus: That previous to the advent of Xavier, India was a heathen country, and that by superhuman exertions, bordering upon the miraculous, he effected extensive conversions, and founded Christianity upon something of a stable basis. Some, too, may have heard that St. Thomas is reported to have preached in India, but how far the effects of his teaching survived during the interval which elapsed between the apostolic era and the landing of the Portuguese in India they could not pretend to determine. The resulting impression on many minds is that Protestant Missions have been a failure, for the number of converts claimed is small, while Romanism has numerous churches and multitudes of followers to testify to its supposed successful working. It may be worth while to look into this, and to furnish if possible some more accurate data which may explain the relative positions of the two systems of Christianity in our Eastern dominions. As for more than three centuries Goa, in the Bombay Presidency, has been the headquarters of Romanism, the subject naturally connects itself with Bombay.

In the first place, if results are to be measured and compared, the time occupied in achieving them must be taken into account, especially if it has been one of long duration; common-sense ought to be sufficient to make it evident that efforts prolonged over more than three centuries, ought largely to transcend those which have only had their beginning for little more than half a century. We do not say that this should or could be determined with the precision of a sum in arithmetic, but it is not to be lost sight of as an important element in any dispassionate estimate of the subject. Another consideration has to be seriously taken into account. Without assenting to the proposition enunciated

by the Romish biographer of Ignatius Loyola, that "without support from the civil power no missionary projects have ever been fully or lastingly realized,"* yet unquestionably the civil power can by its persistent opposition, or its toleration and its sympathy, much thwart or encourage missionary work, especially in its commencement. This fact has been distinctly felt in Protestant Missions in Bombay. When, in 1815, Protestant missionaries first commenced operations in Bombay, it was as much as they found rest for the soles of their feet, indeed the American missionaries did actually strive to escape to Ceylon, under the impression that they might be arrested and sent to England. We may fairly contrast this with the material support furnished to Xavier from his first entrance upon his brief Mission in India till its close, although he too thought and complained that the civil power was not as careful in forwarding his plans as it ought to have been.

In estimating the relative progress of Missions in Western India we have further to consider the nature and condition of the people. The general impression—as we have already noticed—appears to be that when the Portuguese established themselves in Goa and extended their military and ecclesiastical activity from that centre, India was heathen. It was largely so beyond a doubt. That was the condition of the mass of the inhabitants there, and it remains so still; but on the western coast of India, especially from Cambay to Cape Comorin, there had been from time immemorial Christian communities in existence. These were mostly under the nominal jurisdiction of the Patriarch of Antioch, and derived their episcopate from him, through his suffragan of Persia. In the south-western extremity of India, under the denomination of Syrian Churches, these bodies were numerous, and may have been said to be flourishing; but little is, or ever has been, known of those in the Concan and to the still further north. We get here and there incidental notices of Christianity, as in Marco Polo or in Cosmas, who visited India about 529, and mentions that in Calliana "there is a bishop who comes from Persia, where he was consecrated;" but the whole history of these Churches, which in some instances clearly were of very ancient date, is enveloped in the most complete obscurity. Nor so far as we are aware was there the slightest effort made by the Portuguese to preserve the shadow of a record of them. We are informed incidentally that when Vasco de Gama arrived at Cochin in the year 1503, he saw the sceptre of the Christian king who had ruled in Malayalam, upon whose death without issue, the dominion devolved on the King of Cochin. The Portuguese found, too, upwards of a hundred Christian Churches on the coast of Malabar, who for more than 1300 years had been under the jurisdiction of the Patriarch of Antioch. "We, said they, are of the true faith, whatever you from the West may be, for we came from the place where the followers of Christ were first called Christians." Where, as in Travancore, there was serious resistance to be overcome, we have of necessity some account of the struggle, but throughout the remaining length of the coast, whatever

* Stewart Rose, *Ignatius Loyola and the Early Jesuits*, p. 413. 2nd Edit., 1871.

Christianity previously existed became merged in that of Rome as enforced by Portugal and the terrors of the Inquisition. In a certain sense Romish missionaries found Christians ready made to their hand : they simply entered in and took possession of what heretofore had pertained to Antioch, too distant from the scene of action and too much enfeebled in itself to succour effectually these outlying portions of the Patriarchate. It confirms this opinion, that the bulk of Romish converts in India is to be found precisely in those parts and amongst those tribes where primitive or Syrian or Nestorian Christianity had prevailed. We cannot term the one phase of religion the descendant of the other, but rather as the supplanting of it. When Portuguese Christians are to be met with in Southern India everywhere and even in Mylapoor, holding the shrine of St. Thomas (whoever he was), even if all intermediate history were lost, and all the process of development completely irrecoverable, we have proof positive that the main substance of Romish Christianity in India has not been so much accession from heathendom as transformation of pre-existing Christianity with the accretion of Portuguese and their descendants. There has, we suspect, been more forcible amalgamation than additional conversion from heathendom. Just as the Malabar Christians, a simple and uninformed people, received (A.D. 431) the peculiar views of the Nestorians and adopted them without resistance, so a thousand years later multitudes of them, we believe, passed from Nestorianism to Romanism, hardly in many parts leaving a trace behind them of their original belief. Certainly, except in Travancore, the Nestorian or Syrian Episcopate and priesthood died completely out, and the Churches, as Syrian Churches, failed with it, and are now Portuguese.

We have in the next place to review the means by which Romish Missions were planted and propagated in India. It must be borne in mind that they had been carried on by the Portuguese for fifty years before Xavier set foot in the country. When he arrived there was already at Goa "a magnificent cathedral, a resident Bishop, a chapter of canons, a large convent of Franciscans, and other religious houses." At every factory up and down the coast subordinate establishments of a similar but less pretentious character were to be found; the heads were vicars of the Bishop of Goa. Xavier's first missionary efforts were made in the pearl fisheries east of Cape Comorin. These persons, oppressed by the Mohammedans, had offered to turn Christians if they could be relieved from the Mohammedan yoke, and 20,000 had been baptized previously to Xavier's arrival under the direction of the Vicar-General of Cochin, Michael Vass. We have not space to enter fully into Xavier's proceedings. His stay in India was brief—not exceeding three years. He never at any time was capable of preaching or conversing fluently with the Natives, or swaying them by any means of persuasion or teaching out of the Holy Scriptures. In these respects he was no doubt surpassed by many of the numerous Romish missionaries who swarmed along the whole length of the Malabar Coast. But, to do him justice, he was a man of remarkable zeal and energy; unsparing in self-devotion, and most zealous after his fashion

for the propagation of Christianity according to his lights and knowledge. Unlike St. Paul, whom Christ sent, not "to baptize, but to preach the Gospel" (1 Cor. i. 17), Xavier went forth to baptize rather than to preach the Gospel, which from his ignorance he could not do. He baptized moribund children in shoals as the manner of Romish missionaries is. He discharged, too, the functions of Royal Commissioner of King John III. of Portugal, wielding his powers for the furtherance of his religious schemes. It may serve to correct the misconceptions which even many Protestants have formed of Xavier if we transcribe the account given of him by Mr. Stewart Rose, an ardent admirer of Jesuits and Jesuit Missions. "It seems to be a part of the exaggeration with which the history of Xavier has been overlaid, that he is said to have departed from Rome with no property but his breviary and chaplet, nor any clothes but what he had on; and that Ignatius took off his own waistcoat to give him, because both were too poor to buy another. . . . The description, often quoted, of his squalid attire and repulsive self-neglect is clearly in contradiction with the strict rules of the Society, which made cleanliness a duty, and with the charity and prudence which Ignatius cultivated to the highest degree, and were now to be exercised by Xavier in embassies and in courts. That scrupulous attention to please every one his neighbour to edification, which made Ignatius enforce on his brethren the utmost consideration for the pride of a vanquished disputant, and a conformity to the customs of every country in their affairs, and that suggested those rules of admission which nearly closed the gates of the Society to any one who had a deformed or unsightly appearance, would certainly have forbidden Xavier to make himself unacceptable at the table of Mascarinas and De Souza, or in the Court of King Joam; and we hear afterwards of his consenting to enter Fuchio, wearing velvet and gold. His unwise biographers represent him as feeding, during the long Indian voyage, on the 'refuse of the food given to the sailors;' whereas, in fact, the Viceroy made him a constant guest; and Xavier mentions this in his letters with gratitude and regret. He would indeed have done but half the work appointed for him, if he had not retained, under that of the missionary and the monk, much of the character of the polished nobleman, who carried the royal blood of Navarre in his veins."* These are the sentiments of an intelligent Romanist to whom Xavier is a symbol of perfection. The saint's "unwise biographers" have much to answer for in other respects also, for by the absurdities they have ascribed to him they have transformed a really devoted, however unenlightened man, into an almost legendary character. Be this, however, as it may, Xavier quitted India after making an earnest appeal to the King of Portugal, in a letter dated January 20th, 1548, earnestly praying him, &c., as the "best means of spreading and of firmly establishing the Christian faith" in India, that he would confide the care of this duty "to the Viceroy and Governor of each province, more even than to all the ecclesiastics and priests who are in India," and that

* Stewart Rose, *Ignatius Loyola and the Early Jesuits*, p. 220. 2nd Edit., 1871.

“wherever there is any opportunity of spreading Christianity it should rest upon the Viceroy or Governor of the place and upon him alone,” and that the king “should impute to them every success and failure in this respect, and reward or punish them accordingly.” “The Governor of any town or province in which few neophytes are added to our Holy Church” was, for his neglect to spread the faith, “on his return to Portugal to be imprisoned for many years, and all his goods and possessions to be sold and devoted to works of charity.” However this duty may have been fulfilled by Viceroys and Governors apart from the clergy, we know how it was carried into execution by Archbishop Menezes, in conjunction with them, shortly afterwards. What the upshot of Xavier’s own proceedings was is recorded by a later member of his society, the Abbé Dubois, who wrote in 1823: “Francis Xavier, entirely disheartened by the invincible obstacles he everywhere met in his Apostolic career, and by the apparent impossibility of making real converts, left the country in disgust after a stay in it of only two or three years. The disappointment and want of success of Xavier ought to have been sufficient to damp the most fervent zeal of the persons disposed to enter the same career. When a man of his temper, talents and virtues had been baffled in all his endeavours to introduce Christianity in India, his successors could scarcely flatter themselves with the hope of being more fortunate.” This is the testimony of a Jesuit missionary concerning the experience of the great and renowned Jesuit Xavier, and may be accepted as a *résumé* of his personal labours, for it corresponds with his own statements to Ignatius Loyola.* But what could not be accomplished among the heathen, was to a considerable extent, by the arms of Portugal, brought to pass among the scattered population which had heretofore professed Christianity, though not according to the fashion of Rome. These, neglected by their former teachers and cut off from communication with the sources of their priesthood, became from necessity and from indifference proselytes to the Church of Rome; and now, after the lapse of many years, in the persons of their descendants form the staple of their community. We must, too, bear in mind, as Buchanan remarks, that the descendants of the Portuguese people the coasts from the vicinity of the Cape of Good Hope to the sea of China; beginning from Sofala, Mozambique, Zanzibar, &c., on the east of Africa; and extending round by Babelmandeb, Diu, Surat, Damman, Bombay, Goa, down to Cochin, Tranquebar, Tanjore, Trichinopoly, Pondicherry, Madras, Masulipatam, Calcutta, and so on, away to Macao and Canton. We can judge from this extensive dissemination of Portuguese in the East, that even without conversions by way of Missions there must always have been a large number of professing Christians sprung from them in the regions of the East. It may well be added that fraud and forgery were as well as force the means employed to propagate Romanism in India. Robert de Nobili

* As regards his own period, the Abbé Dubois (a Jesuit missionary) wrote that “under existing circumstances there is no human possibility of converting the Hindus to any sect of Christianity,” that “the time of conversion had passed away, and under existing circumstances there remained no human possibility to bring it back.”

and his companions announced themselves to the Hindu princes and Brahmins as Brahmins from the western world of the highest class, of much older date than those of India. Father Jouvenci, a learned Jesuit, relates that when the authenticity of the parchments on which the Jesuit claims were written was questioned, Robert de Nobili swore before the assembled Brahmins of Madura that he really derived his origin from the god Brahma. He and his associates unhesitatingly conformed to Brahminical rites and customs. De Nobili forged a fifth Veda, termed the Ezour Vadam. Voltaire imagined it was authentic, but M. Sonnerat denounced it as a forgery. A learned scholar, Mr. Ellis, of Madras, described it as "a religious imposition without parallel." By these deceptions, as well as by incorporating the superstitious rites of the heathen with the ceremonies of Romanism, they are said to have nominally converted many thousand persons to the Church of Rome who were virtually, except for baptism, as much heathen as they had been heretofore. All this was put a stop to by the Bull of Benedict XIV. in 1742, forbidding these practices, when numbers renounced their new religion and so a complete stop was put to conversions, of which, as we have seen, the Abbé Dubois complained.

It will be manifest therefore, that upon the whole we view Rome rather as the inheritor than as the propagator of Christianity in India. Claudius Buchanan, near Madura saw a tower of Juggernaut employed in solemnizing Christian festivals. The old priest, seemingly unconscious of any impropriety, gave a particular account of the ceremonies. When Buchanan entered the church he found in it, to his surprise, a Syriac volume, and ascertained that the priest himself was a descendant of the Syrian Christians and belonged now to what is called the Syro-Roman Church. This inheritance was secured while Portugal was the predominant power in India; but gradually, with the decay of the princely ecclesiastical establishments of Goa, and the crippling of the powers of the Inquisition, it fell into a state of stagnation which reduced it to a name rather than a creed, with large assimilation to the surrounding heathenism, of which in many of its ceremonies and displays it was a feeble reflection. The scandal of this became so great, especially when it became contrasted with the action of Protestantism, that for the last half-century the utmost efforts of Rome have been put forth to rescue India from the Portuguese, and a flood of French and Irish Jesuits, and other priests, has been poured into the country, immeasurably superior in point of intelligence and energy to the drones whose churches and property they are seeking to get possession of. In point of fact, were it not for the barriers which English law interposes, and our scrupulous respect for vested rights, as also for the natural unwillingness of Portugal to abandon its old pretensions, we should see in India a fresh transference of Native Christians, from Portugal to France and Ireland, somewhat corresponding to that which was witnessed in the days of Xavier and Menezes, the true Apostle of Rome in India, when, to a large extent, Rome supplanted Syria and Persia. But the mass of the heathen have ever been, and still are, beyond.

We now turn to the consideration of Protestant Missions. In comparison with Romish they are of modern origin. England was posterior to Portugal in India, and was long before it held any possession in the country beyond three or four factories. There was the most extreme reluctance on the part of the then British authorities to countenance missionary effort, or even to allow Protestant missionaries into India. The strange anomaly was presented of England ruling over Portuguese Christians and Portuguese ecclesiastical establishments, while shutting the door against ministers of the religion of England. Neither fraud, nor forgery, nor force—those strange allies of Christianity—were enlisted on behalf of Protestant Missions; the frowns of authority discountenanced them. It was only in 1815 that any active effort could be made in Bombay, although the place had been in our possession for 150 years; the Bible Society had, however, been established there two or three years previously. The first Indian Mission at Bombay was the Mission of the American Board. The commencement of these missionary operations took place a little before the Mahratta country fell under direct British rule. In 1820 the first European missionary of the Church Missionary Society, the Rev. R. Kenney, made his way to Bombay. Sixty years then may be taken as the utmost period in which any serious attempts have been made to preach pure Christianity on the western coast of India. For the general view of how this has been effected by Protestant Christians, Dr. George Smith's most valuable *Life of Dr. Wilson, of Bombay*, may more especially be consulted. It contains a mass of information concerning the extension of Christianity in Western India, especially for the period between 1830 and almost to the present time. With a passing tribute of praise and thankfulness for the labours of other Protestant Societies who have laboured, few in number, among more than sixteen millions of souls of various creeds and languages in the Bombay Presidency we propose confining ourselves to the work of the Church Missionary Society.

The progress at first was very slow. For many years the C.M.S. had but a single representative in Bombay. The Rev. J. S. S. Robertson, in a letter dated 1849, mentions that when he first arrived in Bombay, ten years previously, there was not, in connexion with the Church Missions, a single convert from heathenism. Subsequently, however, to 1839 considerable numbers were added.

The most important undertaking of the Church Missionary Society at that period was the carrying out of the scheme of the Robert Money School, to which Mr. Valentino and subsequently Mr. Robertson were appointed as the first heads. By their efforts it was organized and called into existence as an important educational agency. It has had throughout its career many difficulties to contend with, owing to frequent changes of its head, and indeed, for some years, was without a permanent Principal. This affected its interests injuriously, and hindered that development of its usefulness which was so much to be desired. The education given in the Money School for many years was not that which fitted for the University, but was what would be

described in this country as a good mercantile education, based upon Christian truth and principle, with teaching of the Bible in all its classes. Many have gone forth from it to enter houses of business, in many cases convinced of Christianity and remaining secret believers. This is not, of course, all that could be wished, but the good leaven has been put into much meal since the opening of the Robert Money institution. For many years the number of pupils fluctuated between 300 and 400. A curious fact may be noted in connexion with it, namely, that it was found necessary largely to diminish the number of Portuguese in the school, as they were found to be "the greatest possible hindrances to the spread of the truth among the heathen," while the school was attended by a considerable number of Brahmins, all of whom, during their continuance in it, obtained a very fair acquaintance with the leading truths of Christianity, and a deep and accurate knowledge of the Bible. Few, it is said, of the senior boys have the slightest faith in Hinduism, and many of them have an intellectual faith in Christianity. The young men so educated, after they have left school are readily accessible to Christian missionaries. As regards the attendance, it should be borne in mind that there are numerous schools of all sorts in Bombay, some founded by Hindu and Parsee gentlemen, in which there is no teaching of Christianity; but that notwithstanding all the competition, the Robert Money School holds an honourable position among Mission schools. In 1873, three most respectable and intelligent Hindus, who had been for years educated in it, embraced Christianity publicly. There have also, from time to time, been other conversions, but by no means so many as could be desired.

In connexion with our previous remarks on Romanism as conducted in the days of Portuguese ascendancy, the contrast may be noted now, that within a few yards of the Robert Money Institution there is an immense pile of buildings belonging to the Romanists, in which upwards of a dozen Jesuits are zealously and successfully engaged in the work of educating the Natives of Bombay. Their rule is not to impart religious instruction to non-Christian students! It is a significant sign of the altered times under the process of enlightenment and good government in India, that the fires of the Inquisition at Goa are quenched, and that instead of concocting forged Vedas, the Jesuits are directing their energies to useful education, although of a secular character. No doubt they hope indirectly to derive benefit from this system, while it may be anticipated that the Romish community will be elevated from their present condition of ignorance which has so long been deplorable.

In connexion with educational efforts in Bombay, we may notice that considerable efforts have been made, not only by Christians but also by Parsees and Hindus, to promote female education. The Church Missionary Society has for many years, in various parts of Bombay and its vicinity, had female schools. One teacher, Miss White, had laboured for upwards of thirty years, until her death, in this important work. Many of the former pupils are now mothers of families, in whom the greatest difference imaginable can be noticed, both in respect

and intelligence as well as in moral conduct, when contrasted with those who have not been to school. Miss White also found constant access to adult married families in their homes, and taught them and conversed with them on the way of salvation. Brahminess women were found willing thus to be instructed. Upon the whole, therefore, there is much reason for believing that much substantial good has been done in the way of disseminating truth by these various educational efforts now carried on for the last thirty or forty years, although comparatively little has resulted in the way of direct conversion from them.

In addition to educational work, there is an English Mission Church at Girgaum, with also Mahrathi services, and a Mission to the Mohammedans under Mr. Deimler. In Bombay, however, the Mission has always been undermined, and with some exceptions there has been, especially in the past, a constant shift of the missionaries, which however unavoidable has not been in its favour. Death too has been busy in the missionary ranks: only recently the loss of the wife of the Rev. R. A. Squires has been keenly felt. In the Report of the Bombay Committee the following notice of her occurs:—"Full of Christian devotion, gifted with many most attractive qualities of heart and mind, and with a temper of unvarying amiability, she seemed pre-eminently fitted for the work to which she had in faith and love consecrated her life. Called away when standing on the threshold of what promised to be a future of happy usefulness for herself and of loving beneficence towards others, she has left memories, even during her brief missionary life, that will not soon die out."

It may be convenient here to notice that the number of baptized persons at present forming the Native Churches of Western India, excluding Sindh, in connexion with the Church Missionary Society, and exclusive of the converts connected with other Protestant Societies, is 1116, of whom 498 are communicants; during the year 1882, 47 adults were baptized, and 1152 children and young persons are in the schools. These are not grand results, nor are they comparable with what can be reported from other Missions more largely blessed. It may be remarked, too, that the principal success has been obtained in stations other than Bombay itself. Of these stations, in the interior, Nasik and Sharanpur have been occupied since 1833. Nasik, which to the Hindus of the west is almost what Benares is in the north, was established to reach the Mahrathi-speaking population of the Deccan. Mention is made in the Church Missionary Atlas that in the first ten years not a single convert was made in this stronghold of idolatry, and that even after twenty-four years only four of the converts were inhabitants of Nasik. Nasik and Sharanpur (the industrial settlement formed by Mr. Price) have become well known for the timely help afforded to the Livingstone expedition. In the last Report Mr. Roberts, who is now the missionary in charge, reports: "It is the rule and not the exception for us to have large audiences at our bazaar-preaching in Nasik. The remark that only low-caste people listen to such preaching is not applicable here, for we are often surrounded by Brahmins." Mr. Mountfort also mentions, "The Native pastor, Mr.

Lucas Maloba" (formerly a Brahmin, of whom a most interesting account was supplied to the *Church Missionary Gleaner* some years ago by Mr. Frost), "together with other Christians, had at the Ramanavami (the birthday of Ram) a kind of service of song (Kirtan), interspersed with addresses. The music was purely native, and adapted to Christian poetry, and was very effective. The gathering was a very large and a very attentive one, and most of them, humanly speaking, must have carried away a fair idea of the truth from addresses by Mr. Roberts, Mr. Sorabji, and Mr. Lucas Maloba. The people sat listening till a late hour of the night, or rather till the small hours of the morning. Work of this kind is barren in *immediate* results, but most effective in spreading the knowledge of Christianity, and very often the converts of later days trace their interest in Christianity to some remark heard in the bazaar." Mr. Maloba in his report adds, "At Nasik, Satpur, and several other places, people hold discussions among themselves, when those who have attended our preaching maintain that Ram and Krishna were not gods but kings, and that the Puranas are not inspired writings but historical records. At Niphad some of the hearers admitted that human gurus cannot save human beings, but that a divine guru was certainly required." Of the Khandedesh Mission, which was commenced about thirty-five years ago, there is little that is encouraging to relate. The chief centre is Malligaum. Eight adults were baptized during the last year.

The next Mission to be noticed is what is now termed the Poona and Junir Mission. The important statements of the Rev. R. A. Squires, demand especial attention. The Junir Mission was established in 1846; but from the course taken by the railway, which is now naturally influencing missionary as so much other work, it has fallen out, and is not the valuable headquarters which it was when originally fixed upon. Fourteen years ago, Mr. Schwartz, the missionary then in charge, anticipated this difficulty, and was anxious to transfer his headquarters to Poona; but Bishop Douglas had a scheme of Missions projected to extend through the country, which has never been realized. It was a mere scheme, cut short by his death. As Mr. Squires remarks, "It must have seemed strange to a missionary—the only Church of England missionary within 100 miles of the place—that he should be forbidden to live in or near the large heathen city (Poona), with its 100,000 inhabitants, and should be required to make his home four or five miles away, among the European soldiers (at Kirkee), all for the sake of an idea which was never to be realized." But so it was. So within the last ten years, three different Episcopal Missions have followed each other in rapid succession at Poona, of which two have already died out, while the Church Missionary Society was kept out, when in reality in Poona there is room for all societies.* It is satisfactory to be able to add, that, the "present Bishop feels that we have not been justly treated in this matter, and it is not supposed that, as far as he is concerned, any further difficulties will arise." Mr.

* At present the S.P.G. makes Poona its headquarters, and very recently the St. John's Mission, as it is termed has gone thither also.

Squires' desire is to raise up a Divinity School in Poona, which, not Bombay, is the real capital of the Mahratta race. The chief work of the Church Missionary Society in Western India, lies among the Mahrathi-speaking population of the Deccan. It has not a single station in the Concan outside of Bombay. Bombay, moreover, is at a long distance from all the districts worked by the Church Missionary Society. The question has not yet been finally decided by the Committee; but Mr. Squires adduces many other cogent arguments in support of his position, which heartily commend themselves to us as satisfactory and conclusive. With an efficient staff, not only the Divinity School itself would thrive, but the whole district lying all the way up to the north as far as Nasik, by common consent assigned to the C.M.S., would in due course be thoroughly evangelized by itineration and other suitable means.

In his report Mr. Squires alludes to his evidence before the Education Commission when at Poona. In connexion therewith he strongly advocates the abandonment of what he terms the "compulsory religious instruction" in Mission schools. No doubt there might be the gain he anticipates in extra support from the Government and the people, and possibly more of the education of the country would pass into our hands; but we cannot admit that he is justified in terming the present system "compulsory education." No one is compelled to come to a Mission school; if any one does attend he and his friends know what is to be expected, and what the course of education is. There is neither force nor fraud. Mr. Squires suggests that the heathen are "often compelled" to send their children to Mission schools by poverty, or by reason of there being no other school in the neighbourhood. We are at a loss to understand this. But surely it is the province of Government or of the people themselves to rectify this need. A Missionary Society is, or ought to be, free to stipulate upon what terms it will impart education, which, after all, is only a subsidiary province of its work. Now we do think (writing of course as individuals, and not as presuming to represent the opinions of the recognized authorities of the Society) that it is distinctly a duty that all teachers in Mission schools should communicate religious instruction from the Word of God, and in accordance with the principles of the Church of England, according to the age and capacities of the scholars; also that the scholars should receive it as a necessary condition of the teaching given them. It may be that strictly insisting upon this may diminish the prestige of Mission schools, and numerical attendance of scholars, but such education as Mr. Squires suggests, if we understand him aright, ought to be undertaken by some separate society specially constituted for the purpose. We are sorry to differ from one who is, we feel assured, actuated by the purest and most exalted motives, but we must be content honestly to state our objections to what he seems to urge as expedient.

From Aurungabad there is an interesting account of an intelligent Mohammedan convinced of the truth of Christianity, who was anxious to be privately baptized. This the missionary most properly refused, and he was passed on to Bombay for further instruction and baptism. He has

since been baptized, making public profession of his faith in Christ as his Saviour.

Sindh is not noticed in the Report we have been considering, being of late years under the Punjab and Sindh Corresponding Committee, although in its origin it was an offshoot from Bombay.

We have now gone through some of the most interesting features in the last Report of our Bombay Auxiliary. When reviewing the Krishnagar Mission we had occasion to comment upon most flattering successes at the outset, which have since hardly been sustained. The present record of the Bombay Mission is of an opposite character. At no period has it ever appeared to be of a promising or successful character. The faith and patience of all concerned in it have been, and still are, much and severely tried. But it is well to put before the friends of Missions, if possible, clearly and explicitly these distinctions and difficulties, that their sympathies may be quickened, and that more prayer may ascend from Christian hearts to Him who ruleth and ordereth all things, that the promised blessing may not be longer withheld, but that there may be the "sound of abundance of rain," of showers of grace, on the parched ground of the mission-field of Bombay. K.

IMÂM MÂHDY, AND DAJJÂL, THE MUHAMMADAN ANTICHRIST.

BY THE REV. WORTHINGTON JUKES, M.A., PESHAWAR.



HERE is no question which is exciting so much interest in the Muhammadan world at present, as the coming of Imâm Mâhdy, owing a great deal, no doubt, to the Egyptian upstart who has recently assumed that name, and been causing so much religious fanaticism, but also to the universal belief of the ignorant classes, not only in India, but throughout the Muhammadan world, that he would come at the close of the thirteenth century A.H. But this fond idea must now have been dispelled, as eight months have already elapsed since the close of that century.

There is a vast amount of childish legend in Islam about the latter days, but there is also a great deal which shows that Christianity has been very considerably borrowed from. It is very sad to see the way that Christ is subordinated to a lower position by the Muhammadans, but it is quite in conformity with the whole of Muhammadan belief. The differential statements between Islam and Christianity in this paper will be of particular interest to the Bible student, especially those which have reference to millennium happiness. I have kept purposely to the book referred to later on, without making any notes of my own, with one exception with reference to the Sikinah.

It was foretold by Muhammad that the Mâhdy, or leader, should come at the end of the present dispensation, synchronous with the return of Jesus Christ.

It is for this reason that the subject will prove of no ordinary interest to the Christian reader, for he will find abundant food for reflection, and see a very close analogy in a multiplicity of events between the two religions. There can be no doubt that Islam owes much of her belief on this subject to the influence that Jews and Christians had on the mind of Muhammad before his assumption of the prophetic office.

There appears to be considerable difference in the opinion of the followers of Muhammad as to when this event will take place, for there are no data in any Muhammadan books of value whereby the period can be accurately defined.

The best book on the subject, which has appeared in India, is from the pen of Sâdiq Hussan Khan of Bhopâl, entitled, *Hijjajî ul Kirâmât fi asâr ul qiâma*, which has been compiled from the most trustworthy sources, and chiefly from the Muhammadan traditions, as contained in the *Miskât-ul-Masâbih*, which comprises the best authenticated traditions from the lips of Muhammad, and handed down by credible witnesses.

In this book he tells us that the Mâhdy, or guide, is to be born in Medinah, that his parents will have the same name as Muhammad's parents (viz: Abdullah and Aimna), that he is to be a Sayd, and consequently born from the direct line of Muhammad, but that from the time of birth till his fortieth year he will remain in obscurity in his birthplace, after which the following distinguishing marks will appear. His face will shine like a star; on his right cheek will be a black mole; and he will wear a couple of blankets, as a mark of his asceticism. In a book entitled *Ishâada*, it is mentioned that he will stammer, and in order to assist his articulation he will strike his thigh with his right hand.

At this period of history the Muhammadan world will be shaken to its centre from the reverses it will suffer, previous to the last times. Constantinople will have been taken by Christians, the Sultan will have been expelled, and the whole Muhammadan world will be virtually in the hands of Christians. At every point Muslims will be sorely pressed by their foes, and will be in search of a religious leader to fight for them and to lead them against their enemies. At the age of forty, Imâm Mâhdy will appear in Mecca at the sacred Kaaba, as a private individual, unrecognized and unknown. He will be accompanied whilst there by an angel, whom he will not be able to see, but whose directions he will carry out. Whilst in Mecca his natural force of character will appear, and unpresumptingly will take the lead in everything, and so his greatness will gradually be recognized. He will be publicly requested to accept the office of Imâm (religious leader), which, from modesty, he will at first refuse; but afterwards his admirers will become so importunate that he will be able to decline no longer, and as their leader he will consent to fight with them against the infidels, and to do everything to promote the power and honour of Islam. He will gradually assume greater power, and will force the people with the sword against their convictions to follow God.

He will destroy all other religions; his principles will be those of his ancestor, and will forcibly compel all to give in to him. God will assist him with 3000 angels, and help him against all his enemies. Gabriel will be appointed by God to be the leader of his army, and Michael to bring up the rear.

It does not appear who the enemies of Islam will be, for although Jerusalem, Constantinople, and other centres of Islam will fall into the hands of Christians, yet it nowhere is mentioned that Christians will be the chief enemy; in fact, as I hope to point out afterwards, the Mâhdy is to prove the great ally of our Saviour, and will assist him in putting down wickedness, &c. Although he is to be so friendly with Christ at His second coming, it does not at all follow that their respective followers, before the mission of each, will be friendly; for, apart from Christianity altogether, Muhammadans look upon Christ as one of their prophets, perfectly pure and holy, born from the Virgin Mary, now in heaven, from which He will ultimately descend for the destruction of His enemies; and whilst they look upon Christians as, to some extent, followers of Christ, they think that Christians have arrogated to themselves too much authority in attributing to Him names, titles, and powers which, in their idea, He could not possibly possess. So whilst they look upon Christ Jesus with the greatest possible respect, and as the great future support of Imâm Mâhdy, they do not look upon Christians in the same light. The Jews will most probably prove to be his greatest enemies, but whoever they be there is only one title by which they will be known, and that is *Kafir*, or unbeliever.

The greatest and arch enemy of all, however, will be the *Dajjâl-ul-Masih*, or Antichrist, against whom it will be his great object to oppose himself. He will be born of Jewish parents, most probably in *Medinah*. On account of his great wickedness, deceit, and deformity (for he is to be born with only one eye), he will be nicknamed *Dajjâl-ul-Masih* (deformed deceiver), which has been corrupted into *Dajjâl-ul-Masih*, the name by which he is universally known.

The name given to Antichrist by Muhammad, to distinguish him from the real *Masih* or Messiah, whom he styled *Masih-ul-Hudâ* (the Messiah who directs into the way of salvation), was *Masih-ul-Dwalâlat* (the Messiah who deceives from the way of salvation). He will be known by the following characteristics. In addition to his only possessing his right eye, his under eyelid will be prominent, his hair will be curly, and he will ride on a donkey. Although his birthplace will be *Medinah*, his first public appearance in his true capacity will be somewhere between *Asia Minor* and *Irâk*, where he will commence to prophesy. He will then go to *Ispahân*, where his Jewish followers, numbering some 70,000, will so flatter him, that he will lay claim to the title of God, and will have himself worshipped as such. He will send forth his emissaries into every country to stir up sedition and unbelief. He will work many miracles, and so persuade many of his divine origin. All this will happen within three years of the fall of Constantinople into the hands of Christians, during which time there

will be a fearful famine, and the period during which he will reign supreme will be forty days, the first day being one year in duration, the second day one month, and the third day one week, the remainder being ordinary days. On the forehead of Antichrist will be the three mysterious letters, ك ف ر (K F R), implying Kafir, or unbeliever. He will be kind to those who blindly accept him, and acknowledge his deity, and only on such will he allow the clouds to rain and the earth and cattle to yield their increase. On those who will not obey him will he send every conceivable sorrow and trouble. The Prophet Elisha and two witnesses will go before him everywhere, and warn the people against accepting him; and notwithstanding the efforts he will put forth to apprehend them, he will fail on account of the miraculous powers of self-preservation with which they will be endued. Some other holy man will also try to resist him, but he will be seized and sawn asunder; after which Dajjâl will cause him to come to life again, and ask him once more whether he believes that he is God; but he will answer that he is now more confirmed than ever that he is Antichrist; for which answer he will be again put to death.

As the Dajjâl makes his way westward towards Yemen, Imâm Mâhdy will hear of him, and of his blasphemous assumptions, and immediately march against him, being exceedingly zealous for the truth. The coat and sword and flag of the Mâhdy will be those which originally belonged to his ancestor, Muhammad. On the flag will be written, "Al baiyâto lillah" (the promise of God); over his head will hang a black cloud; and one going before him will proclaim, "This is the vicegerent of God."

On finding Dajjâl in Kufa (a town on the Euphrates, near Busra), the latter will ask the Mâhdy, "Who am I?" He will answer, "You are also created by God." Dajjâl will say, "I am the God of the earth;" whereupon the Mâhdy will ask him why he has only one eye.

At the same time that the Mâhdy is marching against Dajjâl, Jesus will be descending upon one of the white minarets of Damascus, with either hand resting on the wings of an angel, one on either side; and on alighting upon the earth the drops of perspiration will fall like pearls. His voice will be heard as far as the eye can reach, and all unbelievers will disappear before Him. On His descent from heaven He will be recognized by the Mâhdy by His wearing a green dress. The Mâhdy will join himself to Him, and they both will then go and live in Jerusalem. At one time Jesus will be the Imâm (leader), and at another time the Mâhdy. Jesus will immediately go out after Dajjâl, accompanied by the Mâhdy; and they will find him near the Gate of Lud (Lydda), not far from Jerusalem, and will kill him; and all who would not believe in the Antichrist will come to Christ, to whom He will preach glad tidings.

The Mâhdy will fetch the ark (of the covenant), containing the rod and shoes of Moses and the turban of Aaron, either from some cave near Antioch or from the Sea of Galilee, and bring it to Jerusalem; at the same time will be found the Sikîna (Shechinah), the centre of Jewish glory, the possession of which will again secure perfect happi-

ness and bliss to the owners, in the same way that it did to the Israelites of old, and all Jews who had been hitherto incredulous will now come and acknowledge Christ and the Mâhdy.

Whatever may be the real meaning of such passages as Zech. ii. 10, viii. 3, Ezek. xliii. 7, with reference to the Shechinah, towards which the Hebrew points, the Targumistic paraphrases refer to the Shechinah dwelling again in Jerusalem; one of these paraphrases being, "I will make my Shechinah dwell in the midst of Jerusalem." On this point Judaistic and Muhammadan belief is one, that it was a visible representation of the Divine Majesty *dwelling* among His people.

After the Antichrist is slain, Christ and His followers will be much tried by another antichristian power, Jūj Majūj (Gog and Magog), who will descend in countless hordes into Palestine from the mountains of Lebanon. The water in the Lake of Tiberias will not be sufficient to satisfy their thirst, and those who arrive at the lake after them will find not a drop left. They will traverse the land to Jabal-i-Khame (some hill near Jerusalem). By this time, Jesus Christ will have retired with His faithful followers to Koh-i-Tur (Sinai?), to save them from impending calamity. Gog and Magog, filled with pride by their extensive conquests, will become exceedingly arrogant, and shoot out their arrows towards heaven, which they will seek to subdue; God will return their arrows covered with blood, to make them think they have been victorious.

During this occupation of Palestine, Christ and His followers will be suffering the direst hardships and calamities from famine—a cow's head will be sold at 100 dinars, &c.—and after interceding the favour of God and death upon their foes, God will send a plague upon Jūj Majūj, and they will all die. Christ and His followers will descend from their hiding-place and return to Palestine; but from the thickness and number of corpses lying about, the earth will not be visible. An animal with a neck like that of a Bactrian camel will be commanded to carry off the bodies to a place appointed by Him.

For sixty years the inhabitants will continue to burn their bows and arrows, after which God will send a rain and cleanse the earth from all its impurity. Prosperity will then be the order of the day, Christ will reign as King, and all the blessings of the earth will increase ten-fold; a pomegranate will be large enough for its husk to form a sunshade over a company of people, and one milch-cow will be sufficient to satisfy all their wants in milk. Peace will reign upon the earth supreme; the camel and tiger, cow and wolf, wolf and goat, will feed together, and children will play with snakes. Christ will remain on the earth for forty years. True believers will have no taxes to pay, as there will be no one to levy or to receive them; avarice will be unknown, for people will say, "Christ has come, we must think of the Resurrection." Hatred will no longer exist; snakes and scorpions, sin and wickedness, will all disappear; and only things which make for peace and holiness will be tolerated.

After which time all believers will be carried away by a wind to live with God; only unbelievers will remain, who will live at hatred and

discord among themselves ; and then the Resurrection will come, when every one will receive due rewards for their actions.

There is no statement in any Muhammadan book which can be relied on, to the effect that the world will come to an end at any one particular time, but there is a general impression that it cannot last after 1500 A.H., i. e. almost 200 years from the present time.

ANSWERS TO BAZAAR CAVILLERS.

BY THE REV. WM. J. BALL,

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HE wise man has told us, in Prov. xxvi. 4, 5, to "answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit."

Before I went out to India I had a very imperfect idea of the force of these inspired directions. I knew they must contain divine wisdom. But, to my inexperienced mind, they appeared to involve some slight contradiction. However, I had not long been engaged in the important work of public preaching in the bazaars of India, when these words assumed a practical meaning so strong, so applicable, that they seemed to be ever sounding in my ears. I may mention that I made it a point to be present at the bazaar-preaching from the very first day I arrived at my station ; and for many years, from that day till the time when I was unfortunately obliged to leave the mission-field, from the effects of a bad sunstroke, I did my best not to miss a single day. It is both the most enjoyable and the most rapid means of acquiring the power of proclaiming the Gospel in a new tongue. My work was chiefly among Mohammedans, and it was especially while conversing with them, as I always did after the preaching, that I felt continually tempted to answer the fool according to his folly, and thus become like unto him.

I may say then that, as a general rule, this fourth verse is one which the missionary ought ever to keep before his mind. I have generally found that our missionaries are men full of zeal, and urged on by the most earnest love for souls ; that they have themselves believed and known the truth, and are, therefore, able to set it forth in all its fulness before their hearers. For this work, what they chiefly need is a perfect fluency of speech and full command of the vernacular. They should do their best, by a gentle and quiet demeanour, to silence the cavillers. It is often best not to answer them at all. But, above all, let them not become like them by returning harsh answers. Alas ! I have myself been tempted to do this, and I have known some of my dear brother missionaries, during their preaching, to be led on by cavilling "fools," and thus becoming foolish themselves.

Most of the answers given below are such as I believe to be in accordance with the fifth verse quoted above. There are times when the

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missionary is obliged to answer the fool according to his folly, and, though this is not the most important part of his work, I think it is the part in which he needs most help.

During the first few years of my preaching, when I tried to attend only to the direction of the fourth verse, and to give full or logical answers to the absurd questions continually brought before me, I was constantly interrupted, and obliged to stop my preaching altogether. I then came to the conclusion that there are times when it becomes absolutely necessary to answer a fool according to his folly, and when, if one did not do so, the caviller would go away inflated with pride, and overwise in his own conceit; and the result of this would be that the other hearers would despise the missionary, and the congregations would fall off to a most painful extent. I found, by dearly-bought experience, that the bazaar preacher must become wise as a serpent, as well as harmless like a dove. Yet he must sometimes give such a pointed answer as will pierce his opponent like the sting of an adder.

Again, the missionary cannot be too cautious. Even in his quotations from the Holy Scriptures he wants to know what meaning his *hearers* will take from the sacred words.

As a warning to young missionaries, I may here relate a little incident which occurred to me at Multan. It was only six months from the time I had commenced to study the language, and I was still unable to preach. But, from constant attendance on the controversies which were daily carried on in the bazaars, I had acquired a power of speech sufficient for conversational purposes. Still I was not at all conversant with the subtleties of the Mohammedan molvies. One of these learned men came up to me, and, in a most polite manner, asked me to appoint an hour the next day for a public controversy. It was all in vain that I told him, in broken Hindustani, that my knowledge of his language was very imperfect. He answered that he could quite understand all I said, and that he would take no advantage of any errors I might make, but would himself correct my sentences and repeat them in more finished language to the people who might come to the discussion. The catechist, who was with me, urged me strongly not to refuse the challenge. So I accepted it, and was present the next morning at the appointed time. A large circle was marked out in an open space in the centre of the city. The molvie took his stand at one side of the circle, while the youthful, inexperienced missionary took up his position at the opposite side. And all round there soon gathered a dense crowd, something like what you might see standing round a travelling show in Charing Cross. The molvie was most polite. He proposed some questions which I answered apparently to his satisfaction. He was most correct in his occasional explanations of my meaning to the assembled crowd. Everything seemed to be going on very pleasantly and successfully, when the molvie asked me to tell him, point-blank, "Was there or was there not any allusion to the prophet Mohammed in the New Testament?" I was holding the book in my hand. I opened it at Matt. vii. 15, and read in a distinct, slow manner, "Beware of false

prophets, which come to you in sheep's clothing." I looked up. There was the molvie with a smile of triumph on his face, his hand stretched out, pointing to me. He spoke not a word; but, by his gestures, he was evidently drawing attention to my clothing. The multitude around were all dressed in cotton. They raised a shout of derision. The meeting was broken up in great disorder, and there I stood looking at my alpaca coat, and slowly discovering that it was I who had come among them in "sheep's clothing"! Even had I obtained a hearing, there would have been nothing gained by telling them that the verse contained a reference to wolves putting on sheep's skins to deceive their prey. The impression was already made on the people's minds, and could not be removed; and I learned that it was dangerous to utter such a verse without some previous explanation.

I shall now give a few of the questions which have been put to me again and again in the bazaars of North India; and also the answers which I found, after considerable experience, to be the most effectual in silencing my opponents. I may here mention that it is but very seldom that the Natives of India ask any profitable questions in the streets, and that those given below are the ones which I found to be continually asked; and I believe that missionaries will still find these to be the most common questions in the North-West Provinces.

Mohammedan Questions.

1. "I believe you Christians never say prayers, while we Mohammedans say our prayers (*namāz*) five times a day."

Answer.—Five times a day! What, only five times a day! Why God has commanded us to pray without ceasing. Ah! this is like what I tell my little children. I say to them, "You must wash yourselves five times a day." They are children. If I did not tell them to number the times, they might not wash at all. I know, however, that when they gain sense they will wash themselves whenever they are in need of it, though it should be a hundred times a day.

Remarks on this answer.—This is evidently a case of answering a fool according to his folly. The folly is the laying a stress on the particular number of times at which mere forms of prayer are to be said. The answer shows that Christians say *real* prayers, according to their need, more frequently than the Mohammedan does his useless repetitions. Other answers to this question have always led to further wrangling. But I have found that this answer almost invariably silenced the caviller. Of course, if the very same question were put seriously, a different answer should be given; and, in that case, I feel sure the proper answer would suggest itself to even the least experienced missionary.

2. "Has not the Gospel (Ingil) made void the Law (Taurāt)? In this way our book, the holy Korān, has made void the Gospel."

Answer.—Kindly tell me, learned sir, *which* of the commandments in the Law has the Gospel made void? The first commandment, as you may remember, says, "Thou shalt worship the Lord thy God, and Him *only* shalt thou serve." Is that the one? (After receiving the answer "No.") The second says, "Thou shalt not make to thyself any graven image. Thou shalt not bow down to them, nor worship them." Is that the one? In this manner the whole of the Ten Commandments may be repeated, if the crowd

has the patience to listen. But generally it will be found that by the time the second commandment has been repeated the whole of the listeners will turn on the unfortunate questioner, who will be obliged to retire, in order to avoid their jeering remarks. The missionary may then very solemnly enter upon the subject of the eternity of God's decrees, and the great injustice done to Him by our supposing His laws to be so easily revoked. The word *Taurāt* strictly refers to the five books of Moses. But it may also apply to the Ten Commandments. So here, again, the answer is not strictly and logically correct; but is plainly a case of answering a fool according to his folly.

3. "Ah! but that is not the true Gospel you hold in your hand. Ye Christians have completely corrupted and changed your books."

Answer.—What, my discerning sir, think you that any one dare attempt to alter the Word of God? Know you not that if they did so God would destroy them? I never heard of any one who succeeded in fighting against God! I have indeed heard of a Roman emperor who thought he would make void the words of the Lord Jesus which He spoke, saying, "Not one stone of this temple shall remain on another." The great emperor sent workmen to Jerusalem, with orders to replace the large stones of that sacred building. You may perhaps remember how they came back, saying that fire had come out of the earth upon them; and how the emperor was obliged to give up his profane design. And if *this* is not the Gospel, then where is the true Gospel which you speak of? Be pleased to produce it. Pray compare this book with it, and see for yourselves if we have dared to alter God's Word. The true Gospel must be somewhere. Perhaps it has ascended up to heaven! Well, it is safe *there*! But *no*. Blessed be God, He has *not* taken his precious gift from us. It is circulating through the whole world. It is translated into every known language. Go where you will—to China, to Constantinople, to the most distant isles of the sea, and there will you find the Book people ('Ahl-i-Kitāb) with the Gospel in their hands, reading it out in the language of that country, just as you now see me here.

Remarks.—Very lengthy and clever books have been written by Dr. Pfander and others in answer to this question. Young missionaries are likely to be charmed with the learned arguments in those books. These arguments are all that can be desired; the books have done much good. But to lay such arguments before the ordinary bazaar caviller, would indeed be throwing pearls before swine. This simple appeal, above given, to what the people are engaged in looking at, has had more effect in silencing haughty wranglers than any arguments I have ever studied.

It may be well for me here to draw attention to the style of address—"My discerning sir." Englishmen are apt to think that such titles are nothing but fulsome flattery, but they ought to remember that these people have been accustomed all their lives to be addressed in such complimentary terms. They mean no more than our, "My dear sir." When we use this expression, we do not consider whether the person addressed is really "dear" to us or not. Such expressions come under the ordinary rules of politeness, and it is most important for young missionaries to get into the way of always using such terms of polite address. The word "*āp*" should be used instead of "*tum*" to every respectable person, however inferior his rank may appear to the Englishman; and the respectful form of the imperative mood should invariably be used in religious discussions. In the Urdu language a single word with a special termination stands for the whole English phrase

"be pleased to produce," and I have often known cases in which Native gentlemen were sent away in disgust, simply because the missionary addressed them in the same style in which he had been accustomed to address his Native servants.

4. "Yes; but when a new magistrate comes, does he not often change the orders given by his predecessor?"

Answer.—He does; and why? Because both of them are short-sighted mortals. Will you venture to compare the great God with such rulers as these—the All-seeing with frail men who are learning how to rule this country? No. "There is one God; His law is one." Compare Him not with the many who have been changed nearly every year. *He* changeth not. *He* makes no blunders; neither is there any other God, who, coming after Him, can improve on what *He* has done! Do not your own books tell you to "make no comparisons with God. *He* alone is the incomparable?"

Remarks.—These last words are a quotation from the Korān; and here I may mention that I found it most necessary to learn off just a few verses of the Korān in the original Arabic. They can easily be committed to memory by the help of any ordinary munshi. The people, as a rule, do not know many verses, so that it is astonishing what use may be made of a very small number. Twelve or fourteen verses, learned thoroughly off with the exact Arabic pronunciation, will have the effect of causing the people to look upon you as a learned man, and their respect for you will be immensely increased. These verses should always be repeated with a solemn, respectful tone of voice, since they are looked upon by the Mohammedans as the very Word of God.

5. "But God has said in the sacred Korān, 'Oh, Mohammed, if I had not made thee, I should not have made the universe.'"

Answer.—Surely in so respectable a congregation there will be some gentleman sufficiently learned to tell where that quotation is taken from. Let him kindly inform this inquirer. For if I were to tell him that these words are not in the Korān, but are only a preserved tradition (Hadis Kudsi), he might not believe me.

Remarks.—The evident object of this question is to show off the questioner's learning. It is then answering a fool according to his folly to prove to him, through some listener more learned than himself, that he uses the Arabic words without knowing where they are taken from.

6. "You know, sir, we Mohammedans never eat meat over which the name of God has not been pronounced by the person who kills the animal. He must say the words Bismillah (in the name of God) at the time of the slaughter."

Answer.—Your object is, no doubt, a good one. But you must allow that there is much uncertainty as to the unlearned butcher's repeating these sacred words correctly, and your books tell you that if the words are not said with the proper accent and proper vowels the meat is an abomination unto you. And then, it is just possible the person might forget to say the words at all! In our books we are told that food is sanctified by the Word of God and prayer; so we allow the meat to be killed and cooked in a proper cleanly manner, and then, when it is on the table, we solemnly call upon God to bless it. In this way we are *sure* that the name of God has been pronounced over every morsel we eat.

Remarks.—This question is often answered by missionaries in a way which I think does more harm than good. They tell their opponents that it

is a merely superstitious practice having the meat killed in their way ; and sometimes they add something quite offensive about the meat itself. The above answer I have always found to be listened to with the greatest satisfaction, and often have the words "wāh, wāh" (similar to our "hear, hear") been said very heartily by the assembled crowd.

7. "But they say that ye Christians eat *sūr*" (this is the name of the Indian pig, which is a most filthy creature, and is never eaten by Englishmen).

Answer.—Yes; and they say other things equally disgusting about us. You know very well that such abuse only soils the mouth of him who utters it. There is a clean animal called *pig*, which most Englishmen eat ; and they feed it up with far more care than is given to the goats and cows which are eaten in India.

Remarks.—The Mohammedans eat goats, not sheep. These goats are often ill-fed, and the Mohammedans know very well that the meat of these animals is often repulsive. The hint given above to this effect must be said in a tone of real commiseration, and not in a manner which might be considered insulting.

8. "But see, ye all drink *sharāb*" (this is a vile kind of strong drink, indulged in by low caste Hindus and by some Mohammedans).

Answer.—I have hardly ever known a Christian who drank *sharāb*. I have heard, however, there are some English soldiers who make themselves drunk by drinking that vile decoction. If I happened to see an ignorant Mohammedan thus reeling along the street, would it be just for me to say, "Look! all the Mohammedans are drunkards"? There is a kind of wholesome drink which Christians are allowed to enjoy, the pure juice of the grape. This is very commonly used by English gentlemen in India. It is called *wine*. A few are not content with this nutritious beverage ; they purchase a kind of strong drink, called brandy, which ought to be used only as a medicine. It is distilled from wine. This, when taken by a person in health, produces intoxication. Those who take such a drink for such a purpose, whether they be Christians or Mohammedans, will surely have their portion in the lake that burneth with fire, as is plainly written in the book of the New Testament.

Hindu Questions.

1. "Quite true that without holiness no man can see God. But we have our sacred rivers, one drop of which can cleanse from all sin."

Answer.—Yes, my friend, you may wash your body, and make it clean ; but how shall that water reach your immaterial soul ? I heard of a foolish washerman, to whom a gentleman gave an elegant box full of soiled clothes. He took it to the river, and scrubbed away at the box, taking the varnish off and making the clothes within more filthy than before by soaking them with water. Do you want to act in this way ?

2. "But our pilgrimage to Kashi (Benares) will certainly take all our sins away."

Answer.—Take your sins away ! Is it so ? Alas ! you know very well that some of you who have been on pilgrimage left your homes comparatively innocent. You knew but little of the sins of the world. But arrived in Kāshi you met men who taught you vices you had never known before, and you came away with more sins on your head than ever.

Remarks.—I give very few Hindu questions, because I have seen in missionary publications several most excellent articles on this branch of the missionary work, and in some cases the questions and answers were given.

Questions which may be asked by any Indian.

1. "Why don't you preach first to the Europeans?"

Answer.—That is just what I do. On the first day of the week, early in the morning, I preach to them; and all the rest of the week I preach to you.

Remarks.—Some of my readers will perhaps think that this is carrying the principle of answering a fool according to his folly a little too far. The answer, in fact, is no answer at all. But it must be remembered that the immediate object is to silence a man whose only desire is to stop the preaching. And it is extraordinary how effective I have found this answer to be for this purpose. This is just the kind of sophism the Natives themselves are accustomed to in the place of true argument. Of course, if any missionary has a conscientious objection to using so glaring a sophism, he must then enter into particulars about the distinction between the chaplain's and the missionary's duties. But I fear he will find that by so doing his preaching will be interrupted.

2. "Why should you want us to become Christians? How much do you gain by it?"

Answer.—When did I say I gained anything by your becoming Christians? Look at the town-crier, who goes through the streets beating his drum and shouting out the decrees of Government. Does *he* gain by the people's obeying those decrees? His duty is to proclaim. In this way God has commanded us to preach.

Remarks.—The word *munādi* is used both for the town-crier's proclamation and for the missionary's preaching; so that this answer in the Urdu language is very pointed; and I have always found it better for "the fool" than entering into a description of the reward which the missionary looks forward to when he has at least *tried* to "turn many to righteousness."

3. When a listener becomes violent, uses abusive language, and puts insulting questions.

Answer.—A Native gentleman sent his servant to an acquaintance, who had some grudge against him, with an invitation to dinner, for he wished to make it up. The person invited turned on the poor servant, and began to abuse him, whereupon the servant, putting up his hands, replied, "I am my master's most humble slave. I have only delivered *his* message."

Remarks.—In saying the latter part of this answer, it is necessary that the missionary should put up *his* hands, and imitate, as nearly as possible, the exact tone of the supposed servant's voice. The Natives like a little bit of acting along with argument.

4. When the violence and noise increase very much, some motion of the hand must be made to try and obtain silence. And if this should fail, the best way is to hang down the head, with a woe-begone look of helplessness. This will probably produce some little effect, and the first moment of quiet should be taken advantage of for the following.

Answer.—Friends, I must remind you that we are all living under a just and equitable Government. When any of your Mohammedan molvies is intoning his Korān, or any Hindu pundit sings forth his Shāstra, I dare not go and disturb him. No Englishman, however great his rank, would be permitted to do so. It is just the same with a Christian teacher; you may listen to him, or go away, as you like; but you won't be permitted to disturb him, or raise a tumult.

Remarks.—When I first began to preach in India, I found that my imperfect knowledge of the language and my broken pronunciation gave quite a temptation to the Natives to raise some disturbance. But, as I

acquired more and more power of speech, and a greater knowledge of the proper way to look at and subdue a crowd, I had hardly any occasion for even the above mild threat. The art of holding full sway over a large concourse of people is one which can only be acquired by long experience. Still, the young missionary should aim at attaining to it from the very first. A single word, or even look, may sometimes change a violent and impudent mob into a civil and polite body of friends.

5. "But do you not bribe the people to become Christians?"

Answer.—Oh, my good friends, will you believe it? Several of your fellow-citizens have come to me, and offered to become Christians if I gave them so much money a month. Do you know what I told them? I said, "Oh! do you want to drag me down with you to hell? Is it not written, even in your own books, that the hottest place in that awful fire is reserved for him who sells his faith for money? And you know well that the man who gives the bribe will go there along with him. And this is what you want to tempt me to do! Oh! how great soever may have been your former sins, add not *this* one to them! Why should you desire so awful an end for me, who never has harmed you? May God the Holy One preserve both you and me from such a terrible sin!"

I have given the above as samples only of the *kind* of answers which are sometimes necessary to be given to the "fools" one meets in the bazaars of North India.

I am well aware that the style of my language is very imperfect. But it must be remembered that while writing these questions and answers, I am *thinking* in Hindustani, and have to translate as I go along. I could easily re-write these answers and improve their diction, but I hope that those for whom they are chiefly intended will find the literal style in which I have rendered the original more suggestive to them than any revised version.

If I had my own way, I should like to see our missionaries taught the languages of India in this country, and then such questions and answers might be learned by them—just as civilians now learn the style of language suited to their work before they leave England. I often think what an immense amount of trouble I might have been saved had any missionary taught me even a few of the answers given above.

Then the style of sermons suited to the Natives of India must be as different from English sermons as can possibly be imagined. A pun is looked upon in English as something low, and as being utterly out of place in serious conversation, and much more so in preaching. It is quite the reverse in India. Punning is looked upon there as a very high art, and as being in every way worthy of the religious teacher. The congregations in the bazaars require something of a lively style to attract their attention. If they are apparently listening in complete silence, it may be concluded that they are not listening at all. When they do listen they usually utter short remarks of assent or disapproval; something like a country Methodist congregation in England. The Natives of India are very emotional—often have I seen my congregation bathed in tears, and the next moment bursting out into shouts of involuntary laughter. Some of the Benares missionaries had a wonderful power of moving their hearers in this way. Preaching to the

Hindus ought to be rather in the sensational style of Mr. Spurgeon—one anecdote or parable should follow another in quick succession.

Young missionaries generally begin by translating English sermons into Hindustani. These fall dead upon the ears of their hearers. As the missionary grows in experience he changes his style completely; he learns what it is which the Natives consider eloquence, and finds it something totally different from English eloquence. The Hindu must have his string of parables running one into the other in a manner most confusing to the European mind, but most charming to the Native Indian taste. The Mohammedan likes to have every sentence repeated twice over with some slight variation, and if there is a sort of rhyme at the end of each sentence, it will be all the more agreeable. Examples of this style are to be found in the Psalms and other parts of the Old Testament, and it is a style which can be attained by practice. Clergymen in England know the importance of eloquence—how it can move and influence the minds of men. But some of our missionaries think it is not necessary to acquire the Native style of eloquence. This is a sad mistake.

When a fair knowledge of the language has been attained, the missionary ought to look out for such books as *Tambih ul ghaflin* (*Warnings to the Careless*), written by Native teachers, in which the highest style of Urdu exhortation may be found. In the Hindi language there are several excellent books of addresses published, in which the exact style suited for Hindus is set forth.

After reading the above-given answers, I can well imagine some young missionary being discouraged and asking, in a sort of despair, "What, am I to be *always* answering fools according to their folly?" Indeed, you are not. It is true that while preaching in the bazaars you do not often meet with men who come before you as sincere inquirers. You must do all you can to encourage such to come to your house, and you will find that there you will have plenty of opportunities of answering questions in a full and truthful manner. It would be beyond the scope of this paper to give any special directions as to the best manner of answering sincere inquirers; all I would say is that in addition to a thorough knowledge of the Holy Scriptures, it is necessary to have at least a slight knowledge of the religious books of the Natives. With the help of a munshi, verses may be marked in a copy of the Arabic Korān, which can be pointed out to learned Mohammedans, and so can some verses from the Hindu books be easily learned off by heart and quoted when occasion offers. But even in your house you must sometimes be assailed by foolish cavillers, and then not only do you require to answer them in some of the ways given above, but you must also know how to treat your visitors with the most polite coldness, so as to make them ashamed of coming again in the same spirit. Such a course as this will always be painful to the earnest missionary, but it will be found necessary, and the only possible consolation will be sought and experienced in prayer for the poor creatures who can venture to mock at all true religion.

Sometimes, in the case of an opponent who has some little proper

feeling left, a pause and a silent prayer, which he can observe in the devotional look of the missionary, may have a wonderful effect. But I think I have said enough to show that there is a special style of answering, which must be acquired before the missionary is thoroughly competent for bazaar-preaching.

It has given me much pleasure to write this paper. For while I have been thus engaged, many scenes of my past life in India have come before me, after many years, with a vividness I should not have expected. I look back upon my bazaar-preaching as the happiest work I have ever been engaged in. I have very seldom felt the same enjoyment in preaching to English congregations which I used to feel while proclaiming through the towns and villages of North India the glorious message of God's love. There are trials connected with the missionary work in India; of these, the greatest which I experienced were my failing health and the being obliged to leave my work. But I have always found that, while preaching, all one's troubles were forgotten. I would strongly impress upon my readers that the amount of such happiness increases in proportion to the power of eloquence to which one attains. The influence of your words ought to be noticeable in the movements of the people; and these in turn act upon the preacher, and produce ever-increasing delight and satisfaction. Often, too, as one proclaims the precious truths, their preciousness seems enhanced, and their beauty seems to have a sevenfold clearness.

There is only one more remark I have to make in connexion with the answering of cavillers, and I find it difficult to express it in language suitable to so sacred a thought. It is this: that the preaching of the Holy Jesus was often of the kind I have referred to, and often when the missionary is pressed and harassed by unkind cavillers, will he think that he too is allowed to follow in the path which has been traced by that Gracious Saviour. The wisdom of *His* answers will shine in a new light—the meekness of Him who was holy, harmless and undefiled, will come vividly before the mind, and a new cause for love to Him, and admiration of Him, will spring up in the heart. Oh, what a perfect missionary was He! What sermons of love did He preach! what inimitable answers did He ever give! Yet He allows us to follow in His steps; and never will you feel so much in His position as when you stand in an Eastern bazaar, surrounded by a crowd of captious cavillers.

A TEMPERANCE DISCUSSION IN A NATIVE CHURCH COUNCIL.



The Annual Meeting of the C.M.S. Native Church Council for the North-West Provinces of India, held at Jabalpur in October last year, an interesting discussion took place "Concerning all Intoxicating Things"—as the heading runs in the report of the proceedings. The subject is one that has been so prominent at home during the last few years, that we feel sure our friends generally will be glad to read what our Native brethren have to say about it.

The opening paper was read by the Rev. Davi Solomon, pastor of the congregation at Lucknow:—

Mr. Chairman, members of the Council, and all who occupy the seats of visitors, allow me to introduce the subject of intoxication for your consideration. My intention in fixing upon this particular subject, is not to expose or find fault with my brethren, but rather to cover their faults, and to aim at their spiritual and temporal good, by advising them to abstain from things in which they are easily ensnared. Should any dear brother take offence at this liberty, I beg of him kindly to excuse me, and to leave off all things that intoxicate.

Would that none of us, as ministers of the Word, or as pastors having charge of others, ever even touched the things here objected to. For (first) they are not few who are on the lookout for our faults and infirmities, and (secondly) lest we, by our example, be an occasion of stumbling to weak brethren. We are all well aware, that a grain of fault in pastors is magnified to tons, and looked upon as such by the fault-finders. Setting aside the heathen, our own brethren are the foremost to pick holes in our characters, and thereby to injure us. Therefore, the ministers of the Word, whatever their rank or position be, ought not to use any such thing even of the mildest quality or the smallest quantity. Beloved, none of us are entirely free from faults, and therefore the farther should we flee from all things that give an occasion to fault-finders. It was for this that our Lord Jesus Christ left the glories of heaven and the bosom of the Father, and took upon Him the form of man, and shall we not give up all such things for the sake of our fellow-beings? The words of St. Paul in 1 Cor. viii. 13 are worth pondering over, when he says, "If meat maketh my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." And those who cannot sacrifice so little luxury ought not to become pastors, evangelists, and spiritual teachers, but to remember the words of James iii. 1, "Be not many masters, knowing that we shall receive the greater condemnation."

My friends, a man boasted in my hearing, "If I like I can make all the

Mission agents dead drunk." In one place several conspired together and got one to drink, through the influence of his bosom friend, and then had him dismissed and turned out from the Mission as a drunkard; and thus ruined the man, who had then to go about begging.

Beloved, those who boast of belonging to the high castes abstain from wines and spirituous liquors, at least, if not from other intoxicating things. Now, if we had belonged to their community, should we have been allowed to mix with them? Certainly not, but should have been made out-castes. Think a little then, my brethren. Can any caste in the world be superior to that of a true Christian who flees from the very shadow of a drunkard? Why should we be ensnared by such things through which the devil works out his own evil designs?

There is a story, that ages ago there was a famous devotee whom wicked people tried their utmost to entice away from his devotions, but failed. At last the devil himself came down in great wrath, and, assuming the form of a hermit buried in deep meditation, sat down near the devotee whom he wanted to entice into sin. The good devotee on opening his eyes was astonished to find a brother devotee near him lost in contemplation, and so absorbed in meditation as not to take any notice whatever of the repeated salutations of peace which the good devotee pronounced solemnly over his brother. Time passed on, and the devil-devotee would not budge an inch from his place, but sat there with his eyes closed and limbs stiffened, as if rooted to the spot. This only increased the wonder and amazement of the good devotee, who now and then used to move from his seat for necessary purposes. At last, the profound devotion of the devil worked such a feeling of awe on the mind of the good devotee that he begged and supplicated the devil-devotee to open his eyes at least and give him his benediction. The devil finding that his hypocrisy was working out the desired effect, pretended to be more absorbed in his devotions than ever. And when at last the devil did open his eyes, it was

only to assume a haughty and commanding tone as befitting a superior saint. Thus little by little the devil-devotee became the guide and counsellor of the true devotee, and then advised him to take a sip or two of wine, to help his devotions; he thought no harm could arise from an act sanctioned by his guide, the superior saint, and was led on, step by step, to take deep draughts, and thus to commit adultery with the grog-seller's wife. Thus was the end of years of devotion blasted in a moment by the power of wine. The police took him up and brought the good devotee before the judge, who ordered his head to be struck off. At this terrible crisis the devil-devotee appeared and upbraided the good man (now quite sober), of being a great villain and an impious wretch. The poor devotee, whose wits were quite muddled, was at a loss to account for this sudden change of affairs; and while the fallen saint was gazing vacantly all around him, the devil-devotee vanished and reappeared after a few seconds. While all were wondering at the miraculous powers of the devil-devotee, whose advice had brought the true devotee to such a pass, the devil stepped up to the perplexed and terrified saint, and whispered into his ear that if he wanted to save his head from the executioner's axe he must worship him (the devil-devotee), and he would confer similar powers on him to vanish at pleasure. The poor saint, to save his precious life, devoutly knelt before the devil-devotee, who thereupon gave him three hard kicks, saying, "I am neither a saint nor a god. I have destroyed the fruits of thy devotion. Thou hast worshipped me who am not the Holy One, but *Iblis* (Satan) itself. Now go to hell!"

Those who fancy that drink and other intoxicating things add to their strength, labour under a great mistake; for the use of such things takes away the natural strength of the body. A drunkard feels ill every morning, and seldom regains his activity and vitality till he takes a peg or two to pick him up. I believe it is much the same with other things of a like nature, such as draughts made of opium and its compounds, both sweet and bitter (as chandoo, madak, bhang, ganja, charas, majum, toddy, aruck, &c.), which have

obtained the significant name of "black serpents." For as a man bitten by a black serpent dies instantly, so do they who are addicted to the above-mentioned articles of intoxication begin to feel the pangs of death if they do not get their quantum at the fixed hours. Last of all in the list comes *sharab* (spirituous liquors of every description, both Native and English), which, as the word signifies, means "water of mischief," formed from the word *shar* = mischief, and *ab* = water. The former, viz. opium and things of its class, harm those only who take to them; whereas *sharab* does mischief to all those who come within its reach, whether sober or drunk.

Hear what the Word of God says with reference to drink. A few quotations will suffice, and they are the following. Prov. xx, 1: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Prov. xxiii. 29—32: "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Isaiah v. 11, 22: "Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night, till wine inflame them! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink!" Isaiah lvi. 12: "Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant." Habakkuk ii. 15: "Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness." Rom. xiii. 13: "Let us walk honestly, as in the day; not in rioting and drunkenness." 1 Cor. vi. 10: "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." The above passages denounce drink and forbid drunkenness most emphatically.

Dearly beloved, drink is the father of all sins. The way of drunkenness is

the highway to hell. The very first passage in the Bible about it is connected with the fall of the most righteous man of his age, viz. Noah (Gen. ix. 21), who had found favour in the sight of God. So you see, brethren, that even the most righteous men have fallen by drink. Now if you would allow me, I will give some examples from the Bible to show how drink has ruined those persons and others, as the case of Nabal (1 Sam. xiv. 36); Elah, king of Israel (1 Kings xvi. 8, 9); Ben-hadad, king of Syria (1 Kings xx. 16—26); the drunkards of Ephraim (Isaiah xxviii. 7); Belshazzar, king of Babylon (Daniel v., Jer. li. 39—57); Arbases, king of Media, took Nineveh, when its citizens and soldiers were drunk at a festival, as had been foretold by the prophet, Nahum i. 10; King Herod Antipas ordered the head of John the Baptist to be struck off in a fit of drunkenness (Mark vi. 20—28), although he revered him; Nadab and Abihu were struck dead, because they offered strange fire on the altar in a state of drunkenness, on account of which wine was forbidden to the priests during their ministrations (Leviticus x. 1—11).

I am much surprised and grieved that my countrymen now and then should be quoting two passages from the Bible, and thus dare to corrupt themselves, without diligently considering what the passages mean. The first refers to the miracle at Cana of Galilee (John ii. 1—11), but which does not encourage drinking and drunkenness, but rather proves that the marriage party was a poor one which could not afford to get drunk, for the wine was soon exhausted; and that the wine which was used did not bring on intoxication, otherwise Christ would have reproved them for their intemperance, instead of blessing the family and showing lovingkindness towards them. Grapes, no doubt, are good things; for grapes, and the sweet juice extracted therefrom, are conducive to health; the leaves and bark of the vine are also used medicinally, and the syrup made of the sap of the vine is also useful; but none of these things in any shape bring on intoxication. It is only when the wine is fermented, that it causes intoxication. Persons who quote the miracle at Cana of Galilee in their favour, do not weigh

the words of Christ, which he saith in Luke xxi. 34. The second refers to the passage in 1 Timothy v. 23. But Timothy was feeble in body and very hard-working, yet a pattern of sobriety and piety to the Churches (Philippians ii. 19—22). If then a doctor gives medical advice to drink a little wine, the quantity must not exceed that marked in the recipe, otherwise it will no longer be medicine, but a cause of evil. Neither at dinner-parties nor on Christmas Days and festivals should such friends and acquaintances be associated with who are given to wine, and at such times become "like unto fed horses."

As much has already been said on the subject, but a brief sketch of the good and the evil resulting from temperance and intemperance will now be gone through. *Temperance*, viz. an avoidance of all intoxicating things, is profitable every way. It gives long life, better health, purer blood, steadier brain, clearer breath, heavier purse, larger families, greater honour, greater credit, good employments, rapid promotion in service, greater fame, greater happiness to relations and neighbours. Some persons think drink improves bodily strength; but no such thing, for drunkards are thin and miserable-looking skeletons, shaking before every gust of wind. Whereas those are really strong and healthy who use milk, butter, cream, curd, of which delicious dishes and cakes are made. Again, others look upon wines and alcoholic drinks as digestive articles, and so they are, for they digest and reduce a healthy bulky frame to a skeleton! Where then is the gain? I think the following are much better fitted to help digestion, viz. digestive and purgative pills and powders, pickles, vinegar, &c. To take away fatigue, the following do very well, viz. cold or hot baths, coarse sugar, syrups, and a good cup of tea. The evils of intemperance may be briefly summed up by the illustration of a very weak man lost in a dense, dark forest, and caught in the clutches of a huge lion. Intemperate persons die untimely deaths. Hereditary diseases and evils reign in their families for generations together, such as idiocy, insanity, foul breath, chronic headaches, fainting-fits and bad livers. Poverty and beggary, starvation of children, bad

morals, soon overtake them. The drunkard is bereft of his very friends, who avoid him as he becomes poor and a burden to others, and are glad to shake off his acquaintance, and be quit of him, by doling out a pice or two whenever he comes across. If at some happy moment he is sober and applies for work, he is sent away with the

answer, "Work cannot be entrusted to those who have been drunkards;" and if he applies for work when in a state of intoxication, he is turned out of the compound without much ceremony. Such are the evils attending *drink*, most prominent among "Things of Intoxication" which forms the subject of my paper.

The general discussion then followed:—

Munshi Timothy Luther said that without dispute great evils resulted from drink. The use of it worked a three-fold mischief: (a) to the body, in relaxing the system and laying the foundation of a number of diseases; (b) to the morals, in making one pugnacious, and inclined to evil; (c) to the mind in weakening its powers, and making a sane person an idiot and a fool. He said, moreover, he had started a temperance society at Benares, but the members gradually fell away, and now the society was no longer in existence. He would be glad to go in for any plan whereby drinking might be given up, as it was rapidly spreading even among the Hindus and Mohammedans who were receiving a superior education in high schools and colleges. As regards Christians, he said it was the duty of every one who called himself a Christian (and not only of the pastors, as was generally supposed) to help his weak brother; to beg and beseech even those who did not drink to take the teetotaler's pledge for the sake of example, that they might thus build up the Church of Christ. With reference to the etymology of the word *sharāb* (liquor), he said he could not agree with Mr. Solomon, who had derived it as if it were a Persian word, *sharāb* (from *shar* = mischief, and *ab* = water, viz. water of mischief); for *sharāb* was an Arabic word, from *sharāb* (beverage), whether that beverage created mischief or not.

Pundit Juggan Nath remarked that Rev. D. Solomon had left out tobacco in his list of intoxicating drugs. The use of tobacco, he said, was decidedly injurious, not only when it was smoked or chewed, but also when taken as snuff, and, being a medical practitioner, he mentioned one or two recipes whereby a drunkard could be cured of his thirst for ardent spirits.

Rev. F. Abel remarked that Mr. Solomon treated of drink in particular,

but had left out tobacco, lest it should be thought that the council was a Methodist meeting!

Mr. Vincent said: Not so. For in that case, the delegates ought to have left off smoking before they got to Jabalpur. He said, moreover, that dram drinking was bad indeed, and therefore forbidden to Mohammedans, but to Christians a moderate use of things not unlawful in themselves was allowed. And on the principle of total abstinence the use of betel nuts and leaf even (*pán*) should be discarded.

Babu Peter, of Benares, said the use of tobacco and betel leaf had come down to us from our forefathers, and were so connected with the laws of hospitality (being offered to every guest and visitor) that they could not be done away with without scandal of the want of good manners.

Mr. John Dass said that our honoured forefathers used hospitality one to another without tobacco; for they knew not of its existence even, as it was not an Indian plant, being imported into India, from Europe and America, about 300 years ago. But if tobacco was an offence to any one, we might follow St. Paul's example, who consented to give up eating of meat for the sake of his converts.

Mr. Paul said tobacco was used all over the world in some shape or other, as some smoked or chewed it and others made snuff of it. The same was the case with intoxicating drugs, which were used all over the world. The Methodists had done much good by total abstinence from wines and intoxicating liquors, and why should not we follow their good example?

Mr. Nihal Singh remarked that the custom of our forefathers was no guide to us. Idolatry had also come down to us from our forefathers; were we then to continue idolatry, because it was from our forefathers? As converts to

Christianity we were bound to leave off every custom of our forefathers which was either socially or morally evil.

Rev. David Mohun said the original word in the Greek Testament translated temperance, referred not to abstinence from drink only, but to a proper control or check upon everything, as eating, dressing, enjoyment of lawful pleasures, even of religious and devotional acts, which without it would degenerate into profaneness or superstition. There were Christians who were total abstainers without taking the pledge; there were others who used self-control in the use of wines. The mere taking the pledge was no guarantee to the keeping of it, if the man had not the spiritual principle of self-control over his appetite. The pastors and the members of the Council were to reprove all kinds of intemperance among their brethren. For the sin lay not in the use of a thing indifferent in itself, and kept under proper control, but in the uncontrolled abuse of it. Drunkards abused the thing, and drunkards were denounced in the Scriptures. While condemning drinking, the Council could not make laws which would be more efficacious than loving persuasion or the promises already made at our baptism. As regards Paul's example, which was quoted by one of the speakers, he would say, that Paul forbade not the Churches from making use of clean meats with a clear conscience, but imposed a law upon himself to meet the special requirements of converts, who with a doubting conscience were over-scrupulous on that particular point. The same consideration for tender conscience was left open to us to meet particular cases. Self-control in eating and drinking was exemplified in the marriage feast at Cana of Galilee, honoured by the presence and miracle of Christ.

Rev. Madho Ram remarked that Christ's presence was a check upon intemperance in the marriage feast at Cana. If Christians also remembered that Christ was present at their ordinary meals there would be no fear of intemperance and excess.

Babu Peter, of Jaunpur, said tobacco and betel were used by the poorer Christians, partly because when they visited their rich brethren or a mixed assembly they were always addressed

and spoken to in English; but as the poor Christians could not converse in English, they were obliged to keep quiet and betook themselves to tobacco and betel, the only forms of hospitality and amusement left open to them by their English-speaking brethren; whereas, if the conversation was carried on in the language understood by all present, i.e. Hindustani, the poorer brethren would make less use of tobacco and betel.

The Rev. H. P. Parker observed that the more the evil of drinking prevailed, the greater became the temptation to fall into drunkenness; and in proportion as the danger of giving way to the temptation increased, in the same proportion did it become a Christian duty to take special steps to ward off the evil, and to guard one's self and one's fellow-men from falling into it. Drunkenness was now far more prevalent all over India. At one time it was confined almost entirely to the aboriginal tribes; now it was rapidly spreading among the Hindus also, and was becoming a greater evil every day. It was gigantic in England. But we should now take what steps we could to check its spread in India, or the evil there might become worse even than anything seen in England. The feeling against it was lately manifested in Calcutta, when a memorial asking for the restriction of the sale of liquor on Sundays was presented to the Lieutenant-Governor of Bengal, and was signed by Brahmoe, Mohammedans, and Hindus, and by the latter so eagerly that they had to be stopped signing, as further signatures were not needed. The evil being more prevalent, the temptation is likewise greater. At such a time as the present it became, he thought, a duty for every man to put to himself the question whether he could not abstain altogether. In the case of those whose ancestors were Hindus, who had been abstainers for generations, it could be no hardship. Why should they take to drinking simply because they had become Christians?

The Rev. D. Solomon replying, said fault-finders were never at a loss to snap at trifles; and we might ask what harm a tobacco-smoker does to others, whereas the wine-taker does harm to himself, to others, and to all within his reach. Smoking is one of the rites of

hospitality; and, because Europeans are rich, our Native brethren who imitate the Europeans offer a cup of tea to their guests and friends. Now a cup of tea costs not less than two annas, whereas a poor man offers a pipe (hukka), which can be filled eight times over for a pipe worth of tobacco. Such fault-finders shut their eyes to the evils of drinking, and say something or anything for the mere sake of cavilling.

The Chairman, the Rev. B. Davis, said, in conclusion, that he was thankful for every legitimate effort to check evil of every kind among our infant congregations, and among those evils no doubt intemperance was one. But the broadstate-

ment that no one who wished the good of the Christian congregations, or was appointed as a leader among them, could rightly make any use at all of that which when taken in excess was undoubtedly evil, went beyond what we could fairly say. He thought indeed that any one who went as far as this, threw reproach, not only on the great mass of good Christian men, who thought and acted very differently, but on our blessed Lord Himself. He could not go as far as the writer of the paper, but he joined most cordially in all effort to teach our brethren, and set ourselves an example of being temperate in all things.

NOTES ON THE SIOUX INDIANS.

BY THE REV. W. A. BURMAN.

[In the *Intelligencer* of February last, the Dean of Rupert's Land gave a brief account of the Sioux Mission carried on at Oak River, under the auspices of the Bishop of that diocese, by the Rev. W. A. Burman. The Society gives an annual grant in aid of this Mission. The following notes, kindly sent by Mr. Burman himself, will be read with interest.]



THE Sioux Indians, properly called Dakotas, seem to be the last remaining branch of some great nation. They are divided into seven tribes, each again split up into several bands headed by a chief. The national name seems to mean the *friendly* or *united* people. Their tribal names seem to refer either to districts which they originally inhabited, or else to their manner of life. Here we have three bands—the Sissitous, headed by Wabadiska (white eagle), the Wak-pe-tou-wans, and B'-de-wan-kan-tou-wans; the latter being in the minority.

The Dakotas, in their religious ideas, are much like the old Athenians—full of deep religious feeling. They recognize the workings of a divine power in almost everything—in the sun, stars, trees, and animals. They are, of course, very superstitious; so much so, that life must sometimes seem a burden to them.

The sun, great and important as it is, takes a prominent place amongst their deities. One horrible custom, which happily is peculiar to the Dakotas, and is fast dying out, is connected with the worship of the great luminary, I mean the “sun dance.” As the ceremony itself was described some time ago by the Bishop of Saskatchewan, I need only remark that, according to the Dakotas, the great object of that performance is to win the favour of the “sun-god,” by steadily beholding him, and by the shedding of the blood, which flows from the wounds through which the cruel lariat is passed.

In another ceremony we see the sun worshipped, and are forcibly reminded of Him who was wont to spend whole nights on the lonely hills, communing with His Father. When a Dakota wishes to be instructed in such mysteries as he imagines can only be learnt by intercourse with the spirit world, this is the plan pursued: Choosing some lonely hill-top—if possible one full of

thorns and briers, and haunted by snakes—he prepares to spend the night there alone. On the bushes he places offerings of coloured cottons, blankets, &c., together with a well-filled pipe. All night long pacing round and round, and uttering dismal cries, he awaits the expected revelation. If it comes, it is said he sees flashes of light in the sky, and falling down in a trance, he hears either a loud voice in the heavens, or else the snakes or diminutive wood sprites whisper what he desires to know. If, however, he fails in this, he will keep up his wearisome task till the sun appears. Then working himself up to the highest pitch of excitement, he turns towards it, and with his fingers pinching pieces of flesh from his arms or shoulders, he gives them as his offering, and pleads for the fulfilment of his wishes.

This self-torture sometimes shows itself in their mourning for the dead. Some time ago a woman died; her husband was in a perfect agony of grief, and after the body had been carried to the usual burying-ground, where it was placed on a stage until a grave could be dug in the hard frozen ground, he spent many hours weeping beside it. One morning, when thermometers registered seventy degrees of frost, he was found almost naked, watching his dead. With his hunting-knife he had cut off large pieces of flesh from his body, which he had flung upon the corpse, that so a *portion of himself* might be buried with it.

Besides the heavenly bodies, and numerous objects in the animal and vegetable kingdoms to which, for some reason or other, worship is paid, there are various imaginary beings, who are either feared or admired. There are the “little spirits of the woods,” representatives of the “little folk” of our forefathers. *Witkokaga*, the fool-maker, who, “in visions of the night,” inspires men to foolish deeds. *He-yo-ka*, the spirit of contrariety, who calls black white, bitter sweet, and sweet bitter, &c. A man “possessed” with this spirit is supposed to be able to bring rain or wind, or to make the grass to wither. When he wishes to shoot game he aims, it is said, in the opposite direction; but the object drops dead nevertheless. One of our people is said to be inspired by this deity.

Unk-te-ki, the water-god, who makes the rivers to overflow, and carries off his enemies in the rushing waters, is one of the greater gods to whom wonderful power is attributed. Another is Wa-kiyan, the god of thunder, who wages war with the last named. He is greatly feared by the Indians. Over all these divinities there is one great omnipotent spirit, called Wakan-tan-ka, i. e. Great Spirit.

The idea of sacrifice is a marked feature in the religion of these people. Frequently I have seen, placed on some conspicuous hill or tree, offerings of calico, cloth, &c., waving in the breeze, as though to avert the attention of supposed evil spirits from some neighbouring tent or hut. This is especially the case during sickness.

As might be imagined, the practice of the black art is common. Partly by conjuring, partly by sheer impudence, the “medicine-men” manage to gain the respect or fear of the majority. When one is taken sick a “doctor” is sent for, who, after he has taken a rude Turkish bath, sets to work. Singing, and shaking his rattle continually, he tries to drive out the evil spirit. If the case be obstinate, he sometimes has recourse to *topical* treatment. Placing his mouth to the seat of pain, he sucks with all his might, hoping to draw out the cause of the irritation. Sometimes, no doubt, such a course of treatment might be of use. All the doctors have some knowledge of herbs, which they use with very variable results. If the patient

dies, the "doctor" throws away his rattle, and, for a year at least, must refrain from "practice."

In the worship of their deities and in other ceremonies, dancing and feasting are prominent features. To some of these, such as the New Year's dance, the general public may be invited; but there are many to which (as is the case with secret societies elsewhere), only the initiated are admitted. The "grass dance" is one of these. It is so called because those who cannot exhibit the scalps of enemies during the dance have a long tuft of grass stuck in their girdles. During their sacred feasts a curious law is enforced. Each person is compelled to eat whatever may be set before him, no matter how great a portion he may receive, or else pay some one of the company to do so for him. Not a scrap of food must remain uneaten when the company breaks up. As no invitation to such a meeting can be refused, and there may be two or three in a night occasionally, at each of which a bountiful help will be served, this must prove a somewhat formidable rule.

Some rules of ordinary society are still more embarrassing. For instance, no Sioux can speak to, mention by name, or even look at, his mother or sisters-in-law, or certain other of his wife's near female relatives. There are similar rules with respect to women and their husbands' connexions. This sometimes gives rise to most amusing scenes, when two persons within the forbidden degrees of affinity unexpectedly meet in a room, or on the road; or when, as often happens in conversation, such a relation has to be named. In the latter case the difficulty is got over either by a descriptive periphrasis, or by asking some person who can do so to name the person referred to.

Some other curious laws might be mentioned, such as the "shoe law," if it may be called such, which does not permit a man to wear women's moccasins, and *vice versa*. Young women may sometimes use a looking-glass, but old women never. No woman dare ever smoke a pipe with a black stem. *Apropos* of mirrors, we might mention that the Sioux have long been familiar with the use of them as heliographs for signalling purposes, having invented a rough code sufficient for their needs. I have seen them throw flashes more than three miles.

The language of our people is quite unlike the Cree or Ojibway tongue, and is much more musical than either. The dialect spoken by Sitting Bull, whose portrait was given in the *C. M. Gleaner* for March, is especially melodious. The language is not easily acquired by Europeans, as, besides the unusual sounds to be produced, the idiom of the language is the very opposite of ours; so that one has to learn to think backwards, as it were, before one can speak fluently. For instance, in saying "I love God," a Sioux would have it, "God I love"—"I love" being one word. Thanks to the labours of some devoted American missionaries, we have now the whole Bible in Dakota (Sioux).

Much might be written about these interesting people, but our space is limited. We must now view them from a missionary aspect. What has been done by our Church for the outcast Sioux of Rupert's Land, and what is it doing now?

The answer to the first question is not satisfactory. We can only say a beginning has been made. But, in truth, it was most difficult to do much until some three years ago. Always on the move, it was no easy matter to get hold of them for more than a few days at once. Lately, however, with the great diminution of buffalo, &c., they have been less migratory. Four

reserves of good land have been given them, and now many are settling down to agriculture, and are doing very well. On one of these reserves, near Fort Ellice, a Native missionary of the Presbyterian Church is carrying on a successful work. Another, near Wood Mountain, has a Roman Catholic Mission only. At this place, the Oak River reserve, the writer was privileged to commence work three years ago. Dean Gridale has lately narrated the circumstances which led to that commencement, and has also named some of the difficulties encountered. Certainly they were neither few nor small, but the encouragements have been many and great.

Besides the exceptionally adverse obstacles in the way of floods, &c., which met us, and also those difficulties which seem to be common to all Indian Missions, our work among the Sioux had some special hindrances. One of these arose from their being refugee Indians, and, compared with other tribes, few in number, and these few split up into small bands. Consequently few people had sufficient knowledge of the language to be able to interpret satisfactorily; fewer still were qualified in other ways for the post of Mission interpreter. This led to our having to commence our work here without an interpreter, which, though it may have some ultimate advantages by spurring the missionary to diligent study, is necessarily at first a serious drawback. This difficulty has been felt in other districts, and the Bishop of Saskatchewan is wisely preparing for work among the scattered Sioux of his diocese by training teachers specially for that work.

Altogether we have been much encouraged in our work. The people are very intelligent, and, as a rule, anxious to learn. The chief "White Eagle" has from the first steadily favoured our cause, and sets his people a good example by a regular attendance at the Sunday services. His head-man, "Petuspe," i.e. "the firebrand," has also helped on the work considerably in many ways, though he has sometimes given trouble by his fondness for talking principally of himself. Several children have been baptized, and also two adults. One of the latter has since died; the other, Charles Dowan, has pleased and even helped us very much.

The children are very sharp and interesting, and though we have been unable to carry on regular school work, almost all of about school age can read a little English, and generally quite well in their own language. Regular school work has been almost impossible owing to the labour in which the floods involved us; and now that that trouble is past we find that though we are as near the reserve as the law will permit, we are too far for any but the elder children to reach us. The Sunday-school has, however, been well attended, and most interesting work it has proved. At the services the attendance is very variable, much depending on the season of the year. In the spring and autumn the greater part are away hunting; in the summer and mid-winter we have the majority at home. Their farms, though small, are really very creditable, and they are now independent of the chase for a livelihood, as they grow more vegetables than they need. This year they have sold quantities of potatoes, &c., at a good figure, and have used the proceeds to good purpose.

When people are self-helpful there is good hope for their future. May we not hope great things for these once-despised Sioux? This we may surely ask, and surely not in vain, that He who has shown so much favour to these Dakotas will be pleased to bless the labours of all who, either here or elsewhere, are seeking to lead these outlawed fellow-men to Him who casts out none who turn to Him.

EXTRACTS FROM THE ANNUAL LETTERS.

NEW ZEALAND.

*From Archdeacon W. L. Williams, Gisborne.**Gisborne, January 26th, 1883.*

THE circumstances of the Native population in this Eastern district during the last few years have not been on the whole most favourable to the progress of Christian work amongst them; there is the more reason, therefore, to be thankful for the amount of improvement which we find has taken place. A great deal of the demoralization of eight or ten years ago has passed away, but if we compare the present state of the work with what it was, say thirty-five or forty years ago, it is evident that there is still a great deal of lost ground to be recovered, to say nothing of the further advance which ought by right to have been made during so long a period. It is true that we have now ten Native clergy in this district alone, between Hicks' Bay and Mohaka inclusive, and that these men are supported mainly by the contributions of the people; that our Native Church Boards excite a fair amount of interest; that the congregations are increasing in numbers, and that the people generally are desirous for the education of their children; but much more than this is required to constitute a satisfactory condition of things. Thirty-five years ago every little village had its *whare-karakia*, or prayer-house, —not a very imposing building certainly, nor very substantial, but it was as good nevertheless, and as durable, as any other Native building, and having been built expressly for the worship of God, it was used daily for that and kindred purposes alone. At the present time the population is less numerous and more scattered than it was then; but I consider that from Hicks' Bay to Mohaka, in Hawke's Bay, there are at least forty centres of population, each of which should have its own little church, but the number of churches in the district altogether is only fifteen. There is encouragement nevertheless to be derived from the fact that eight of these fifteen have been erected during the last ten years, and that three of them have been rebuilt during the same period, while in seven other places

either money is being collected for church building or the work is actually in progress. There are also other signs of improvement, of which an instance is afforded by the present state of Te Kawakawa as contrasted with what it was a few years ago. The demoralizing effects of the war were more visible here than in any other place. About eight years since the place was notorious for drunkenness and immorality of all kinds; the church was in a disgraceful state of disrepair, and utter indifference to religion was almost universal. On the occasion, however, of my last visit in company with the Bishop, nearly two months ago, there was a congregation of over 160 in the neat little church (which had been rebuilt about four years ago), and thirty-seven persons received the Holy Communion, while at the afternoon service nine persons were confirmed by the Bishop, thirty-seven having received the same rite a year before.

Circumstances prevented me from getting my Theological Class together last winter before the beginning of July, and two of the men who were to have come disappointed me, so that I had four pupils only for a short term of three months. I anticipate being able to make a more satisfactory report under this head next year, as the Rev. A. Williams is to be here very shortly, and I am expecting seven or eight students to begin work soon after the middle of February. One of these is coming from Waiheke, near Auckland, another from Hokianga, and possibly a third from near Kaitaia, in the extreme north. More students would readily be forthcoming if we only had room for them.

The annual meeting of the Native Church Board of this district was held at Tuparoa on December 6th and 7th, and was well attended. One interesting circumstance connected with this meeting was the presence of two delegates from Raukokore and Te Kaha, in the Bay of Plenty. These men came in order that they might observe for themselves and report to their people the working of the Native Church

Board. A lively interest in all matters connected with the Church is now showing itself in that district, and has, under God's blessing, been greatly promoted by visits from the Native clergy and chiefs of Waiapu and Hicks' Bay. An evidence of this is afforded by the sum of 120*l.* 18*s.* 3*d.*, which has been collected during the past year towards an endowment fund for the support of a clergyman for the east end of the Bay of Plenty.

A meeting of the Native Church Board of the Heretaunga district was also held at Omaahu, near Napier, in October. The Heretaunga district includes the whole of Hawke's Bay, the northern portion of which, as far as Mohaka and Waikari, is under my supervision. Owing to the disturbed state of the country, and the indifference of the people some years ago, meetings of this Board had been discontinued. The meeting of October was well attended, and gave good promise of work to be done in the future.

In the early part of last year I visited, at the Bishop's request, the people of Taupo, Rotorua, and Tauranga. I was accompanied by the Rev. Nirai Runga, one of the recently-ordained deacons of the Heretaunga district. The journey occupied us from February 14th to March 16th. At Taupo we found a great gathering of people to

attend the funeral of their principal chief, Te Poihipi, but the drunkenness of many of the people interfered sadly with the object of our visit. We spent a pleasant Sunday nevertheless at Hinemaiaia, on the east side of the lake, among the people who were always the late Mr. Grace's best friends. At Tauranga we found Mr. Duffus working conscientiously in what is at present a very unpromising field, while Rotorua and the neighbourhood is in a sad state of destitution. I trust that the new Mission Board may be able to do something before long for the benefit of the destitute regions generally, and that, when anything is done, Taupo, Rotorua, and Tauranga will not be overlooked.

The following sums of money have been raised during the past year, viz., for missionary purposes, home and foreign, 18*l.* 14*s.* 6*d.*; for church building, about 260*l.*; for endowment funds for support of clergy, 116*l.* 16*s.* 4*d.*; besides other sums which have not been reported to me.

The number of voluntary unpaid Native agents is 106, and the total number of persons confirmed during the year is sixty-nine. The Native Christian adherents number about 6800. We have ten Native clergy in the district.

TRAVANCORE AND COCHIN.

From the Rev. J. H. Bishop, Trichur.

Trichur, January 12th, 1883.

1. *The Native Church in Cochin.*—Trichur still continues to be a pastorate in connexion with the Cottayam Church Council, and the Rev. Jacob Chandy is the pastor. It contributes Rs. 60 per annum towards the Sustentation Fund. The services on the Lord's Day and the Sunday-school have been well kept up. There is a weekly offertory, and a finance monthly meeting, when the prayer-meeting collections are handed in. The mothers' meetings have been fairly well attended. I grieve to have to report that two members were excommunicated from the Trichur congregation this year, both women. One very soon after died of paralysis. The other is still as a heathen to us. There have been other cases of gross sin, especially drunkenness. We opened the new year

with starting the "Madhu Varjana Samuhan," or "Total Abstinence Association." We have printed rules, and adopted a ring as a badge. We are to meet once a month for prayer and Christian fellowship.

I am thankful to be able to report that the state of the congregation in Kunnankulam is outwardly slowly improving. But we want to see more spiritual life. An able and devoted Native pastor, the Rev. P. M. Varugisa, has been appointed, and is labouring with zeal, not only amongst his own people, but amongst the heathen as well. The congregation has not yet learnt to imitate the churches of Macedonia, which out of their deep poverty abounded in the riches of their liberality. But the financial difficulties have been fairly adjusted. A piece of paddy land belong-

ing to the congregation has been very favourably sold. The debts have been all paid, one being Rs. 100. Moreover, Rs. 200 have been invested in Madras in Government securities, to form the nucleus of an Endowment Fund. Widow and Poor Funds have also been started, both in Kunnankulam and Trichur, and are entirely managed by the pastors and churchwardens.

Mankutte with Patticād form a sort of third pastorate under the charge of a reader. After a year of writing and waiting, and I may add, praying about it, we have at last succeeded in obtaining from the Sircar a piece of ground for the Mankutte congregation. We sadly wanted some land for a reader's house, a burial-ground, and eventually a church; also for the benefit of members who have no houses, that they may erect dwelling-places for themselves. This congregation has increased in numbers and intelligence. All the converts are from the Pulayans. This caste in the Cochin State, though now legally free, are still treated as domestic slaves, and more or less attached to the soil. It is probable that just as it has been in Travancore, so now in Cochin, a large number will during the next few years come over to Christianity. They are now coming in slowly. The movement requires most careful and prayerful management. It is however fair to state, however degraded from their treatment as animals they are when they come to us—sometimes driven to us by ill-usage—Christianity with few exceptions soon produces in them a marked and beneficial change, and in intelligent obedience to their teachers, liberality, and morality they are superior to some of our people of one or two generations.

2. *Adult Baptisms.*—The adult baptisms from heathenism during the year have been twenty-three. Trichur has yielded fourteen, all from low castes, who had been under instruction for about two years. Kunnankulam has given us nine, of which the Chowanore Mission school produced three very interesting and intelligent young men, who had been well instructed in Holy Scripture, and can read very nicely. These three belonged to the Pulayan caste.

The most interesting case was that of a Chogan family at Paranyi, an out-station of Kunnankulam. A young man (whom we subsequently named

Thomas), who had formerly learnt in our Mission school at Paranyi, became deeply impressed with the truth of Christianity, and was most anxious for his soul's salvation to embrace it. On one occasion we had a little service of praise and prayer in the Mission school there, and received him as a catechumen, after he had publicly made a confession, and then signed a written declaration of his faith in Christ. A short time after, while we were holding a devotional conference in Trichur, a Nambūri Brahmin and some Nairs, hearing of his conversion, sent for the lad, and by threats and intimidations compelled him to renounce Christ. They gave him some "holy water" to sprinkle in his house, and told him to make a feast for his caste friends and relatives, and thus he could be received back into Hinduism. He was also made to swear by the thigh of the Nambūri that he would not be baptized. But much prayer was offered for him: the young man was frightened, and miserable. Twice he came over to Kunnankulam to see me. And a short time ago, on a visit paid to Paranyi, we were rejoiced to find our prayers were more than answered. We prayed for the restoration of this young man; but we found his grandmother (aged 70 years), his mother (a widow), and his sister of ten years, quite as anxious as he was to be baptized, and acquainted with the elementary but fundamental truths of our holy religion. Thus the whole family were saved. They besought us not to defer their baptism. So the following Sunday they were all baptized in St. Paul's Church, Kunnankulam. The baptismal answers of the grandmother were very correct and fervent, spoken from the heart, and not in the exact words of the book. It appears the father of the lad, when dying some years ago, told his family that Christ was the only Saviour, and bade them embrace Christianity. Thomas reads very nicely indeed, and his sister Mariam, a bright child of ten years of age, can also read fairly, and is now in the Trichur Boarding-school.

3. *Village Work.*—I have already mentioned that there has been fruit at Chowanore and Paranyi, and I think there would be at all the out-stations, if we only had funds to provide what seems to me, humanly speaking, the essential element of success, i. e. a

Christian agent and his wife residing in the village, instructing the adults as well as the children, and conducting Mission services on the Lord's Day, and, if possible, at other times. At Chiyāram we have been enabled to purchase very cheaply a house and compound, that the schoolmaster may reside in the village, and we are only waiting for funds to put up a school or prayer-house. The people of Ancheri, a Nair village near Trichur, have petitioned me to recommence the work which was formerly carried on there, and desire that their children should be taught Holy Scripture. Formerly the schoolmaster lived at Trichur, and simply went there on week-days to conduct the school. Now I think, if we could put a Christian family, husband and wife, to instruct the people in the village, it would form the nucleus of a Native Church; the people, without migrating to Trichur, would have something to join themselves to, and the missionary could occasionally spend a night there, and encourage anxious ones to come out boldly and confess Christ. We want to reap where we have sown. A piece of land can easily be obtained in the midst of the people; but we have, alas! no funds to respond to the invitation and put up a school and house.

Chowgat, in the Kunnankulam district, near to which place is the famous temple of Guruvayūr, has been taken up, and the new out-station of Thalakkottakara will, I trust, be permanently occupied this year. It is a promising field, though we have had considerable trials and hindrances in opening out this station. Overshadowing this village is a lofty hill, on the top of which is a temple dedicated to Siva, built of granite slabs, now in a somewhat ruined state. There is also a famous well, of great size and depth, lined with granite stones, and though on such high ground, is always well supplied with beautiful water—a physical phenomenon, due, of course, to a spring, but attributed by the people to the sanctity of the place and presence of the god. On one occasion, myself and fellow-workers climbed the hill, attended by Kutieoppa, a heathen man who will, I trust, soon be the firstfruits of Thalakkottakara, just when the sun was setting in the Arabian Sea, and had a magnificent view of the various villages nestling in the palm-

trees, the famous temple of Watakanāthan at Trichur, the bungalow and church at Kunnankulam, &c. We named the spot, Mount Pisgah, and held a prayer-meeting there, and our hearts were filled with hope and joy at the prospect of the Saviour's future conquest over this fair land.

4. *Itinerant Work.*—Another important branch of the work is "itinerating." I have been several tours throughout this large district, and have been struck with the dense population at the various markets which are held on different days of the week in various places, of whose existence I had never heard. These "chanttas," or markets, present splendid opportunities for colportage and evangelistic work. According to a recent census the population of Native Cochin is 441 per square mile. I sincerely trust a Walter Jones agent will be granted me, as requested in my last report and estimate, to travel about with Satyadasen, evangelist. We ought to have more system in this work. At Guruvayūr, during the great annual festival in November, we managed to hire and squeeze ourselves into a small Native house, conveniently situated near the temple. We stayed there a week, and being reinforced by a contingent from the Alwaye Mission, we numbered exactly twelve, two of the party being Native clergymen. We preached all day to the immense crowds who attended the festival to worship the god Krishna, or for amusement or trade. We were much opposed by a Shāstre or Vedantist, a Brahmin, who goes about the country preaching up Hinduism and blaspheming the Christian religion. He calls himself "Matla Khandan," or "Destroyer of Religion," and has written several books in defence of idolatry. He is a modern Celsus, clever at ridiculing the Christian faith. I think, however, his preaching does more good than harm, as it attracts attention and provokes inquiry. On this occasion the people were much excited, but they were contented with shouting, and the presence of a few police-constables prevented a riot. We want to press vigorously forward in evangelistic work, and North Travancore will soon become a North Tinnevely. The Hindus have abandoned their old defences. Popular idolatry is never defended. The Brahmins take

refuge in Vedantism—"all is māya" (illusion). The Sudras and lower orders are the slaves of the Brahmins and of the customs of their forefathers. Some say to us, "True, yours is a good religion, but is it not a sin to me to break my caste?" Others, "I believe Christianity is the true religion, but how can I gain my livelihood if I embrace it? All my relatives will forsake me, and my property will be taken from me." Almost these very words were spoken to me by a young man who kept a private school, and had been educated in, I think, the Wesleyan Mission High School, Madras. He was not far from the kingdom of God. During another Mission tour I was called in to see a dying Chogan who sent for me, a wealthy man, who, though convinced of the truth, was kept back through fear of incurring shame and through love of money. He had formerly given a piece of his compound at Puthusheri for the site of a church. His grandsons, bright, intelligent lads, attended the Mission school there. It was a pitiful sight. His stalwart sons supported the dying heathen man in their arms, and his grandsons fanned him. "What shall I do? What shall I do?" was his cry. He was troubled about his soul, and wept much. We pointed him to the friend of sinners, and prayed for him. He knew and, I trust, believed that Jesus was his Saviour, but he did not seem to understand the meaning of baptism or the distinction of Persons in the Holy Trinity, and it was impossible in his weak, dying state to make him understand it, and therefore, lest he should rest in the mere outward ceremony as a sort of "mantram," or charm, we dared not baptize him. His sons, too, were opposed to it. But the grandsons, and, I think, one of the sons, are seeking the Saviour, and I trust will soon be converted and baptized. I commenced a Bible reading on the Lord's Day in this man's house, which I hope is being kept up. Family ties and wealth will prove a tremendous obstacle to the whole family being saved.

The English-speaking youths educated in Government schools seem to be satisfied with secularism, or practical atheism. Their religious sense seems destroyed. A Sudra youth, a student of a Sircar school, said to me the other day, when I was preaching in the court-

yard of a house, "What is the use of your coming to civilized people like us. I have an English Bible, but I find it of no use. I do not at all see that I am a sinner." Said another young man to me, after preaching the Gospel in Trichur, "Sir, we believe what you say is all bosh." I would express a hope that these are exceptional instances.

5. *Educational Work.*—The Vernacular Schools are improving under careful inspection, and form a most important branch of the Mission work. In the main stations, Trichur and Kunnankulam, they are indispensable to the growth and prosperity of the infant Churches. In the villages they form a most important preparatory and aggressive work, yielding fruit of a superior kind—I mean, well-instructed converts. Only those who have tried it, know what a laborious task it is to teach low caste adult catechumens the very simplest elements of the Christian faith. Some of them, for example, cannot even pronounce the word for Holy Spirit, "*Parishuddātmāva*."

Female education, though left to struggle for existence from local funds, or aid from friends in England, is, I consider, one of the most important branches of a missionary's work in India. How sad that the wives of any of our C.M.S. agents should be unable even to read God's Word in their own tongue! On the other hand, where the wife is well instructed, she can hold mothers' meetings for the Native Christian women, or visit and instruct the heathen women in their houses.

The Trichur Girls' Boarding and Day School is now in a fairly flourishing state, though greatly dependent upon the help we may or may not receive from friends at home. Some of the elder girls are taught to do a little Mission work, e.g. conducting a mothers' meeting for catechumens, teaching poor girls (catechumens) on Sunday mornings, and also giving Bible criticism lessons in the school. Besides this school, we have a Girls' Day-school in the large bazaar here for the Roman Christians, who prefer to be called Syro-Chaldeans, having rejected papal authority, but retaining the Roman ritual. They do not object now to reading God's Word. We have, during the year, carried on a similar school in the large Syrian Bazaar in Kunnan-

kulam. I think it would prove a great blessing in the midst of the darkness and superstition which reign there, if we could only maintain it in efficiency. The Caste Girls' School is in abeyance till I can collect a little money to build a school on the new piece of ground we have purchased in the centre of the town.

You will remember I have opened a "Trichur Fund," with a view to erecting a Lecture Hall with Library attached, a Book Depôt, and Hindu Girls' School. To this fund you kindly promised me a donation of Rs. 200, provided I could raise Rs. 800, in order to complete the sum necessary for the purchase of the land. The money comes in slowly. I had hoped to pay off the debt on the land by the close of last year; but I still need Rs. 100 to make up the Rs. 800, and so earn your contribution.

Work of Bible-women.—In connexion with female education, I might mention

we have succeeded in hiring a very conveniently situated house for Satyadasen and his family, to work amongst the high castes. He has met with much encouragement, and his wife and another Bible-woman, under Mrs. Bishop's superintendence, visit almost daily the houses of the high castes, and read the Word of God to the women. They sometimes meet with rebuffs, but by exercising a little tact and patience they usually succeed in gaining a hearing and interesting the people. One Nair woman said, the other day, to the Bible-woman, "Why did you come so late? I want very much to hear more about these things," alluding to the subject of the previous day's conversation: "Eternal life and salvation through Jesus Christ." The Zenana Mission is a tower of strength to the work in Trichur, and I feel it a great privilege if I have been able to render any help in establishing it.

TELUGU MISSION.

From the Rev. J. Stone, Raghavapuram.

Râghavapuram, Feb. 24th, 1883.

It is with much thankfulness to our Heavenly Father that I record once more how the good hand of our God has been upon us during the year (1882), and how he has preserved both Mrs. Stone and myself in health. My time has been spent, as in other years, in superintending the congregations in this district, and in preaching to the heathen. The first of these two works has taken up more time than I consider a missionary to the heathen should be called upon to give. I am glad to say, however, that there is some prospect of my being relieved of the large congregation in Raghavapuram by the contemplated ordination of Domatatti Stephen as pastor. This will set me much at liberty, and give me more of the desired time to spend in the villages amongst the caste people who are anxious to hear.

Pastoral Work.—As the statistics will show, the past year has been one of teaching and building up. In 1881 there was a large increase in the number of adherents, and I am glad to be able to record that for the most part they have remained steadfast, so that not including those who have died there is an increase of about 200 in the number of

baptized persons. (Baptized Christians in 1881, 753; in 1882, 949.) The caste feeling which I alluded to in my last Annual Letter, although it has by no means died out, is, I hope, on the decrease. The Christians of Madiga and Mala origin seem to unite more freely. Still it will only be by much prayerful watching, with firm prudent checking, that this enemy will disappear. As you will notice, the subscriptions to the Church Fund are Rs. 126:8 in advance of those of 1881. (Subscriptions in 1881, Rs. 366:1:7½; in 1882, Rs. 492:9:7½.) This is encouraging. Still I do not believe that the Christians give as much as they ought. Indeed, I do not think they will till they feel that they really have their pastors to support. Having a European always to look up to is a decided hindrance to their giving as much as they possibly can. They are all very poor, and I am thankful for the little improvement in this respect. During the year 1882, I came across several cases of real self-denial in giving, especially in the shape of vows. These and thankofferings are favourite ways of giving with the Christians. In connexion with this I would mention an instance, that of an agent named Nakka Moses. He had been a schoolmaster,

and afterwards an evangelist for some ten or twelve years. About a year ago he showed signs of consumption, and was very ill. Just then, as he was taking medicine from me, he vowed that if it pleased God to restore him, he would give his calf-buffalo as an offering. He got better, but, alas! only for a short time. Still he lingered on some time, and about four months ago he died full of trust in Christ. So peaceful was his death, and so pleasing his countenance after death, that even large numbers of the heathen requested to see him for the last time, and not a few shed tears over him who had told them the way of life, and had so glorified God in his death. On the Sunday after he was buried the poor wife brought the calf and tied it up in the prayer-house enclosure. After service she told me, through her uncle, that although her husband had not been restored to her in health, yet inasmuch as the Lord had been pleased to take him, and thus release him for ever from all pain, she wished to present the buffalo-calf as a thankoffering. I tried to persuade her to keep it, reminding her of her two sons, whom she would have to bring up; but she persisted in her request, and so I was obliged to yield. The buffalo was valued at Rs. 3:12, and a member of the District Council gave 4 annas more to make up the sum to Rs. 4 (about 8s.). The services throughout the district have been regularly attended, and I trust I can trace in many cases a growth in spiritual things and a desire to walk more consistently. I am glad to say that some of the elder Christians do join the evangelists at times, for half a day or an evening, and go out and take their part in telling "the old, old story." The members of the District Council, too, have taken much more upon them this past year, and I hope are beginning to realize, to some extent at least, what their duties are. I expect the Raghavapuram congregation to make more advance in all these matters if D. Stephen should be placed amongst them as their pastor.

Evangelization.—This has been carried on steadily as in the past years, and although we have had no converts from the upper classes, yet there are several who are not far from the Kingdom of God. A Mohammedan and several Sudras have put themselves under re-

gular instruction. The Brahmin whom I spoke of in my last Report as having asked for more light, has not as yet had courage to come publicly to the light. Still I have great hope of his coming out. He has suffered much persecution at the hands of his relatives, and at one time, when he was ill and unable to move, they got away his wife from him, and left him without any help, saying that he must look to his Christianity for assistance. Not being able to communicate with me, and not knowing what to do in his extremity, he pacified his friends by giving food to eight or ten Brahmins, and now they are all friendly with him again. He is as anxious as ever to serve Christ. He would have come out ere this, but he has been kept back partly by not being able to clear some debts he had, and partly because his wife seemed likely to come with him. Among the lower castes there are many openings. Indeed, I have been obliged to leave some villages from inability to take them up. Notwithstanding, no less than seven new villages have been added to our list, and the total number of adherents has increased from 1215 to 1290. Many are most anxious to learn about Christ. In one instance, two families in a village about fifty miles from here, got hold of a young man, a Christian, who was baptized by Mr. Ellington, and who had learnt to read a little, and are keeping him in their village to get instruction from him. They, in return, give him his food and clothes. A few weeks ago they sent to inform me that they had learnt the Creed, Ten Commandments, &c., and the way of salvation through Christ, and desired me to come and baptize them.

Primary Schools, or Village Schools.—These are the least satisfactory part of my work. It is most difficult to keep them up. Although I have tried very hard, yet the numbers who attended in 1882 fell below those who attended in 1881. The class of people who send their children to our primary schools have not yet learnt the value of education. They are mostly very poor, so that, although they may send their children in the hot weather, yet as soon as the rains come the children are sent to watch the cattle, and later on in the year to the harvest-field, &c.

Middle Schools.—In Jaggett and

Raghavapuram are two small Anglo-vernacular schools. They are not yet well attended. In Jaggipett M. Kâliyâna Râma Garu has taken up his residence.

Sunday-schools.—A circular on Sunday-schools, issued by our Bishop, rather stirred us up to try and make them more effectual, both as a means of building up our Christians and evangelizing. For many years there had been a Sunday-school in Raghavapuram. Still it needed more life, and so we tried at once to re-organize not only this but all the Sunday-schools in the district. In Raghavapuram there had always been a difficulty about numbering the classes, from the fact that the old people who could not read did not like to feel that they were in a class below the young men and women who could read, and *vice versa*. To get over this difficulty the catechist, following Galatians v. 22, 23, called the old men's class "Faith Class," the old women's class "Peace

Class," the young men's class "Obedience Class," and so on.

I trust by another year we shall have our church nearly finished. It is difficult, with so much travelling, to carry on a building very quickly.

Boarding-schools.—Our boarding-schools for boys and girls have been carried on steadily throughout the year.

Development of the work already in hand is what I would still plead for this district, and for this purpose we should establish middle-class schools in the larger towns like Kammamett, &c., with experienced Christian masters. Then another Native missionary is wanted to take over some of the sixty-nine congregations, thus enabling both the European and Native missionaries to devote more time to the caste people. As I have already stated, I trust that the pastor, so badly wanted for Raghavapuram may be sent here ere long. More schoolmasters, too, are wanted to teach the catechumens and their children.

NORTH INDIA.

From the Rev. E. Droese, Bhagalpur.

Bhagalpur, Nov. 29th, 1882.

On returning to our work, Mr. Baumann and myself agreed that he should take superintendence of the orphan boys and day-school, attend to the preaching work in the town of Bhagalpur, have charge of the Bhagalpur Mission out-station, Jamalpur Monghyr, and take his turn with me in conducting divine service on Sundays for our Bhagalpur Native congregation.

The Girls' Orphanage has remained in charge of Mrs. and Miss Droese. The work in the district at Sahibganj, in the hills there at Ganga Parsad and Phulkiya, has been looked after by me, which, in addition to the duties devolving on me as missionary in charge of the Bhagalpur Native Christian congregation and of the treasurership of the Mission, and literary labours in Malto, the language of the Rajmahal hill people, has proved to be more than enough for me at the advanced age of sixty-five, and in a state of health by no means quite reliable as yet after my last severe illness.

Evangelistic work in the district, that is among the hill people near Sahibganj, and among Mohammedans and Hindus at Sahibganj, Ganga Parsad, and Phulkiya, and other places of

that neighbourhood, has been carried on by myself and three Native brethren.

In the villages around Phulkiya, where our Satgurna converts live, the people, Hindus and Satgurnas, keep very shy, especially of the missionary, though they seem to be more accessible to our Native readers. In one village I was one day, again and again, very plainly told, and that in a not at all conciliatory manner, that I had better not come again with the story of Jesus Christ; the people had no mind to be caught in a net, and that I should give up all hope of bringing disgrace and ruin on them, as I had done for the Satgurna converts of Phulkiya.

Some months after, when cholera was raging in that neighbourhood, and carrying off large numbers of the people, the men of that very village, and many other villages thereabouts, sent to Phulkiya for medicine, nay, begged that our catechist and the leading man among the Christians would come and give medicine, and pray over the sick and dying. This was of course responded to, and almost all the people thus ministered unto recovered.

In those days many of the poor terrified people asked that the Ten

Commandments, the Creed, and Lord's Prayer, be taught them, and great were our hopes that this singular movement would lead to fresh accessions to our small flock of Native Christians there. When, however, that dreadful plague abated, and death did no more seem to stand at every door, the people's seeming anxiety about salvation also abated.

The Bhagalpur Mission Native Christian communities are four in number. There is one congregation at Bhagalpur, another at Phulkiya, a third one comprising the Christians at Sahibganj, Ganga Parsad, and those who live in the hills near Sahibganj, and a fourth to which belong the Native Christians of Jamalpur Monghyr.

The Bhagalpur congregation counts, inclusive of eighty-eight orphan children, 208 souls. Of these forty-eight are communicants. This congregation may be said to be the most advanced, it being the oldest and best attended to of the four Native Christian communities belonging to the Bhagalpur Mission. The people attend the Sunday services well, which are conducted by the missionaries. The week-day meetings, conducted by themselves, are not so well attended. Most of the people lead consistent Christian lives; and there are amongst them such as must be looked upon as truly loving the Lord Jesus.

The Phulkiya congregation has forty-six members, inclusive of eighteen children. Caste prejudice has not as yet been got rid of altogether. From time to time it is seen to be cropping up with one or another. But the evil thing is not suffered to grow and to spread. On the whole, the condition of this little flock of new converts looks hopeful, and the people, though having yet to unlearn and to learn many a thing, conduct themselves in a manner as constrains their heathen neighbours to admit that the Christians have with them the truth, and have in them a spirit of love which neither the Hindus nor the Mohammedans possess. During the hot weather of this year, the cholera was raging in the villages of Phulkiya; and to many a heathen house the Christians were called to give medicine and to pray over the sick. On one occa-

sion a Christian man and his sister were called to a heathen family, almost every member of which had been seized by the sickness. So these two Christians spent in that house of misery, which none of the heathen relatives and friends could be prevailed upon to come near to, above a week, tending and ministering to that heathen family in their time of need. The head of that household died, but all the others recovered. Afterwards many a heathen and Mohammedan was heard to say, "Behold, our Brahmins and teachers forsook us, and would not, as long as the sickness lasted, come near even our villages; our relatives and friends kept aloof, for they were afraid; but these Christians were not afraid of death, and they cared for us as if they were our relatives."

It is a matter of gratitude to the Lord that though people were dying in great numbers everywhere in the villages there, the Christians were spared, and only one, the woman who, with her brother, attended that heathen family, was taken ill as soon as she had returned to her own homestead. She came very near death, but the Lord had mercy on her, and she recovered.

The Sahibganj Ganga Parsad congregation consists of forty-two members, of whom seven are communicants. As part of the people forming this congregation are hill people, unacquainted with Hindustani, a service in Malto, their language, is conducted for them every Sunday up in one of the hill villages. The service for the Hindustani-speaking people is being held at Ganga Parsad.

Another Gospel, that of St. John, has been brought through the press in Malto. The Church Catechism will be printed in a week or so. There are ready for press—the Litany, the Order for Morning and Evening Prayer, the Baptismal Services for adults and infants, the Communion Service, the Service for Solemnization of Matrimony, the Burial Service, and the Churching Service. An attempt has been made with the translation of the Athanasian Creed. The collects for Sundays and festivals have been looked over with a view to corrections.

I have been working hard at the Malto Grammar, and the Dictionary has not been lost sight of.

EVANGELISTIC WORK AT NASIK.



IN the Society's earlier days, descriptions of Hindu idolatry, and of bazaar-preaching and other forms of evangelistic work, were frequent in the periodicals. It is not often that we print such accounts now. The immense growth of the work prevents the possibility of our allotting space to the ordinary every-day sights and scenes of missionary work in India. Yet it is well now and then to be reminded that these sights and scenes are still the same; that idolatry is not changed; and that the same patient sowing of the seed broadcast has to be carried on. And the letters sent home by the Rev. C. Mountfort, one of the younger missionaries in Western India, who has taken up evangelistic work in the city of Nasik, are so vivid in their descriptions that we must present the following extracts from them:—

Letters from the Rev. C. Mountfort.

—, 1882.

One of our great festivals is the Ramnavami, to celebrate the birth of Ram. It is always held with great rejoicing here, because the largest temple is in his honour, and moreover he lived here. The large banyan-tree under which he lived, and the cave in which Sita remained are still shown. And truly the tree, judging from its appearance, might be of any age. It has given a name to one part of Nasik, from the five large shoots that have descended and become large trees. Luximan, the brother of Ram, cut off the nose of one of Rawan's sisters, who was bent on making either Ram or him her husband. This is said to be the origin of the name Nasik, which means nose. My old pundit denied this, and said that there was a mouth, eyes, &c., to the world, and Nasik was the world's nose, and just as the nose is the beauty of the face, so Nasik is the beautiful or beautifying spot of the world. On the third day after the birth is the time for the idol to go out, and this day I want to describe to you.

Let us pass through the streets of the bazaar, with its sweet-meat and divers other shops, with their crossed-legged masters sitting in front, trying to sell to the crowds that throng us on every side; and then pass along a terraced walk alongside the sacred Godaveri to the flat roof of a *dharamsala* (a rest-house for pilgrims), and thence view the scene. Right below is a large flat space, well paved with stone in the centre, where the river flows with its highly ornamented temples, and numerous shrines and idols in all their repul-

siveness on either side of it. And those only who know what Eastern crowds are like can imagine the dense crowd below. Women with bright dresses (saris) of various colours, and men with swarthy faces, half-concealed with turbans of brightest scarlet, crimson, green, and purple, each ornamented with its end of golden cloth—their eyes sparkling with excitement, their faces lit up with pleasure at the sight of their favourite god—form one dense mass below. On the terraced walk, on an occasional house-top, on every high spot or point of vantage, the people crowd and gaze and strain their eyes to behold the one object of admiration, Ram's celebrated car. In the centre of a still denser crowd it stands on the opposite side of the river. Then a murmur fills the air, and at length with a shout the car, decked out most gorgeously with gilt, silver tinsel, and vermillion—with its idol in the centre—dragged by a crowd of yelling Hindus, moves slowly along for a few paces and stops. This is repeated again and again, till at length the day fades gently away, compensating for the heat and glare of its midday life with the soft and tender colouring of its evening death; and the crowd quietly disperses as the night draws on. But our day is not ended yet, for after dinner the work of the missionary begins. A great many people come in from the surrounding districts, and they spend a greater part of the night in listening to recitations accompanied by their favourite instrument, called the vena or vina. These are in praise of their gods, and are repeated again and again as a kind of chorus, and are by these means im-

printed on the memories of the people. This year our Christian people had a tent put up, and a little canopy erected in front of it, and performed *kirtan*, which is their term for this kind of amusement. Some of the Native reciters perform their part with great pomp and ostentation. They walk up and down, looking very proud, and reciting their verses in a monotone. They are always well dressed for these occasions, and are as a rule fine men, and are by no means unpleasing to Europeans.

But to return to our Christian assembly. There are plenty of lights hung about, and the people commence to sing to the twanging of the vina. The people come in by ones and twos, and sit down on the carpet and listen, and then Mr. Roberts, who is the missionary in charge of Sharanpur, gives a short address. Then follows a short hymn or recitation illustrating the truth proclaimed. As the people hear the music they soon come thronging in, and the tent is surrounded by a good number of people quietly listening to the singing. Then Mr. Sorabjee, a Native clergyman, who happened to be staying at Nasik, gives another short address; then follows the music, assisted by the concertina; and then again a few words from the Rev. Lucas Maloba, our Native pastor, and another short address from Mr. Roberts. Thus it goes on. Never have I seen the people listen more attentively. There was a little argument, but only such as helps to give more light on the truths taught. It was a night which would have made glad the heart of many a one working for the heathen in our own dear England. The people heard and understood, being taught in their own way, the precious truths of the Gospel. Again and again was the name of Jesus and His love for sinners brought to their ears. About eleven we returned to our bungalows for the sweet rest that labour gives, though my work was but that of sympathy and quiet looking on at the work of others. We only get the means of preaching to the people in this way at the great festivals. At such times it is impossible to preach in the bazaar. The people are too excited, and it would be almost worse than useless from a human point of view. Mr. Roberts then generally walks round and speaks to individuals, and the country-people hear us gladly.

Often the *gurus* (teachers), who come with their people, ask Mr. Roberts to come and sit down on their carpet, and seem as a rule well pleased to listen or argue.

This year there were a great many followers of Khabir, a Sikh reformer. They have renounced caste and many other of the Hindu customs. This does not make them any more likely to accept Christianity, but they are more willing to hear about it, and are pleased to have conversations with a European. One guru was quite ready to admit that men were sinners, but kept asking the question, "But who sins?" He admits the sin, but denies the personality or responsibility of the sinner. It is surprising to hear these people confess that they have heard about these things before. One said, "Ah, yes, I've heard about Jesus Christ before." And another spoke of hearing about the Trinity as Father, Son, and Holy Spirit. Would that this led to a real belief in and love for the Lord Jesus! Still, truth is being spread, and is finding its way into the dark, dull hearts of these people, and God will give the fruit in His time. If the people of England could only see but for a moment the masses of people, how much more earnest they would be in spreading Christianity. What is our Christianity if it is not worth proclaiming to the world? It is not worth much, and is not that of the Lord Christ. Our religion lives by being diffused, and if we do not shed our light abroad it will most assuredly be quenched at home. It is now, to-day, that we need men and means for India, with its millions changing in thought and aspirations. It must be either Christianity or a lifeless infidelity.

March 5th, 1883.

Our party consisted of the Rev. Apaji Bapuji, a catechist (Barnabas), and myself. We pitched our tents first near a village on the banks of the Godavari, and then began preaching in the villages around, going to one in the morning and another in the evening. During the day the people came to the tent for medicine, conversation, and sometimes to satisfy curiosity, I fancy. Our tents were pitched on Friday, and on Saturday we only had quite a manageable number of visitors. But on Tuesday we had such an influx that we only

managed to obtain time for taking food by making a division of the work. This is the account of the day from my diary. As soon as we returned from preaching in the morning we found people waiting at the camp for medicine. We asked them to sit down in front of the tent-door, and then gave them an address, and afterwards attended to their bodily wants. As soon as this was over we had prayers in Marathi for the servants, and Mr. Apaji gave an address on "Remember Lot's wife." Just as the address was begun a Brahmin and one or two friends, whom we had asked to come and talk with us, came and sat down at the tent-door. While Mr. Apaji went to his breakfast I had some conversation with them on the subject of religion. Then came my turn for breakfast, and Mr. Apaji carried on the conversation. When the man left he took away a copy of the Gospel of St. Luke, and promised to read it.

Just before this party left, the village schoolmaster and another Brahmin or two came and had a conversation with us. While they were there a deputation of sixteen or eighteen Mahars came to ask us for assistance in building their chowri. The chowri is a large room, or shed, quite open in the front, and is a place where travellers can rest for the night. It generally serves as the temple as well, and the village idol is set up there. The Mahars are not even allowed to set foot in the village chowri, and so they have one of their own. They are not allowed to live inside the village walls; so close to each village is a collection of tents, &c.—sometimes they might be called houses—where the Mahars live. We soon made these men understand that we had no connexion with Government, and could do nothing about building. We told them why we came; they invited us to come and give them an address some morning, which we afterwards did.

By this time the sun was low, and as we had promised to speak to the villagers again on Sunday evening, we went to the village chowri, accompanied by the Brahmin visitors, the Mahars following at a respectful distance. We were too tired to say much, and our talking was over just as the darkness set in. Our tents were close to the village, and we were glad to reach them

for rest and food. Nor were we the less thankful for the opportunities for preaching the truth which the Lord had granted to us that day. Another cause of encouragement and rejoicing was the following little incident. A boy came to buy a Gospel. We gave him St. Luke's, and turning to the parable of the "Prodigal Son," we asked him to read it. After he had read it, he told us in his own words what he had read, and then we explained it. The next day he came for another Gospel, and the catechist gave him St. Matthew's. He came back to the tent soon after, and said, "I don't want this. I should like one the same as the one I had before." "Why would you like the same?" we asked. He said, "I took the one I bought before and read the story you pointed out to me to a man in the village. It was so nice that he wanted the book, so I sold it to him, and I want another for myself. But I want that story, and it isn't in this book." He had turned to the corresponding chapter in St. Matthew, and not finding the parable he came back for it. It is a nice instance of the Bible winning its way by its own power. There is something in that parable which seems to commend it to the human heart, no matter in what language it is written. There are thousands in this land of India who are trying, like that "prodigal," to satisfy themselves with the dry husks of a false religion. May the time soon come when they will arise and come to their Father, the God and Father of all, through Jesus Christ our Lord!

I wish that many of the supporters of the C.M.S. could have been with us on Thursday last and have seen what we saw. Their hearts might not have been filled with joy, but their souls would have been filled with earnestness, which would have led them to say, "We must work, we will work, while it is day."

At another village there was a large bazaar. We reached it about ten in the morning, and made preparations for passing the day there. We spread a carpet on the river-bank under the shade of a good big tree. Beneath us was the river, with a good part of its shingly bed quite dry. On our left was a large stone ghat descending into the water. This was well filled with people, some

washing, others going to bathe; and in the water itself were men, women, children, dipping, splashing, and (strange to say) praying as well. Every now and then a Brahmin would come up the steps and proceed to a small shrine under a tree close by. The shrine was much the same as those one sees on the road-side in Italy, but placed in the centre of a stone platform about two feet high. This platform was built round a sacred tree as well as the shrine, and there was sufficient space for a person to walk round both. The Brahmin steps on to the platform, holding in one hand a brass vessel filled with the sacred waters of the Godaveri. He walks leisurely round the platform, and every now and then he fills a small vessel with water from the one in his left hand and dashes it on the tree. Then he takes another little vesselful and dashes it on the idol in the shrine. Stepping down from the platform, he joins his hands together, and reverently (for him) salutes the idol. Then he bows low, and, raising himself, bows again till his head is in the dust; and that completes his devotions.

It was most piteous to see the look of awe and devotion on the faces of one or two old men as they raised their hands and faces to the sky, and then prostrated themselves in the dust. It was a sorrowful sight to behold, for there were hearts there that needed the love of God; there were souls that must soon leave this world for ever; yet they were ignorant of the first, and, alas! unprepared for the latter. For the most part the service was performed in the most *nonchalant* manner, as if worship was the most indifferent matter in the world.

On the shingly river-bed beneath were men and women chatting and laughing, agricultural produce of various kinds for the market, carts and oxen, sheep and goats. Farther down the river-bank to our right was a funeral pyre. The relatives were just completing it. After a few minutes they put fire to it, and going a short distance away sat down to watch it burning. After it had been burning a short time they took the wooden bier and cast that too on the fire, and then sat down again to watch. When the fire had liberated

the spirit, which they suppose sometimes remains in the brain after death, they got up and went home. The ashes are allowed to remain that day, and the next day are cast into the river. So not a mark remains to remind them of the one who has left them for ever.

It required little time to view all this, and as soon as our books were spread out we began to sell them. We sold some Gospels and small tracts; in all, some sixteen or thereabouts. When the market began to fill we went and sat down under a shed and began to read. Then we each gave an address. Then followed a time for selling books, and conversation. Thus was the whole day spent. Preaching, reading, and conversation occupied our time, and somewhat tried our strength; for it is not light work to do this in the heat, dust, and dirt of a crowded Native bazaar. There were a large number of people gathered together from all the villages around. It was a grand occasion for preaching the Gospel. It quite stirred one's heart to see these people, men, women, children, thronging the place, and quite ready to listen to the preaching of Christ and Him crucified. We had scarcely any one to object the whole day, save one Brahmin. He seemed vexed that the people listened to us, and rather rudely demanded that we should show him Jesus Christ; and then, he said, he would believe. He was quietly met in this way, "Very well, then, show me your mind and soul, and then I will answer the question." Some of the people, indeed most of them, were cultivators, and they said they might worship cows and bullocks without doing wrong. They were asked with a quiet smile, "Do you then think cows are better than men?" "Yes, of course we do," was the reply. The preacher said, "If this is so, it appears most strange to me that you should eat all the corn yourselves and only give them the dry stalks. You ought to eat the dry stalks and give them the corn, if you believe what you say." At this there was a good-natured smile all through the crowd. It is a very hard matter sometimes to keep a crowd in a good humour, and so to answer their frivolous objections that they will stay and listen to the whole of the truth.

THE MISSIONARY CONFERENCE IN JAPAN.

LETTER FROM THE REV. C. F. WARREN.

Osaka, May 26th, 1883.

THE General Conference of Protestant Missionaries met in Osaka at the appointed time, and completed its sessions just five weeks ago to-day. You will be glad to hear that it was a decided success, and that the very best results may be expected from it. Much prayer was offered for the presence and blessing of the Holy Spirit, and we believe that He was in very truth in our midst. It was a felt presence, and the unanimous vote by which we agreed to spend our last half-hour together as a Conference in special thanksgiving, and the heartfelt thanks we offered, was but a feeble expression of the deep gratitude we felt for the guidance of the Spirit of Peace.

Most of the members of the Conference, except those residing or staying at Kobe, reached Osaka before Sunday, April 15th, and a goodly number were present at the usual English service in our church. It happened to be my turn to preach, and I determined to occupy the pulpit myself, and to speak on a subject which has been much in my mind for months past. My text was, "Be filled with the Spirit." The fact that the thoughts of other members of the Conference had been running in the same channel as my own, and that some of them had recently received spiritual blessing, leading them to consecrate themselves more entirely to God, greatly added to the interest of the occasion. It was, too, the third Sunday in the month, the regular day for our monthly English Communion, and Brother Fyson and I were privileged to administer the Lord's Supper to nearly fifty of our brethren and sisters of the different Missions. Although no part of the official programme, that service and Communion will, I am sure, be long remembered by many who felt it was good to be there. As we knelt together at the Lord's table, we could not but realize that whatever the differences which separate us from our fellow-missionaries, we are one with them in the bonds of a common faith in and love to our Lord and Saviour Jesus Christ.

From the first it was evident that the Lord had been preparing our hearts for the important work for which we were brought together. On the previous Wednesday, April 11th, we made special prayer for a rich blessing on our meetings, and the spirit of prayer was much deepened by the presence and words of Mr. Ballagh, who was to preach at the opening of the Conference—he being one of those who had recently been drawn much nearer to the Lord. Special prayer-meetings were held on Saturday and Sunday evenings, and before we met in Conference we had abundant proof that a time of refreshing and blessing was in store for us.

The opening service took place at the Municipal Hall belonging to the Osaka Concession; and here, too, all our subsequent meetings were held. After a hymn and prayer, Mr. Ballagh read portions of Scripture and delivered his sermon. It was on a different subject from that suggested, and was founded on Acts i. 8, the preacher desiring to honour the Holy Spirit, and to make His work especially prominent.

In the afternoon the Conference was formally organized, and officers appointed. The venerable Dr. Hepburn, the oldest missionary present, the senior of the three gentlemen appointed joint-chairmen, presided. The Rev. G. F. Verbeck, D.D., read a very carefully-prepared paper on "Protestant Missions in Japan," in which he gave their history during the first of the

two periods into which he very properly divided the twenty-five years which had elapsed since the opening of Japan. At the request of the Conference, Dr. Verbeck has kindly promised to continue the history from statements furnished by the various Missions, which will be printed with the first part and published with the proceedings of the Conference. The author's painstaking accuracy, as well as his large experience of the country and work, make him eminently fitted for the task assigned to him, and his contribution alone will be worth all the cost of the printed report of the proceedings.

The second day was occupied for the most part with the special obstacles to the reception of the Gospel in Japan. The three branches of the subject specially brought before us by the Revs. M. L. Gordon, H. Waddill, and D. C. Greene, and the discussions which followed, clearly showed that the power of the Enemy is arrayed against us, and that we have not merely to contend with individual prejudices and bigotry, but with gigantic systems which, however much shaken, have still a great hold on the masses. The most painful part of the subject was that opened by Dr. Greene, which brought us face to face with the fact that the most formidable hindrances are those which originate with the scepticism and materialism of professedly Christian countries. No mention was made of Shintoism in the programme, nor was it mentioned until the evening, at the united meeting of Native and foreign workers. On that occasion one of the leading speakers, Mr. Matsuyama—one of the principal scholars employed in making the translation of the New Testament—who is a man of considerable scholarship, dwelt especially on this as one of the greatest hindrances to the Gospel.

At the afternoon session, after the close of the discussion on Dr. Greene's paper, the subject of "Missionary Itinerating" was introduced by Dr. Maclay. His paper was a very general one. There was, however, one point of special difficulty touched upon, which occupied the whole time allotted to discussion, and a considerable extension of time voted for the purpose. I allude to the "passport system." As a matter of fact Christianity is tolerated, and neither missionaries nor Native Christians are hindered in their work and worship by the Native officials; on the contrary, very frequently facilities are offered for preaching and other Christian work. Many missionaries feel no difficulty in applying for passports and using them to travel for evangelistic work; others, however, feel that it is hardly honest to ask for a passport when the object is missionary work, and at the same time to state that the journey is undertaken for health or some scientific purpose—the only stereotyped reasons acknowledged by the Native officials. The chairmen of the Conference were appointed a committee to communicate with one or other of the ministers, and to ascertain whether the time was opportune for a communication on the subject, and if so, to make one on behalf of the Conference. It is a subject which may well call forth the prayers of God's people. Here is a country more ready than, perhaps, any other in the world to receive the Gospel message, and yet, notwithstanding all that has been done, and is still going on, there is this passport system which certainly does very much hamper the movements of many missionaries, and which all would be glad to see modified. The difficulty in the way of seeking a change is, that any movement may provoke opposition which the Government might have to respect, and which might possibly lead to a curtailment of the liberty now enjoyed by many. The missionary who receives his passport for health, or some scientific purpose, does nothing clandestinely. He goes about his work openly. His presence is everywhere reported to the police, as required by law; and he preaches in places where the police have official

notice of such preaching being carried on. No objection is made, and in many cases encouragement is given. In reality, therefore, there is all the practical liberty desired. Many, recognizing this, are content to go forward, whilst others feel hampered by the conscientious difficulty of asking for a passport for one purpose when it is their intention to use it for another. Those of us who have been here but nine or ten years are profoundly impressed with the progress which has been made in the line of freedom and toleration, and we confidently await the further manifestation of God's providential goodness in completely opening up Japan to missionary effort.

The third day was occupied with the important subject of "Education." The papers on "General Education" by Messrs. Blanchet and Tyng, of the American Episcopal Mission, were good. That of Dr. Davis on the "Training of Native Pastors and Evangelists" was equally so. There was a general feeling in favour of educational efforts, and I sincerely trust that, though late, we may soon hear that the Committee have determined to comply with our reiterated request to give us the men and means for higher educational work at one or two centres. The work for women, in which our American sisters have done so nobly, has a claim on our English ladies, and I heartily wish they were represented by half the number who have come from the United States. Could not the Church of England Zenana Missionary Society take up Japan in earnest?

On the fourth day the important question of "Self-support" was fully discussed with the warmest interest. The very form of the first division of the subject—"Should foreign money be used at all?"—seems to strike at the all but universal practice of missionaries and missionary societies, all the world over. Foreign money has been and is still being used, to a considerable extent, for purely Native as well as foreign agencies; and the author of the first paper was selected to write on this subject, from his known and pronounced views on the desirability of commencing, from the very first, on the principle of no foreign support whatever; views which he practically carried out during the time he was in Japan, with the best results. The missionaries in Japan, like their brethren in other fields, desire to see a self-supporting, self-extending Native Church, and are determined to work with a view to forming such a body; but there is a difference of opinion as to whether foreign money should be used at all, and, if used in the early stages of the work, to what extent. I think I am strictly within the truth when I say that a considerable majority of those present at the Conference would gladly, if it were possible, recall the past and recommence on the principle of self-support, pure and simple, from the very first. The Report of the Committee on the subject, which was unanimously adopted, and which will soon be in circulation amongst the Native Churches, will show you that the state of opinion in reference to it is well advanced amongst us. The evening meeting, at which we had the advantage of hearing the views of our Native brethren, was very instructive. Mr. Saw-yama, one of the most respected of the Native pastors in this neighbourhood, connected with the American Board Mission, gave us the benefit of his experience in the matter. He is a decided advocate of self-support from the commencement, and the church over which he presides is a noble example of the power of the principle. Mr. Kanemuri, another gentleman working in connexion with the same Mission, advocated the use of foreign money for schools, literature, &c., but not for the employment of Natives as either evangelists or pastors. This is the view which commends itself to a majority of our own Mission. The first and great thing is to draw souls to

Christ, and to make them feel that they are to be workers for Christ. We are all agreed on this point, but many feel that as soon as the foreign missionary comes in with money to employ agents for the work, the natural order of things is destroyed. The true way, it is urged, to make Christianity native, is to win Natives and to put upon them the responsibility of bearing testimony for their Lord and Master. As the number of believers grows, money will be gladly subscribed to support both pastors and evangelists.

Of the fifth day's work I will only allude to the medical papers. The conclusion of Dr. Palm was that Japan has made such advances in medical science, during the last few years, as to be no longer a field specially needing Medical Missions. Drs. Berry and Taylor, and others qualified to speak, fully endorsed this view. Dr. Berry's paper on "Missionary Health, Vacation, and Furloughs" was very elaborate, and replete with interesting information.

The subject assigned to me—"Should the number of foreign missionaries in Japan be increased?"—was taken up on the sixth and last day of the Conference. The views advocated in the paper were, in general, fully endorsed by the Conference. Will they be equally endorsed by the friends and supporters of the Church Missionary Society? I have often written to point out the weakness of our Japan Mission and have asked for men, but, perhaps, I have failed to make out a sufficiently strong case. Again I appeal for help; and this time the appeal is supported by the vote of the General Conference, as well as by the resolutions passed at our C.M.S. Conference a few days later. We want at least six missionaries at Osaka, three or four at Nagasaki, and three if possible at every other station, in addition to special educational agents for Osaka and Nagasaki. Special appeals have been made for other Missions, and we rejoice to see that they have been so well responded to; but why should not a special appeal be made for Japan? The circumstances of this country are special, and I venture to think that the Church of Christ ought to make a grand effort to win Japan to Christ.

I write in the midst of a remarkable movement, which has all the appearance of being a work of God. Some time ago there were what appeared to be the first droppings of a coming shower of blessings, at Yokohama and Tokiyo. Pastors and church members were revived in soul, and led to consecrate themselves more fully to the Lord: and this resulted in prayer and effort such as the Native Church had not known before. The same gracious work seems now to be going on in our midst. Soon after the General Conference of Missionaries some of the Native Christians began to meet for special prayer, and ever since a united prayer-meeting has been held every evening in one or other of the chapels. The meetings have been in charge of no particular person or committee, the Christians of the various denominations at the time of our meeting arranging for that to be held the next evening. I never attended such prayer-meetings before in my life. A new power seems to have been felt amongst us, and a new life seems to inspire the hearts of believers. The meetings are full of interest. Prayers for the outpouring of the Holy Spirit—no vain repetitions, but the earnest cry of awakened and revived hearts—follow each other in quick succession; and pointed and earnest addresses are made. There is neither special excitement nor stiff coldness, but warm earnestness and growing interest. Many of the meetings have been two hours long, and these seemed too short. Thank God our own little flock has shared in the blessing. I cannot speak more particularly now. Pray for us!

THE NATIVE CHURCH IN KRISHNAGAR.

LETTER FROM THE REV. W. R. BLACKETT,
Principal of the C.M.S. Divinity School, Calcutta.

*Cathedral Mission Divinity School,
Calcutta, June 20th, 1883.*



HAVE just returned from a visit to the Krishnagar churches. I went round them as chairman of the Church Council, and saw all the principal churches, except Joginda.

At Krishnagar itself I found the church somewhat diminished in number, from what it was when I lived there, nor do things seem to be altogether in a satisfactory state. Discipline is made difficult by the proximity of the Roman Catholics. I preached on the Wednesday evening in the church, and there was a very fair attendance. They have daily evening service, conducted by the catechist, who seems a good and earnest man. My impression was that the catechist and his assistant, a former pupil of mine, were working well and doing good; and that the Church Committee, though comprising some unsatisfactory men, was exerting on the whole a good influence.

On Thursday, June 7th, Clifford and I went on to Chapra. The catechist here, Dúkhál, is also an old student of the Divinity School, and works in a very difficult position with a good deal of tact and energy. Formerly this church was terribly distracted by party spirit, and the chief man in the place, a money-lender, was in a state of chronic opposition to the missionaries. Now he is a member of the committee, and was one of the representatives at the late Church Council meeting. But I fear he is unchanged at heart, and dissensions might at any moment break out afresh. The church was almost full at our afternoon service, and I preached on the duty of submission to Church leaders, Heb. xiii. 17. At night we had a very long talk with the Church Committee, who propounded a very difficult question,—whether, when agricultural operations are altogether necessary for the preservation of the crop, leave may not be given to work on Sunday? Declining to solve the particular case, I told the committee we relied on them to put a stop as much as possible to Sunday work. The state of this church is certainly changed for

the better, but one must rejoice with trembling over it as yet.

On Friday, June 8th, we went on to Ranabanda, where a new church and little rest-house, begun by Vaughan, have been recently finished by Clifford. We had a fair congregation, to whom I preached, without preparation, as I had not expected any service. There is no Church Committee here at present, but we had a meeting with the chief men of the congregation. The place was in a bad state. I remember dear old Vaughan lamenting over it frequently, but the people themselves say that now they have a church and a catechist they are beginning to be a little more like Christians. They complained of the oppression of the landlords, but that is a trouble not peculiar to Christians. This was the place where conversions began, I think some forty-five years ago, but the church here has been quite out of the way of the missionaries until quite recently. Now it showed signs of improvement, but the Roman Catholics are troublesome.

On Saturday we went on to Ballabhpur, where Williams and his wife form a centre of Christian work, but are careful not to interfere with the action of the Native pastor, the Rev. Koilas C. Biswas. Consequently, Koilas seeks Williams' advice and help, but does not depend unduly on him. This sort of self-restraint is most necessary on the part of European missionaries placed in the midst of churches just learning to be independent. Koilas is the youngest of our Native pastors, but by far the most satisfactory. He has plenty of energy, and finds it is all required. He gave me a graphic account of the way in which his time is filled up by all sorts of calls.

On the Sunday I preached to a full congregation. It is always full now, they say. They were fairly attentive, though I hardly feel that I succeeded, with my somewhat bookish Bengali, in riveting the attention of these village people. But indeed an English village congregation of clodhoppers like these would not be easily interested. I preached on Rom. xii. 4, 5, about the Church as a body, the idea which I

naturally wish to impress in this visitation. Some days after we had a talk with the Church Committee of this village. The members seem fairly awake to the importance of their connexion with the Church Council, as well as to their own local duties. They go by turns through the village on Sunday afternoons to make a collection for the Pastoral Fund, and every family gives something, from a handful of rice upwards. Of their own accord they proposed, in connexion with the Church Council, (1) that the expenses of entertaining the delegates attending the meeting should be reduced, and (2) that to prepare for the future the salaries of agents should be lowered. We showed them the injustice of reducing the pay of existing agents, but explained what we were trying to do for the future, in securing some proportion between the salary of each man and the paying power of the place where he is employed. But this is a difficult problem looming in the future. From some of the smaller villages it would be quite impossible to collect even one rupee per month. Yet men of some power and experience are particularly needed in such places.

On that Sunday afternoon I went to Ratnapur, about three miles from Ballabhpur, to preach at the afternoon service. There was a fair number of men present, but the women were few. There is a *hat*, or market, held at a neighbouring village, and the women have not got out of the way of going there to purchase their little supplies. On a subsequent evening, when we met the Church Committee, we tried to impress upon them the duty of suppressing this habit. They acknowledged that all that was needful might be bought on Thursday, when there is another *hat*. But these people are by no means provident. The committee seemed well-meaning, and the catechist too, but neither of them weighty or powerful. The Bible-woman here seems a stirring woman, and asked leave to go to the heathen two afternoons a week, instead of spending all her time among the Christians.

On the Monday we went to Bhabapára, a large village, where there are about 300 Christians and 80 or 90 Roman Catholics—to adopt a distinction often heard in the district. After the

caste disturbance nearly all the Christians joined the Roman Catholics, but have all come back again. The families that remain Roman Catholics were so before. In fact they come from a lower caste than most of our Christians, and know that if they joined us they would have difficulties about marriage, &c. Here also there is one of the new churches built by Vaughan. It was fairly filled in the evening, when I preached to them from Matthew xviii., about the Church and Christ among them. The committee members are not very intelligent or active, but the catechist is both, and seems to be doing much good in stirring up the people. We found it hard to keep the committee from going off into secular affairs, and asking help in their difficulties with their landlords, &c. But I told them I made it a principle not to interfere in any matter that would come before a magistrate. Here and elsewhere there are difficulties about bad wives who have left their husbands for many years. The husbands in some cases have taken other women and been excommunicated, but public opinion hardly goes with the exclusion of a man for what is an offence against the law of marriage, but hardly against the moral law. For these men were *de jure* divorced, but to get a divorce, costing Rs. 30 to 50, was for them an absolute impossibility. The case is a difficult one, and not infrequent, but nothing can be done in it.

On Tuesday, June 12th, we had a meeting with the pastors and catechists, to consult about the policy of placing the village schools under committees. They saw objections to the idea of putting the Church Committees in charge, since some of the members are quite uneducated themselves. But they thought the Church Committees might appoint a School Committee, and so keep up a connexion between the Church Council and the schools. Some of the men showed a good deal of common-sense and independence.

The next day we went to Solo, where we had a fair congregation, and I preached on the unity of the Church, my general subject on this tour. The committee reported but a moderate state of things in the church. Some of them expressed a good deal of zeal, but I found this was little more than a

covert attack on the catechist, who is well-meaning but sleepy. If these men would act up to what they talked about they would do much good.

Next day, staying at the little rest-house at Solo, I had some talk with two of my old pupils, who are stationed as readers at outlying villages. They give a deplorable account of these scattered Christians. I fear the villagers will be "Pagani" to the last. A man came to get off a fine of eight annas, which Clifford had imposed on him for attending a "bagdatta," or betrothal feast, which is a way of evading marriage and so getting out of the prohibition to marry girls under twelve. It used to be common, but by strenuous efforts is being made less so, and in most places public opinion is against it. Another man, who is excommunicated for taking another woman while his wife was living, came to ask if something could not be done for his relief. He had been married, at the age of ten or eleven, to a deaf and dumb girl. Afterwards he found she could not attend to his orders or do his house-work, so he took a woman that could. I told him nothing could be done while he kept the other woman; but it is a hard case.

On that evening we went to Meliapat, where is the third of the new churches. It was more than half-filled by some forty people, to whom I preached on "the mind of Christ," Phil. ii. 5. The committee thought the state of the church was growing worse rather than better. But perhaps that indicates growing moral sensibility on their part. This, like all the other churches, reported less division and party spirit than formerly. One of the members asked me for what faults a man ought to be excommunicated—a question which, I fear, I rather evaded answering. The point was whether Sabbath-breakers should be so punished. Feeling that excommunication has already become too common, and, therefore, too lightly thought of in the district, I could not advocate its application in such cases. The man who at this village formerly opposed Mr. Vaughan, has been considerably reduced in circumstances by his own folly, and is now apparently anxious to be on good terms with

us. Indeed the same may be said of all the well-to-do men who formerly caused trouble in the churches. They have either suffered losses or found it not advantageous to be in opposition.

On our return from Solo to Ballabhpur we visited a little school under a woman—a kind of dame school, which Clifford has established at one of the smaller villages. The children had little or no clothing, but had learnt a good deal, especially the Commandments, Lord's Prayer, &c. This is a sort of school almost unknown in India, but which the Education Commission desires to see largely established.

We arrived at Kapasdanga on Saturday evening, and at once had an interview with the Church Committee. They proved rather poor-spirited and perverse, pleading for a return to the old system, under which the Society did everything and the people nothing. This idea, however, came chiefly from one or two, and I begged the rest not to listen to it, but to set themselves manfully to work to strive for the improvement of the church. With respect to self-extension it was suggested, more truly than elegantly, that as long as the church had "a bad smell" it would repel and not attract the heathen. Of course I applied this as a reason for self-improvement, and spoke also of the name of the Lord as having a "sweet savour" in every place.

Next morning I preached in the church to a good congregation. The Native pastor, Sartok Biswas, preached in the afternoon fairly well, but representing prayer as the means of salvation. He is a good-natured, lethargic man, who would like to see his church advancing, but is not much troubled that it is not so.

Such is a brief narrative of my little tour. The general impression is that the work is going on satisfactorily, and the churches are making some little advance out of that state of deep degradation in which Vaughan found them. Not that all is well. The habits and ways of thought of the people are but partially Christianized, and men of real piety are few and far between. But public opinion is rising to a higher moral level, and one at least of the churches is shaping itself rapidly into a well-developed and earnestly-worked parish.

THE MONTH.



THE Committee, on Sept. 10th, took leave of Dr.^r E. A. and Mrs. Praeger, formerly of the East Africa Mission, now about to proceed to the North Pacific Mission. The Instructions were delivered by the Rev C. C. Fenn, and, having been acknowledged, Dr. Praeger was addressed by Colonel Channer and commended to the protection of God by the Rev. J. P. Hobson.

In addition to the missionaries named in our last number, the following will be included in the Valedictory Dismissal on Oct. 1st:—The Revs. J. B. Panes, M. N. S. Atkinson, and E. W. Elliott, designated for the Telugu Mission; Rev. A. W. Cotton, for Hyderabad; Rev. T. Holden for Peshawar; Rev. G. E. A. Pargiter for Agra; Rev. J. H. Horsburgh for Mid-China, and Dr. E. G. Horder for Hainan; Rev. T. Harding for Lagos; and the Rev. D. Wood returning to Ceylon; Rev. F. T. Cole returning to Santália; and the Rev. M. G. Goldsmith returning to Madras.

ANOTHER tried friend of the Society has just been called away, viz. the Rev. Sydney Gedge, formerly C.M.S. Secretary at Birmingham, and afterwards at Northampton. Mr. Gedge was an old and valued member of the Committee, and an Honorary Life Governor. He spoke at the last Annual Meeting of the Society in Exeter Hall, and took part in the distribution of prizes at the Missionaries' Children's Home so late as July 19th. Mr. Gedge had gone with his family to Crower, where he contracted an illness which ended in his death on August 29th. He was in his eighty-second year. He was buried on September 4th, at Mitcham, Surrey, in which village his eldest son, Sydney Gedge, Esq., who has been for more than twenty years a member of the Committee, is resident owner of the Hall. The Rev. F. E. Wigram came up expressly from Suffolk to attend the funeral as representing the Society; and around the grave stood Bishop Alford, the Rev. T. L. N. Causton, and other members of the Committee; and many others wrote that they would have shown their affectionate regard for their venerated colleague and friend by being present if they had not been away from home. We hope to give a full account of Mr. Gedge's work for the Society and other religious objects in our next number.

WE regret not to have mentioned last month the death of Colonel Buckle, of Bath, an old and devoted friend of the Society. The following "In Memoriam" was sent us by the Rev. Canon Bernard just after we went to press:—

"Lieutenant-Colonel Edward Buckle, late of the Madras Engineers, died at Bath on Friday, August 17th, aged 74. The missionary cause has lost in him one of its warmest, wisest, and most faithful supporters. His interest in the cause was no doubt all the greater from the fact that in early life his own spiritual life owed much, under God, both in its commencement and development, to the ministry of two eminent missionaries in South India. From that time he aided the work with all the influence which attached to a high character and known professional ability, and after his return to England, in 1855, he became, and continued till the present year, the Lay Secretary of the Bath C. M. Association. This is the work which it belongs

to these pages to record, but it was only one of many in which that useful, fruitful life was employed. But the greatest work he did was the illustration given to the Gospel by a character of singular completeness, elevation, and grace. It was indeed a rare combination of qualities which that character presented: unwavering faith with active thoughtfulness, intense love of the Word with general cultivation of taste, public spirit and work with a quiet retiring habit, a highly spiritual tone with patient devotion of time and labour to the secular details of business, a strict practical rule with kindly sympathies, and strong doctrinal convictions with an equable and happy temper. It would be hard to find a better type of the evangelical Christian. The death was as fair as the life and the natural sequel to it, only disclosing under a new experience that the peace of God which passes all understanding was keeping heart and mind in Christ Jesus. The Church is poorer, the world is darker, for the loss of such a man as Edward Buckle."

WE do not often hear of Port Lokkoh, where Mr. J. A. Alley is zealously labouring, assisted by a Native African teacher, Mr. S. Taylor, B.A. of Durham. The Bishop of Sierra Leone has lately visited the station, and writes:—

Sierra Leone, July 5th, 1883.

Mrs. Ingham and I went up to Port Lokkoh in the mission boat, a journey of sixty miles, last Monday week, and returned on the Saturday. We were very much interested. The river journey was pleasant, and the hospitality of the traders, with whom, both going up and coming down, we had to spend a night, was very great. The river is almost all the way lined with mangroves, which, though pretty, soon grow monotonous, and which, as you know, have no good name for health. Port Lokkoh is nearly at the head of the Sierra Leone river—quite at the head of the navigable part. It stands out quite boldly on a hill as one rounds the last bend of the river, and the first object that met the eye was your substantial verandah-girt mission-house, and close by its side the little mission church, built by the traders, that I had been invited to open. Mr. Alley, Mr. Taylor, and others met us on landing, and warmly welcomed us. I must say that our Port Lokkoh visit proved the pleasantest of any we have yet made; for I was thoroughly pleased with Mr. Alley, a most humble-minded and retiring, but energetic and faithful man, whose Islington training is telling upon him well. His devotion to the Timneh boys who live with him is wonderful, and it was nice to see also how well-disciplined a school he has both for heathen and traders' children. It is not large, however. As we approached the

mission-house on landing, the children all sang the Venite with great credit. I could not help going in just to tell them how pleasant it was to us to hear children's voices singing God's praises in the midst of a heathen town. It did seem to breathe hope for the future!

The little church which was opened on the next day (Wednesday) is able to accommodate about 120 or so. It is a very creditable little building, and is at present only thatched; they are already raising money for an iron roof. The service was at eleven. The Rev. D. G. Williams, Pastor of Trinity Church, Kiskey Road, who accompanied me, took a part in the service, and Mr. Alley, at my request, read the lessons. During the service considerable commotion was caused by the arrival of the King and one or two of his queens, and children, and attendant chiefs. As this was only the second time in four years that he had come to hear the Gospel, I submitted willingly to the ordeal of preaching through an interpreter. After service the entire court party called at the mission-house to visit me. The King presented me with a very good-looking sheep. The following day I returned the visit, and after promising him a present from Freetown (which I have sent), I endeavoured to press him to come with all his people, and put himself and them under Christian teaching. The King organized a sham fight in our honour, and his war-boys acquitted themselves with great satis-

faction, at least to themselves. It was the merest child's play. In the absence of horses, the general gave his orders from the shoulders of one of his men. The noise of drums and metal instruments during the whole time was terrible. The King watched our countenances to detect surprise, wonder, and pleasure, and was most assiduous in informing us from time to time through the interpreter that we were in no danger; it was only sham, &c. It is very evident that the thing to do is to get hold of the King and chiefs in these places, and the rest must follow; but, alas! our greatest obstacle is the fact that so-called Christians, in trading with these poor people, have traded with everything but the Gospel.

On leaving the King we visited one of the leading chiefs, who was a most thoughtful and sensible man. He told me that he admired our laws, because they made no difference between the rich and the poor. He also said, "The paper of your Book is very light, but its words are heavy." I venture to hope that this was in reference to the preaching of the Word he had heard the day before. Leaving him, we visited the houses of several Sierra Leone traders, and found them most pleasant, and they each presented us with a few Native mats—one with a nice hammock; so you see even this little effort for the Master had its reward. I used my opportunity with these people as

well as I could, and urged them to rally round Mr. Alley and Mr. Taylor, and support the church they had built.

I must mention that on the afternoon of the opening day I held a confirmation, when Mr. Alley presented six candidates. On the morning of my departure (Friday) we had an early communion at seven o'clock; twenty-eight received. I gave an address; and you may be sure I pressed upon these good people their bounden duty to win over the heathen amongst whom they live by their life and conversation. Mr. Alley seemed refreshed by all these services, and he expressed himself as being most grateful for our visit. As we were going down to embark we passed a now deserted, circular building, or rather wall, for it never was built high. Seats were cut in stone all round it, and Mr. Alley informed me it is the place where the kings used to hold their councils. A happy thought has possessed his mind, that the King might give it him to build a Timneh church. It is in the very midst of the village and near the King's place. We quite feel that it will not do for the traders and the Timnehs to worship together as yet, and the Timnehs will not come so far up the hill as to our church. I assured Mr. Alley that if he could get the spot I would give a helping hand. Both Mrs. Ingham and I left Port Lokkoh feeling very thankful indeed for all we had heard and seen.

SOME friends have requested us to "answer" the random charges against Missions in West Africa made in a book lately published, *The Land of Fetish*, by Capt. A. B. Ellis, of the 1st West India Regiment. There is really nothing to answer, except one serious statement regarding some Native teachers on the Gold Coast; and as the C.M.S. has no Mission there, we have no means of testing the truth of the accusation. As for the general references to African Christianity, they are altogether beneath notice; but if any one is disposed to accept them, we commend to his attention page 150, where the author informs us that the British naval officers on the coast do not even believe one another's word, and privately charge one another with being incapable, lying, &c. A writer who can say this of English gentlemen is not likely to spare Africans, besides which, if there were any foundation for such a statement, the sources of his own information would of course be at once discredited.

A LETTER from Cairo, dated August 13th, informs us that all the Mission party had been graciously preserved while cholera was raging and many hundreds of persons dying each day, while the epidemic was at its worst. Mr. Klein says that the returns of deaths in Cairo, as given in some daily

papers, were understated, and that up to the date of his letter not less than 15,000 persons had died in that city alone:—

The poorer and lower classes suffered most. Unfortunately many of these kept the fast of Ramadan too strictly, and ate and drank nothing all day long at a time when the heat was almost unsupportable, and at sunset drank quantities of water and ate water-melons to excess; many of the better classes gave up fasting altogether. On July 21 we saw as many as a hundred funeral processions pass under our window in four hours. Though the

quarter in which we live is one of the cleanest and healthiest in the town, we have had a number of deaths round us; among them one, a Greek lady, in the same house. The schools were, of course, closed; and the Arabic service in Miss Whately's room discontinued. I had, however, an Arabic morning service in my own house, and our Saturday evening prayer-meeting was held as usual.

THE translations into the Pahâri language (Rajmahal hills, Bengal) of the Gospels of St. Luke and St. John, and the Church Catechism, by the Rev. E. Droese, of Bhagalpur, have been printed in the past year. So has the revised edition of St. Matthew in Santâli. A Bible History in the latter tongue is ready for press, and the larger part of the Prayer-Book in Pahâri.

THE Rev. T. R. Wade has passed through the press his Kashmiri translation of the Four Gospels, 1000 copies of which have been printed; and also the Morning and Evening Services. The rest of the New Testament, and most of the Prayer-Book, are also ready for printing. Copies of the Gospels, nicely bound, were sent to the Maharajah of Kashmir and to his Vizier, and were very kindly acknowledged.

LAST year the Rev. J. H. Knowles, one of the two missionaries sent out in 1881, in virtue of special contributions to the Extension Fund for the Afghan Frontier, took up a new district for itinerating. He removed from Peshawar to the Hazarah district to the north-east, fixing his head-quarters at Haripur, the chief Native city. He was cordially received by the people, and the prospects looked most encouraging. But in the providence of God the work has had to be suspended, Mr. Knowles having been transferred to Kashmir, to take the place of the Rev. J. S. Doxey, who has come home. Since his removal, however, he has had a token of the divine blessing on the work he was permitted for a time to carry on in Hazarah. He writes:—

*Srinagar, Cashmere,
May 16th, 1883.*

Sayad Allah was baptized here last Sunday morning in the presence of a devout company of sympathizing Europeans and a few Natives who had got wind of the affair and would be present. Thomas, the Native doctor, and Miss Smith were his "dharam bap and dharam má." Sayad Allah comes from Gházee, a big village in Hazarah. He is a thorough Pathan, and has been serving in the police for several years, so that now he is a sergeant and expecting further promotion shortly.

He is leaving here again to-morrow for his village, whence he is praying and expecting God to help him to bring

up his wife and brother and little boy, and perhaps his father and mother. The latter though, he says, are terribly prejudiced against Christianity, and have already much persecuted him. His wife and brother are very fond of him and much under his influence, and are in favour of Christianity, so that in their case a change of heart and not a change of mind is needed. His other brother, who came up with him, has eaten and drunk with Thomas several times during his stay here, and would be baptized if we pressed baptism, but we look for evidence of his being baptized with the Holy Spirit first.

Sayad Allah read the second lesson at

our Hindustani service on Saturday afternoon to a large number of astonished Natives.

The way God has led him all through is so especially God's way that you will be interested to know it. For a long time he has felt the "burden of sin to be intolerable" (the police see plenty of it, you know), and tried various ways to rid himself of it, but without avail. He could not find in the Quran, or its real author, any relief, and as for the maulvies in Hazárah, they seem worse than others both in belief and morals. Whilst in this condition he heard me preach or rather conversing with the Natives in one of the Khans of Gházee hujra. I told the people something about the universality of sin and its cure, and then of the only way of escape from its curse and power through the Lord Jesus' precious blood and righteousness. There was other conversation, of course, which led up to this, the burden of my thoughts. The Word then and there laid hold of the man. After a little while, for a few months, he was transferred to the Gullies, the hill-stations around Marree. In one of them, at a serai, he saw a little crowd gathered, and drawing near heard something very much like what he had heard from me at Gházee. Major Battye, of the 5th Ghoorkas, a dear, earnest Christian friend of mine, in whose bungalow we have enjoyed many days of happy fellowship, was telling the people of Jesus and His love. You can understand the effect this had upon Sayad Allah. It was as it were the lid shutting up within what I had said before. He could not wait now, poor fellow. He saw the light—the remedy. He had now realized it; so in a few weeks he sent to Major Battye for the Scriptures. I was with Major Battye when the note came, and was glad to have a Persian Testament with me to post at once. Now he had the Word

wrapped up in his "choghá" so that no one might see it and kill him; but wrapped up in his heart too, so that now he fears nothing, but trusting in his Heavenly Father is as brave as a lion. Before leaving Hazárah I went to see this man, amongst other inquirers, and was struck with the quantity and quality of his reading. He had got through nearly the whole of the New Testament, and could quote passages like, "Let not your left hand know what your right hand doeth." Then I told him to be real and quit himself like a man. I spent a few hours with him, and then left, begging him to get leave and come and spend a little while with me as soon as possible, for his village is right close to Yágistan, independent territory, and is a very wicked place, full of men who, for a rupee and on account of religion, at the instigation of their mullahs would kill a man any day, and escape into Yágistan: and who could hurt them there?

May God preserve him in his perilous journey now! He will go, thinking that perhaps after awhile all people will know that he has become a Christian, and hide his wife and child in some place where he cannot get at them. It is a terrible trial, for they are very fond of one another.

I have written to two of their Christian officers, living within easy distance of Gházee, asking them to look after Sayad Allah, and also to a Mr. Barlow, who lives in Gházee itself, and has large influence over the Natives; so that we pray and trust all will be right.

I cannot tell you my joy when I heard that this dear man had come all the way up from Gházee, about 160 miles of rough marching from here, in order that he might be received into the Church by me, who, he says, "made him a Christian." Praise be to our Heavenly Father for all His love and power.

IN an interesting paper contributed to the *Madras Church Missionary Record* in December last, the Rev. C. A. Neve, Principal of the C.M.S. College at Cottayam, notices the present condition of the Syrian Church of Travancore. From the following extract it will be seen that there are in it features both of encouragement and discouragement:—

In the Syrian Church, reforms have made more advance during the past thirty years than at any previous period. According to an account published by themselves a short time ago, there is a reform party whose object it is to bring back

their Church to Scriptural purity, by rejecting Mariolatry, invocation of saints, and prayers for the dead, and by introducing prayers in the known tongue, instead of in Syriac.

But besides much that is superstitious which is still retained, there are also lamentable divisions and law-suits continually rending the Syrian body. Rival Metrans divide the Churches. Party spirit runs high. Instead of all banding together in the common cause of the great Head of the Church, there are strifes and envyings among them, and missionary efforts to evangelize the heathen are unknown. The property of the Church is being squandered on lawsuits, and the churches generally are in a most neglected and ruinous state.

The great redeeming feature in the Syrian Church is that so far from withholding the Word of God, as the Romanists do, they read it in the vernacular in their churches, and many of the people possess it and read it at home. Mar Athanasius (the Metran of the reforming party) is a subscriber to the Bible Society, and Dionysius (the Metran of the rival party) also last year issued a pastoral letter, urging his people to buy the Word of God and to read it for themselves.

Half the boys in the C.M.S. College, Cottayam, still belong to the Syrian Church. They read and study the Scriptures as carefully and readily as the lads of the Anglican Church. God's Word has entered. The letter of it is widely known. Many, doubtless, in this ancient Church have a true love for it. In many points which we regret and cannot approve, these people are bound by the strong ties of custom, customs which they have contracted by being for many centuries under the deadening influences of Romanism and Heathenism.

THE Rev. J. R. Wolfe sends the following deeply interesting letter. No one can read it without recalling the memorable scene on Carmel, when Elijah and the prophets of Baal prayed respectively for rain :—

Foo-chow, June 19th, 1883.

I have very recently—only last week—visited throughout the greater part of my district, especially Hok-Chiang. I do not think I ever had greater cause of thankfulness and praise to God for what He permitted me to see of His working during this my recent visit. Lo-Nguong is in a very encouraging state, and I pray God to carry on His mighty work in the hearts of this poor people. Hok-Chiang, also, though there is much that has pained and tried me, has greatly cheered my heart. I cannot tell you all now; I hope to write fully about it when I have a little leisure. I may mention that during this visit I baptized over 100, mostly adults. Some of these have been on probation for a long time, and as our object here is not so much to swell our list of baptisms as to bring souls into real communion with Jesus, I think these 100 or more souls brought into the Church by baptism are a real gain, and not a mere nominal addition to our ranks.

During the time of my visit to Hok-Chiang the people were in great distress because there had been no rain for months, and all the water-tanks, &c., were absolutely dried up,

and the water having failed the result is the rice first planted failed and died, and other crops shrivelled and died away, and a cry of distress rose from every quarter. The Mandarin was literally pulled from his Yamun, compelled to walk eight or ten miles in sackcloth and straw sandals to the summit of one of the high mountains in the district, to implore the divinity for rain; but the rain came not, and the earth literally opened her mouth all over the district, yearning for a draught of the precious rain. The people now became uneasy, and the anxiety was at its height when I went to visit the district. The heathen were in a bad humour, and openly and loudly laid the blame of this great calamity on the Christians. The idols were angry, the gods were displeased, because so many were turning away from the temples and insulting the idols. The Christians must be expelled! These murmurs were loud and menacing everywhere, and the Christians themselves were rather anxious. I was frequently taunted as I went along, by the heathen, as being the cause of all this terrible drought, and several said to me, "See now what your God can do!

You say the idols are useless, but your God can't send rain. Ask your God to send rain; and if He can do so we will then know that He is powerful." I often have had to stop and speak to the people on this subject. I have said to crowds of them, "The God that the Christians worship is all-powerful, for He is the only God. All others are false. He it is who created you and fed you all these years with rice and wheat and potatoes, &c. You have not acknowledged Him. You did not know Him; but He has had pity upon you. He sent me and others here to tell you of His love, of His power; and we have been exhorting you all for the last twenty years to give up the flesh and worship the true God. You refuse to do this. You grow worse and worse every year. You fight and kill each other. This very week one village turned out and killed six men of another village. How can you expect God to be pleased with you? I tell you plainly He is not pleased. You see how He can punish; He can stop the rain from heaven, and dry up your wells from below. This is a call of God to the people of Hok-Chiang to repent and turn to Him. If you do this God will bless you." The time for planting the potato crop had now arrived; but, alas! no rain. If the potato crop could be planted and saved, then there was hope that famine

would be kept off. If rain did not come in a few days more every hope was gone. On Sunday I appointed the following Tuesday to be kept all over the district as a day of prayer to God for the longed-for rain. The Christians all joyfully accepted my invitation, the Methodists joined with ours, and the day was spent in solemn and earnest prayer to God for rain and a blessing upon the heathen. This was watched with deep interest by the heathen. Thanks be to God, He heard our prayers. That very evening a small shower came, the harbinger of the coming blessing. During the night showers fell and filled the tanks, and the following day it rained incessantly, and for several days following the heavens poured rain upon this thirsty district. I hope this will have some effect upon the hearts of these poor ignorant people, and that in consequence many of them will place themselves under instruction, and ultimately give up idolatry. At all events, it has encouraged the faith of the Christians, and it has saved the people of this district from the dire calamities of famine, and I think we may look upon this signal answer to prayer as a token that God is about to answer our prayers for the salvation of this people; and that He is about to send down showers of His spiritual blessings upon this land.

THE following from the Rev. W. Andrews, Hakodate, dated June 26, will be read with thankfulness:—

The work here is going on much more happily than I anticipated on my return from Osaka, and I am greatly encouraged by the way Terata, the catechist, is working. He preaches most faithfully, and commands the attention of the lower class more than any Japanese in this district. His spiritual life is developing in a way which makes me praise God for inclining his heart to stay with us, and the earnest child-like way in which Aoyama, my old teacher, searches and drinks in Bible truth is

truly refreshing. I have never been so happy in my missionary work as now. We are living on very good terms with our former associates. We have a monthly united prayer-meeting together, and they unite together on the following Sunday to receive the Holy Communion.

God is rallying round us quite a little band of inquirers, and in many little ways I see that the Holy Spirit is opening doors for us, which also I take for a sign that He has work for us to do here.

The Committee have also received a friendly letter from the Native Christians who adhere to Mr. Denning, expressing gratitude to the Society for its work, and for the explanation sent to them of its recent action, while avowing their belief in the eschatological doctrines which Mr. Denning teaches.

THE Rev. G. Maunsell, our missionary at Opotiki, New Zealand, has made, at the request of the Bishop of Auckland, a Maori version of Canon

Norris's *Key to the Acts of the Apostles*. He had previously translated the *Key to the Four Gospels*.

THE Provincial Synod held at Lisgar, Manitoba, on August 8th, has decided on some important measures. They have recommended the formation of two new dioceses, one to be called Assiniboine, to be taken out of the present dioceses of Rupert's Land and Saskatchewan, and another for Peace River, out of that of Athabasca. By this new arrangement of diocesan territory, the Society's posts at Devon, Cumberland, Grand Rapids, and Moose Lake would be transferred from the diocese of Rupert's Land to that of Saskatchewan.

DURING the winter, Bishop Horden, of Moosonee, was busily engaged upon Ojibbeway [Soto] translations, particularly the Acts of the Apostles. He was assisted by the Rev. J. Sanders, who is an Ojibbeway Indian, and who has already himself rendered the *Peep of Day* into his mother-tongue. At the same time, Archdeacon Vincent was preparing a Cree version of the *Pilgrim's Progress*. "All," writes the Bishop, "is activity; every one is at work; all feel how necessary it is to work while it is still called to-day."

MR. SANDERS, whose station is Matawakumma, writes that he has now four books in Ojibbeway, viz., St. Matthew's Gospel, a hymn-book, a catechism of Bible history, the Prayer-Book nearly complete, and a hymn-book with 100 hymns. "Nearly all our people at Matawakumma and Flying Post can read, and like their books well, especially the hymn-book, as they are very fond of singing."

NOTES OF THE MONTH.

ORDINATION OF MISSIONARIES.

N.-W. America.—Mr. J. Lofthouse was admitted to Deacon's Orders by the Bishop of Moosonee, at Moose, on July 1, and to Priest's Orders on July 8.

RETURN HOME OF MISSIONARIES.

Nyanza.—The Rev. W. J. Edmonds left Zanzibar on June 22, and arrived in London on July 25.

DEPARTURE OF MISSIONARIES.

N.-W. America.—The Rev. J. W. Tims left England on June 9 for Fort MacLeod.

North Pacific.—Mr. and Mrs. J. B. McCullagh left England on June 23 for New York, en route to the Mission.

DECEASE OF MISSIONARIES.

Yoruba.—Rev. J. A. Lamb died at Lagos on July 1.

Nyanza.—Mrs. Cole, wife of Mr. H. Cole, of Kisokwe, died on July 22.

South India.—Mrs. Sargent, wife of Bishop Sargent, died at Palamcottah on June 19.

China.—Mr. J. W. Strickson died at Shanghai on July 13.

Contribution List.

In the following list of receipts from August 11th to September 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Buckinghamshire: Weston Turville	13	6	9
Cheshire: Tilston	5	6	
Witton	3	14	8

Cornwall: Liskeard	7	6	0
St. Levan	3	3	9
Cumberland: Buttermere	2	13	8
Crosthwaite	20	16	8

Holme Cultram	2	17	9
Thursby	13	1	5
Workington: Parish Church	1	0	10
Derbyshire: N.-W. Derbyshire	60	0	0
Hulland	3	12	2
Devonshire: Devon and Exeter	170	0	0
East Teignmouth: St. Michael's	21	18	6
Dorsetshire: Blandford	22	9	10
Frome Vauchurch and Batcombe	3	7	6
Langton	1	15	0
Langton Matravers	7	2	2
Swanage	35	16	0
Durham	700	0	0
Gloucestershire: Littledean	18	1	6
Over Swell	17	17	6
Hampshire: Fyfield	11	0	0
Isle of Wight:			
Sandown: St. John's	20	0	0
Totland Bay: Christ Church	17	14	5
Hertfordshire: East Herts.	250	0	0
Huntingdonshire: Brampton	8	4	0
Kent: Bickley	10	10	0
Eythorne	6	0	3
Ramsgate: Holy Trinity	1	1	0
Lancashire: Lancaster	36	0	0
Liverpool, &c.	200	0	0
Wiswell	1	14	7
Leicestershire: Horninghold	1	8	0
Lincolnshire: Caistor and vicinity	10	0	0
East Keal	1	0	6
High Tooton	4	5	3
Mareham-on-the-Hill	3	9	0
Middlesex: Harrow Weald	6	18	0
Haverstock Hill: St. Andrew's	3	5	3
Norlands: St. James's	1	0	0
St. Marylebone: Trinity	41	6	6
Uxbridge	7	5	0
Monmouthshire: Goytre	9	2	6
Northumberland: Scremerston	1	11	6
Nottinghamshire: Nottingham, &c.	200	0	0
Workop	15	0	0
Oxfordshire:			
Banbury and North Oxfordshire	60	0	0
Shropshire: Lilleshall	8	5	0
Somersetshire: King's Brompton	9	12	6
Luxborough	4	14	0
Taunton	150	0	0
Weston-super-Mare	150	0	0
Wolverton	2	2	0
Staffordshire: Burton-on-Trent	60	0	0
Longnor	2	19	0
Suffolk: Darsham	12	14	6
Great Barford	3	6	7
Surrey: Ham	8	17	0
Lingfield	13	18	3
Richmond	63	0	0
Streatham: Immanuel Church	10	3	0
Wimbledon	10	0	0
Sussex: East Sussex	100	0	0
Uckfield	9	11	2
Westmoreland: Ambleside	64	9	3
South Stainmore: St. Stephen's	17	3	0
Wiltshire: Chippenham	23	0	0
Worcestershire: Suckley, Alftrick, and			
Lusley	6	1	0
Yorkshire: Bridlington Quay	22	16	0
Burton Fleming with Fordon	6	16	1
Chapel-le-Dale	1	18	10
Hackness	7	2	3
Pontefract: All Saints'	1	2	6
Rathmel	1	16	8

ASSOCIATIONS IN WALES.

Brecknockshire: Llangatock	14	0	2
Denbigh: Wrexham	19	5	11
Flintshire: Worthenbury	4	16	2
Glamorganshire: Llandaff	13	14	9
Swansea: Ladies' Association	32	11	0
Pembrokeshire: Fishguard	6	0	0

BENEFACTIONS.

Boyd, Miss, Cuttra, for Nyanza	10	0	0
Capel, Miss E., Kingston-on-Thames	26	0	0
C. D.	30	0	0
Clarke, T., Esq., Switzerland	10	0	0
Fox, Miss Agnes, Sutton-on-the-Forest	5	0	0
Greenwood, Miss M. T., Dewsbury Moor	20	0	0
Irby, Hon. Georgina A., Norwood	15	0	0
Lucas, W. Tindall, Esq., Hitchin	5	0	0
Preston, Misses	21	0	0
Rodney, Miss Sarah A.	200	0	0
Thankoffering from "C. C."	5	0	0
Thankoffering from F.	50	0	0
West, Miss, Great Malvern	5	0	0
Western, George A., Esq., Shortlands	60	0	0
Whidborne, Rev. G. F., Thankoffering			
for preservation	500	0	0
Williams, Mrs. Charles, Cheltenham	5	0	0

COLLECTIONS.

Austin, Miss E. E., Highbury Quadrant			
(Miss. Box)	1	12	6
Chapman, Miss Ethel, Low Fell	15	0	
Mann, Mrs. T. A.	15	0	
Woodward, Miss, Bible-class Miss. Box,			
&c.	1	5	0

LEGACIES.

Bailey, late Mr. F. T. T.: Extrix. and			
Exor., Mrs. Bailey and Mr. W. Budden	100	0	0
Dash, late Mr. William, of Kettering:			
Extrix and Exors., Miss M. Dash and			
Messrs. G. W. Lamb and W. Toller	10	10	0
Edelman, late Mrs. Abigail, of Brighton:			
Exor., Mr. A. D. Kemp	500	0	0
Hutton, late Miss Caroline, of Lincoln:			
Exors., Rev. H. W. Hutton and Mr. P.			
J. Hensley, M.D.	8000	0	0
Millett, late Miss L.: Exor., Mr. A. H.			
Parker	90	0	0
Toller, late Miss Anne, of Saxmundham:			
Exors., Messrs. W. and S. Toller	19	19	0
Treacher, late Mr. Henry, of St. Leonard's-			
on-Sea: Exors., Messrs. H. C. and W.			
B. Treacher	100	0	0
Turner, late Mr. Alexander, of Fovant:			
Exor and Extrix., Mr. E. Lever and			
Miss A. Foyle	10	0	0
Turner, late Miss A. L.: Exors., Revs.			
W. T. Turner and H. F. Barnes	3722	5	9

FOREIGN CONTRIBUTIONS.

Africa: Sierra Leone: Port Loko	7	6	8
Canada: Montreal	74	11	8
Ontario: London: Huron Synod	41	0	1
France: St. Malo: St. Servan	10	2	0
New Zealand: Nelson	13	0	0

DISABLED MISSIONARIES' FUND.

Thankoffering from F.	25	0	0
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EGYPT, PALESTINE, AND PERSIA FUND.

Harvest Thankoffering, per Mrs. Hawes,			
North Sodon, for Palestine	20	0	0

Erratum.—In our last issue, under "Suffolk: Aldeburgh," for "9l. 1s. 4d.," read "9l. 9s. 4d."

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London: or at the Society's Bankers, Messrs. Williams, Deacon, and Co., 20, Birch Lane, London. Post Office Orders payable to the Lay Secretary, General George Hutchinson.

THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

NOVEMBER, 1883.

MISSIONS AND CULTURE.*

WHEN we open up the pages of the New Testament, and listen reverentially to the injunctions of our Lord and Saviour Jesus Christ, one paramount, indeed it is not too much to say one exclusive, aim is apparent in the commands given concerning what we nowadays term Mission work. Earth and the things of earth are not taken into account, but heaven and the future world. Human beings who had fallen under the dominion of Satan, and needed to be rescued from his thralldom, were to be exalted into the condition of the children of God, and to be made fellow-heirs with Christ of a glorious immortality. The condition of the redeemed in this present world was hardly held to be of any serious moment. Hence for instance, slavery, notwithstanding its painful surroundings and obligations, was viewed as a matter of little importance. This could hardly have been the case had the Mission of Christ's Apostles concerned itself to any appreciable extent about human affairs. Upwards and onwards, beyond this temporary sojourn in a sin-defiled world, is the aim of Christianity. It was impossible but that amelioration of the world should follow from the introduction into it of so sublime and comprehensive a system as Christianity; but the object does not seem to be so much that as the calling out of it a company who shall be made meet partakers of the inheritance of the saints in light. Men who accepted the revelation brought to them would inevitably be made better in all the relations in which they stood to their fellow-men; but this was, as it were, *per accidens*. Here they were to be but strangers and pilgrims, passing out of the rest of their fellow-men, and along a road by which, for the most part, mankind did not care to walk. While none were to be excluded by birth or race, or previous creed or past unworthiness, and an entrance into the kingdom of heaven was ministered abundantly to all the children of men without limit or exception, small heed was paid to who or what they were in the estimation of the world. They might be wholly unable to exercise influence or confer benefit upon it, but they might be none the less qualified for high rank in the kingdom which Christ came to establish. It is not without extreme significance that beyond the trumpery inventions of silly legend, there is the most profound and im-

* *Modern Missions and Culture: their mutual relations.* By Dr. Gustav Warneck, &c. Translated by T. Smith, D. D., &c.—Edinburgh, Gemmell, 1883.

penetrable silence preserved concerning the lives and labours of by far the major part of the college of Apostles. We hear nothing of their converts; we have no certain knowledge of the particular places where they laboured, or what results followed from their instrumentality. We doubt whether this is sufficiently pondered over. In the light of this work of theirs being for eternity and not for time, the mystery is largely dispelled.

We hope we shall not be accused of paradox if we venture to assert, that if it could be proved to demonstration that Christianity had, during nineteen centuries, not directly or indirectly added to the discoveries of science, or the rectification of history, or to the improvement of legislation,—had not contributed either to the diminution of human misery or the multiplication of worldly comfort and convenience,—while at the same time it could be made clear that there ever had been evoked from the world, generation after generation, a company of persons holy, harmless, undefiled, treading consistently in the way from earth to heaven, “looking to Jesus,”—it could not properly be asserted that Christianity had failed of the object for which it had been really imparted. “My kingdom is not of this world,” was reiterated by our Blessed Lord in all possible ways, and was heartily so accepted by His true followers. Just in proportion as this thought is uppermost in the minds of all engaged in the bringing in of this everlasting kingdom will be their success and their conformity to the image and to the work of their Master. They will, in the prosecution of it, find themselves almost unconsciously and insensibly conferring all sorts of benefits upon their fellow-men, ameliorating their condition, and elevating them socially and intellectually; but these are subordinate and incidental consequences. The missionary appeal is, or should be, direct to the heart and conscience. The proclamation of the Gospel should be the first and foremost thing. Where it is otherwise there is a departure from the great precedent recorded in the Word of God. It is well when works of beneficence accompany this proclamation, but there is no warrant for their taking the place of Gospel teaching, or being substituted as its precursors instead of being its ministers. Miracles, when vouchsafed among the credentials of primitive Christianity, did not take the place of the proclamation of the Lord Jesus Christ. They merely served to show that those who made the proclamation had authority to do so. When the necessity for them ceased, they ceased also, various other agencies being substituted for them. What is and has been permanent from the beginning, is the declaration throughout a lost world that there is no salvation in any other than Jesus: “For there is none other name under heaven given among men, whereby we must be saved.”

In an important sense, therefore, the relations of Christianity to education, to civilization, to social well-being, to what is commonly termed culture, are matters of very small concern. These relate to the present, to what is temporary; Christianity busies itself about the future, about what is eternal. This is too much lost sight of.

Battles are hotly fought about what Christianity has done, or has not done, in its relation to the world, or as to what it can hope to effect, but thoughts are not concentrated on the great multitude which no man can number, of all nations and kindreds, and people and tongues, standing before the throne, and before the Lamb, clothed with white robes, and with palms in their hands, and crying with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb." This is quite intelligible in the case of outsiders, who do not appreciate the true objects of Mission work, and whose highest aim is not to believe, but to criticize. They naturally are disposed to discuss matters within their scope which they have some comprehension of, and to relegate all beyond as mystical and visionary. With such persons the value of Christianity as an educational or civilizing agency is worth consideration; its bearing upon the future lot of man (if they will concede that man has a future) is of trifling moment. But what is not so easy to understand is, that those who entertain no doubts about the main object of Christianity should still be so tenacious as they are of its subsidiary effects, and in promoting it should be too prone to attach value to what, after all, can only be means at the best, instead of being intent upon the one thing needful. There are many excellent, well-meaning persons who, upon this great question, bound their views by the horizon of this present world, and hardly see beyond it. Convince them that Missions are an advantage to the present life, and they will help them forward; dwell upon the entrance ministered into the everlasting kingdom, and interest flags.

In the early days of Christian Missions subsequent to Apostolic times, the evils we have been adverting to became only too quickly apparent. As compared with the decrepitude into which Paganism had fallen, Christianity, even when its most exalted aims were not before it, was a mighty power. It was not so formidable for its numbers, or its learning, or for its worldly influence, as for its ennobling morality and its exclusiveness. Its original adherents were, with rare exceptions, totally deficient in culture, or entered the arena with so little success that no account was made of them. The statement has been made (but with another object), that "throughout the few remains of popular literature of the age of Constantine we can trace it seems no single reference to the existence of the Christian Church or creed."* Its influence upon such culture as then existed helped towards its destruction. It could not be otherwise, for that culture, as a general rule, was of the most loathsome and debasing kind. Rome and Greece were perishing from the inbred corruption which permeated them in all directions. Christianity contributed to the overthrow of this culture, but it would have perished under the onslaughts of barbarian hordes even if Christianity had not contributed. In our judgment, Christianity suffered rather than gained by its contact with pagan culture. There was the temptation to compromise with pagan rites and customs,

* Dean Merivale, *Lecture on Early Church History*, 1879.

the baleful effect of which can be discovered even to the present day in the system of Romanism. There was a diversion from the primitive austere aims of Christianity to mundane aspirations, identifying Christianity with worldly cabals and intrigues, leading Christians to become of the world rather than in it, their true position. Efforts were made at various times, as by the Donatists,* to stem the tide of corruption which was invading Christianity, and to recall it to its true vocation, as expressed in our Nineteenth Article, but to little purpose. In the East, Byzantine Christianity was the result. From this depth of degradation, compounded of debasing culture and formal Christianity, the West was in a measure saved by its earlier conflicts with barbarism. There it retained sufficient energy to confront and cope with the hordes of invaders. Civilization was its ally in this struggle. There was a willingness on the part of Goths and Vandals to accept the institutions of the conquered nations, among which Christianity was conspicuous. But many other Roman institutions besides Christianity survived in Italy, in Gaul and Spain to a considerable extent. When all amalgamated, the combined forces, with overpowering energy, precipitated themselves upon the outlying barbarism which had not quitted its ancient haunts. The means employed were often indefensible and wholly alien to the true genius of Christianity, but *per fas atque nefas*, Europe was largely Christianized as well as civilized. The Christianity was low and the civilization imperfect, but they were far superior to primitive barbarism and have largely contributed to the present superiority of European nations. It is no wonder, therefore, that many have been fascinated by these grand results, and have been led to extol Christianity because of these worldly triumphs. It would be unjust not to acknowledge the merit of many who took the lead in these efforts, or to blame them unduly for too often presenting Christianity at the point of the sword; but it would be difficult for the student of history, while readily acknowledging what was wrought beneficially in the Middle Ages through Christian instrumentality, not to deplore the mistaken aims and practices which struggled hard to set up a kingdom of this world in the name of a Saviour who had emphatically declared that His kingdom was not of it.

From the period of the Renaissance to the present time Christianity and culture, in Europe at any rate, have proceeded *pari passu*; occasionally perhaps not altogether on friendly terms, but the one largely interpenetrating and influencing the other. But throughout this period the gain would have been far more than doubtful to Christianity had it not been for the reforming influences which, commencing with the noble work of Wycliffe and Luther, lifted up Christianity out of worldliness, and made it apparent, as to England and Germany the Bible was brought, that Christianity was not a religion of rites and ceremonies, or a political institution, but that it was to be the medium of bringing

* It must be understood that no opinion is expressed upon the general merits or demerits of Donatism as a system. It is clear that there were faults in it, and that it laid itself open to severe animadversion, but the discussion of the general topic would be quite out of place here.

souls to Christ. As to how Christianity was propagated by Rome in Africa and the newly-discovered world, as also in the East Indies, the less said by any apologist of Christianity the better. Nominal adherents were largely added to the visible Church, but by what means could be more pertinently gathered out of the records of the Inquisition, if such were ever kept, than out of any other annals of Church history.

The foregoing remarks may seem to be a very lengthened prelude to the important question discussed so ably in Dr. Warneck's valuable work. Perhaps the relevancy of them may be doubted; but we do not think they are out of place. Before considering the attitude of modern Missions to culture, or anything else, it is well if possible to have clear ideas of what it was that our Lord Jesus Christ and His Apostles sought to accomplish. If it was the modification of human institutions with a view to the general amelioration of mankind, unquestionably this result has followed, and the means successively employed have not upon the whole been a failure. But on the other hand it may, if the establishment of a spiritual kingdom in the future was the object, be reasonably asked, Has this purpose been kept steadily in view by what may be termed Mission work in past ages? and whether far more glorious results would not have been witnessed if this had indeed been the case. Something would be gained if, out of the failures of the past, there could be a distinct conviction that the aim of Missions is the salvation of souls through the finished work of the Lord Jesus Christ, and that in comparison with this, all other influences of Missions are in reality of no moment. To take the particular question mooted in Dr. Warneck's book, whether Missions have promoted or hindered culture, is in the aspect of eternity a thing of infinitely small concern. It may, however, be well to argue it on its own merits, as a side issue of present consequence to the fleeting and temporary interests of mankind. It is not, therefore, a matter which Christians, intent upon the fulfilment of their Master's commands, need concern themselves anxiously about. To them it is really an immaterial question which way the matter is decided. If the verdict were against Christianity, and—which we hold to be an absurdity—it were susceptible of proof, and could be made perfectly clear that what is denominated culture was injuriously affected by Christianity, this ought not to move any believer for one moment from his steadfastness, nor from the duty incumbent upon him of prosecuting the work committed to him by his risen and ascended Lord. In the midst of the pother which nowadays is stirred up about culture, it is well to clear the mind of illusions and delusions, and distinctly to perceive and appreciate Christian duty.

Dr. Warneck opens his valuable treatise by some racy comments upon the cant now indulged in regarding culture. It is the modern Dagon set up in opposition to Biblical Christianity. He then proceeds to argue that in reality Christianity is the most powerful culture force in the world, showing that modern Missions by men and money have largely introduced a new heaven of culture, not only among what he calls the "nature peoples," but also among the comparatively "refined

nations;" while he holds that culture divorced from Christianity is absolutely pernicious to the heathen. Incidentally he remarks, with great truth (p. 6), that "the end of all culture is nothing else than to make the life of man on this earth truly worthy of man, and happy; and so material and intellectual and moral good must be equally the subject of this education." Quite so; but is this the object of Christianity? Is this the aim of Christian Missions? Our author then proceeds to combat the positions of Von Hellwald, who in his *History of Culture* repeatedly intimates that "times of higher culture-flourish are always times of deep immorality." In contradiction, he argues that this culture is culture apart from religion, whereas culture, the result of religion, does not tend to the promotion of immorality. Further on he rightly argues (p. 16), as we have been contending, that "culture is not the chief end of the Mission, but is its necessary result, a gift to boot, a by-work, an earth blessing falling from the rich table of the Gospel." He then explains the purport of his work to be to convince the opposers of Christianity, and of "the Mission," that "the Gospel of Christ and culture hang together as cause and effect, as root and plant." His work is therefore a sort of apology for Christianity and Missions intended for the convincing of unbelievers. This is a correct position. In this respect Dr. Warneck's work is very valuable, for the argument is skilfully and ably handled throughout, and ought to carry conviction to gainsayers. From the necessities of the case it is of course of less consequence to Christians.

In the preliminary stages of his argument Dr. Warneck comments with proper severity upon the ignorant views propagated concerning Mission work by ungodly men. While such persons boast of their freedom from prejudice, he maintains that "unbelief and hatred are the worst prejudice." He proceeds to quote instances of hostile feeling against Missions in various German works, little known in this country, but which are not without parallel here. The chief difference is, that with us these diatribes usually proceed from superficial travellers, but in Germany they are retailed with more solemnity by distinguished *savans*. One, for instance, an eminent zoologist, lecturing upon the Ostiaks, openly expresses a wish that they might long remain heathen, lest their good qualities should be lost. Another learned man, who has recently been voyaging in the Pacific Ocean, and who declared himself "no friend of hypocrites," has, in a recently published work, manifested his ignorance and hostility to Missions. This person (Max Buchner) was recently the representative of Germany at a Congress of Free Thinkers, at Amsterdam, in company with our Mr. Bradlaugh and Mrs. Besant. With manifold apologies Dr. Warneck, to prove the worthlessness of Max Buchner's testimony, and as a proof of hostile spirit to Missions, produces specimens of filth from his volume which we refrain from retailing here. It is a signal instance of the intimate connection which there exists between free thought and foul thought, or rather, that there is little discrepancy between brutality and between science and learning when divorced from religion. The foul orgies which the German professor stimulated and revelled in are

most convincing proof that no amount of "culture" can exalt a human being, even to the condition of a beast, when he has delivered himself up to infidelity, of which immorality is the congenial fruit. It would, of course, be most unfair and unjust to assert that these filthy people are exclusively the representatives of German science upon these points. Dr. Warneck adduces the names of other eminent men who can and do appreciate the value of missionary labour, and its capacity of furnishing scientific information which can be depended upon for the attainment of sure ethnological results.

The bulk of Dr. Warneck's volume is taken up with proofs gathered from all quarters of the extent to which true culture, both among civilized and uncivilized heathen, has been promoted by missionary labour, and with the resulting success. With much of this the readers of missionary periodicals are already thoroughly familiar, amongst ourselves at any rate; but the concentration of these facts ought to be eminently serviceable to the class whom Dr. Warneck may be conceived as more immediately addressing. They prove to demonstration what are the incidental benefits of Christianity to mankind in the promoting of their moral, intellectual, and material interests. The argument is one completely within the reach of persons devoid of spiritual belief, and even if they may have convinced themselves that they have no soul and that there is no God, still they should allow that the religion of Christ Jesus is eminently beneficial to the human race. Christians, however, may find it convenient to have all these facts marshalled in a handy form, to say nothing of the interest with which they may be perused. They will be found to be both pleasant and profitable reading, even by those thoroughly well versed in Mission literature. The whole account furnishes a most pleasing picture of what, under the influence of Christianity, is being effected throughout the world for the promotion of the well-being of mankind.

In the course of his statements, Dr. Warneck deals with the allegations frequently made against negro Christianity for servile imitation of European dress and manners, and the unwillingness of the negro Christian to engage in agricultural labour. We think undue blame has been imputed both to missionaries and converts upon these points. While the Native African was, or still is, in his savage state, it would be difficult to describe his national costume. It was as nearly as possible simple nudity. If there had been any meeting the demands of decency, and characteristic of the people, it would have been probably a mistake to have departed from it. Who could, then, undertake to furnish a faithful inventory of negro clothing previous to the introduction of Christianity, or recommend its adoption? It has been argued that recourse should have been had to Mohammedan costume. We do not see why the negro slave should have been stimulated to trick himself out in the garb of his most cruel persecutor, the slave merchant. Even if it be granted that there is some foolish aping in Sierra Leone or Liberia, are all European Christians rational in their dress? are not only too many supremely ridiculous? In European countries, at any rate, a respectable negro attired in European costume most assuredly

passes muster as well or better than many Orientals who create a sensation by dress which, however appropriate in their own lands, is only sensational when they go from them. So again as regards agriculture; we think it a pity that more African Christians do not seek by such labour to develop the resources of their own country, and so promote by most legitimate means their own wealth and advancement. But in truth the African is a born trader; his natural bent is for commerce, and it is neither unnatural nor unreasonable that it should present peculiar attractions for him. The tropical regions which he inhabits do not tend to stimulate hard manual labour. The Neapolitan Lazzaroni have been Christians (?) for centuries, but we have never heard that they were willing to exert themselves in any department of labour beyond what was absolutely indispensable. It is much the same with multitudes of others, where Nature teems with profuseness and comparatively little exertion suffices for the supply of ordinary wants. We fail therefore to see why the negro should be the subject of so much virtuous indignation. If the argument were a sound one he could plead the example of only too many professing Christians in all nations as some sort of justification. The real fact is that exaggerated and unreasonable expectations are formed of the indiscriminate transforming power of Christian teaching, which never does influence all hearts alike. It is our belief that in Western Africa there have been bright examples of Christian devotion bringing forth the fruits of the Spirit, and that although by no means all who have a name to live enjoy spiritual life, yet that from these Missions there will be found in the Judgment Day many qualified to stand round the throne of God in robes washed in the blood of the Lamb of God. It would be a great thing if silly or idle Christians were only to be found in Western Africa, or among recent converts anywhere. To the shame of Christian Churches in all lands, there are only too many who are a scandal and a disgrace. Many a negro, of no particular account, is a far more exalted and rational being than the German *savant* to whom we were recently referring. We say nothing of his being a greater ornament even to the outward profession of Christianity, and certainly must be so in the sight of a Holy God.

The following are Dr. Warneck's views on the subject of the appropriate training for missionary agents. He is careful, in making them, to remark that "the measure of the instructing of the Native agents must be proportionate to the elevation of the people among whom they are to work." Thus he would have one standard for India, China, and Japan, another for the South Sea Islands, or in West Africa. We wish this had been often more carefully borne in mind. He is no advocate for the teaching of Hebrew, Greek, and Latin; thinks English would often better be omitted, and would altogether proscribe German. "Whereto serves this load of tongues?" "We do not," says he, "altogether advocate any systematic schooling of the Native helpers. The men who are selected as such will certainly be much better prepared for their offices by association and private instruction on the part of certain missionaries, than by a long and

systematic school curriculum, unnatural to their habits and their age. It is not a great amount of information that makes them expert in their offices; but their qualification as witnesses for Christ in connection with the natural gift of aptness to teach, and their Christian character. Excessive knowledge will be to them an armour in which they will comport themselves as awkwardly as when one lays aside his simple sling and stone. Thus we are utterly indisposed with the educational enthusiasts to advocate a method which might screw up the Natives at once to the height of our gymnasial and university standards. But just as little is it in our thoughts to grant a licence to ignorance. We only advocate that the training be natural. Manifestly the Native assistants must stand on a higher level of intellectual and spiritual acquirement than their countrymen; they must be their teachers and instructors. Not only must they be able to read and write, but their speech must be powerful; they must also in some measure master the substance of the Bible, and possess the otherwise necessary elementary knowledge. Still the simpler, the more natural and sounder their instruction is—the more really portable, mastered, and possessed by their own minds it is—so much more advantageously can it be employed for others. Show learning has a very doubtful value anywhere, and in the mission-field we should resist it with all our might. We must, of course, in this matter, guard against pernicious generalities. One thing is not suitable for all.” (P. 154.)

In his concluding chapter, Dr. Warneck argues how far “modern culture is a missionary power,” and in so doing enters at length into the painful question springing out of the contact between Europeans and Native races. He labours effectually to dispel the mistaken notions that these have been the produce of missionary action, and brings overwhelming proof to show that, except perhaps in some comparatively trifling point, the blame attaches to those whose misdoings missionaries have striven hard to restrain. In consequence of their endeavours they have often incurred no small amount of odium from their fellow-countrymen, whose cupidity and other evil passions they have been antagonistic to. It would be folly to maintain that missionaries themselves have never been guilty of foolish and inconsiderate actions; they are after all but men, fallible and liable to be swayed by inferior motives. But while it is perfectly right and proper that any misdoings of theirs should be fairly and publicly canvassed when they occur, we feel convinced from long and intimate personal knowledge of the subject, both abroad and at home, that little just blame attaches to them, and that very little of that would ever have been commented upon if it had not been that in the main they had withstood what was evil. To take one notorious case. What has been the attitude of missionaries of Protestant denominations on the question of the opium trade? Have missionaries incurred obloquy or favour from their European fellow-countrymen by their repeated protests against this iniquity? Does the blame of it attach to Christianity or Christian Missions? It would be hard to make out, by the most perverted ingenuity, that the whole conduct of the missionary body has not throughout been regulated by

the principles of the Gospel of Christ. While Dr. Warneck is justly severe upon the evils wrought in heathen lands by Europeans, and has accumulated a mass of overwhelming evidence in justification of his tone, he shows himself by no means blind to the benefits which have accrued to those countries by Government action as contradistinguished from missionary procedure. He is careful to bestow praise where it is deserved, and has avoided the foolishness of indiscriminate condemnation. Where, as in India, the British Government has conferred real benefits upon the nations subject to their sway, he shows himself capable of appreciating them; and although he is not himself an Englishman, honestly praises what is deserving of laudation. In the course of his remarks he incidentally discusses the question of civilization preceding Christianization. He shows great good sense and discrimination in his consideration of this topic. As he says himself, "he divides and distinguishes" with considerable success. He is of course mainly combating views maintained in Germany, often by Germans of high intelligence. The general impression is left upon our minds that beyond the circle in that country which engages actively in missionary work, there are still a large number of crude notions filling the minds of the general public. They are precisely similar to what half a century ago were in full vogue amongst ourselves, and indeed are not yet wholly dispelled, but have of late not gained much currency. It would not be astonishing, however, to find that they might yet be reimported from Germany, as has so often previously been the case in other departments, and that our general writers might yet announce, as fresh discoveries from German sources, what has become obsolete and almost forgotten here. At any rate, we recognize many old friends, or rather foes, in the chimeras against which Dr. Warneck is contending. Here these questions have been abundantly threshed out. The few particles of sound grain have been gathered in, and the vast quantity of chaff has been mainly blown away, although some of it still occasionally obscures the air. We do not undertake to endorse all Dr. Warneck's statements; nay, we may perhaps think that he has occasionally attached more importance than is necessary to the gossip of travellers; but upon the whole, what he has written may be perused with profit, and we doubt not that in his own country especially, he has been doing good service to the cause of Missions.

We think it was the eccentric old Berridge who, in exhorting young students of divinity to accomplish themselves as far as possible in secular studies, and to make good use of the advantages furnished in this way by the universities, characteristically observed that "learning was a good bone to throw to a dog." The sentiment may not be considered very complimentary, but to a large extent, notwithstanding its homeliness, it embodies our own notions regarding the importance of culture on the missionary question. We can have no objection to missionaries bestowing any amount of culture that they deem expedient upon those who come under their charge; we would be very sorry to see Native Christians behind the heathen, or not in advance of them, intellectually and morally; materially also, unless progress in this

direction is likely to prove a snare. But after all, in comparison with the Word of God, these are but the bones to the meat; not much nutriment will be supplied to the souls for which Christ died if missionaries busy themselves in the dispensation of bones. The chief use of the bones is in our judgment that they can be thrown to critics, who esteem themselves only too happy when possessed of bones. The great apostle of culture, Mr. Matthew Arnold, has devoted one of his essays to the consideration of the "*Porro unum est necessarium.*" He is himself a school inspector, and, upon the principle of "nothing like leather," considers the one thing necessary is education; but education conducted on what he deems England has never seen, or France has scarcely seen. His speculations may have a certain value, but it would be quite foreign to our pages to animadvert upon them. We only refer to them to mark the wide discrepancy which exists between what men of the world think the "one thing needful," and what the Lord Jesus Christ puts forward. Each man, according to his own notions, will suggest the "needful" for the heathen. Civilization, commerce, education, and so on are suggested as the panaceas for the ills they labour under. It is conceived that it is by these means they can be elevated to what is called a higher plane. Dr. Warneck has very fairly appraised their real value, especially apart from Christianity. But whatever may be the influences that may thus be exercised upon mankind, it is surely necessary that in the conduct of Christian Missions the "*unum necessarium*" of our Blessed Lord should be kept steadily in mind by all concerned in them. We want Marys, not Marthas, however well meaning, and in their way useful. The latter may be able to point with truth to the many things they have been doing, and it is possible that it may be of great importance that many of these things should be done; but they should not be entered upon to the detriment of that which is beyond all things else—the dispensation of the Gospel to the famishing multitudes of the world. No number of stones, even if they be precious stones, will satisfy the hunger of a starving man. A morsel embodying the "kidneys of the wheat" is what in the moment of his destitution he needs. When his hunger is appeased and his strength restored, he may pick up what else he will, and make himself rich from other sources if he can.

While earnestly commending Dr. Warneck's book to our readers, we must not wholly forget the debt of gratitude due to Dr. Smith, of Edinburgh, for introducing it to English readers. His translation is throughout simple but clear; the, to us, odd Germanisms communicating a flavour rather than hindering enjoyment. Dr. Smith, who was for twenty years a colleague of Dr. Duff in Calcutta, is naturally a stout advocate for the higher education. He is, of course, not wholly satisfied with Dr. Warneck's objections to it, and in his Introduction argues against them. We do not care to open up this vexed question in our review. We cannot, however, express sufficiently our thankfulness that there seems a prospect that the wild diversion of Government funds to higher education seems likely to be arrested, and that more sound counsels are prevailing upon this subject. Upon the

other point to which he adverts in his introduction, we are wholly at one with him. Dr. Warneck's opinions upon caste are not very clear. Possibly he is conscious that he himself has not fully mastered the question; for in Germany missionary opinion is divided. As he has spoken with hesitation, and not *ex cathedrâ*, it seems not necessary to animadvert upon his doubtful utterances. They are evidently not an important feature of his book. We therefore let them pass, heartily sympathizing with the translator as against the author. Dr. Warneck has quoted with much approbation Mr. Vaughan's valuable volume, *The Trident, the Crescent, and the Cross*. If Dr. Warneck would study it more closely, especially in connection with the sad story of the Krishna-ghar Mission, it might go far to purge his mind of the doubts which are lingering in it. But we cannot here prosecute the matter further.

K.

THE BISHOP OF LAHORE'S JOURNAL IN PERSIA.

[No words are needed to introduce these deeply interesting extracts from the journal kept by Bishop French during his recent visit to Persia. We will only express our gratification at being permitted to publish them, and our earnest hope that they will strengthen the already strong sympathies of the Society's friends in behalf of its Persia Mission, and lead to much prayer for the work there and in other Mohammedan lands.]



BUSHIRE, *Easter Day*.—Only think of my landing first in Persia proper on Easter-Day morning. A day of happy promise I trust for my journey, and the little work it may please God to give me to do in testifying that Christ should be the first which should rise from the dead and give light to the people and the Gentiles. Happily we got in quite early, and as Colonel Ross, the Resident, sent a steam launch I got to the Residency by 8.30, and after breakfast the drawing-room was prepared for morning service, at which about fourteen were present, mostly gentlemen. I preached on "Blessed be the God and Father of our Lord Jesus Christ," &c. (1 Peter i.). I tried to show them how under the very depressing and disadvantageous circumstances of the Persian Gulf stations we needed indeed a lively hope, and how this was supplied. Mrs. Ross played very nicely and feelingly two hymns on the piano. The town is very much the same as an Egyptian town of the second or third class—only in every courtyard is a date-palm—the same donkeys and boys.

The same evening I drove with Mrs. Ross to the telegraph station five miles off. To my surprise I found about thirty-five people, mostly English, six or seven Eurasians. I preached on our Lord's discourse with the two disciples going to Emmaus, and administered the Holy Communion afterwards.

I thoroughly enjoyed the afternoon out there. The country is green with wheat crops. There is a garden at the telegraph station with orange trees and cypresses. Scattered over the country are pillared and porticoed residences of Native merchants within high stone walls.

The Gulf telegraph clerks and others are all more or less connected with Karâchi, and through it I find all these people attached to my diocese. One lady told me that I had confirmed her three months since at Karâchi.

March 28th.—I went over again to the telegraph office, and had a service with about sixteen people, and tried to give them what earnest counsel I could. I have to take a wedding in Persian to-morrow at the Armenian Church. The Armenian Lent is not over, and the priest is not allowed to take one, but it seems I may do it in his church and in his presence. I hope to start the day after to-morrow on the more serious part of my journey. I shall be glad to be really on the way with face set towards Ispahan. To-night I begged off from dinner, and have had a service with three or four catechists and colporteurs who are congregated here and wish to accompany me back.

March 29th.—The wedding took place this morning. The bride was so closely veiled that I have no idea what she was like. Her bridesmaid had to translate the pledges she took into Arabic for her.

Khonar Takhta, April 1st.—We are spending a quiet Sunday in the sunny plain of Khisht, surrounded with hills of brightest emerald verdure. I have ridden all but sixty miles the last two days. It is marvellous how the horse picks its way and finds a purchase for its feet in the narrowest of mountain defiles. It makes one hold one's breath and shut one's eyes in wonder how it will take the next step. It pauses for a moment to consider what course to take next. The first ten miles from Bushire were taken in a small steam launch across an arm of the sea to Shief, my only companion being the Armenian padre. At Shief horses and mules were waiting, and I rode all day from ten to five, except an hour's rest under a palm grove with soft vegetation all round, kept verdant by *karezes*, or underground watercourses, as in the neighbourhood of Candahar. My companions are the colporteurs, Armenian Christians, now members of Dr. Bruce's congregation at Ispahan, and an Armenian servant of his whom he sent to help me in the way. We met a number of *kafilas* laden with coffins of their friends, being transported, one on each side of asses, to Karbala, where the tombs of Husein and Husan are—carried hundreds of miles by sea and land—the dead Mohammedan saints being thus preferred to the living Saviour! It was a saddening sight indeed.

April 4th.—Each of the two nights I have been kindly entertained. At the last place I was taken in by an East-Indian gentleman, and we had a Persian and an English service also during the day. We were up at four on the 2nd, as we had thirty-two miles to ride, and were right glad to dismount at another telegraph rest-house, where an Armenian gentleman and his wife took me in. Scarcely any tree or bush was to be seen through the gorges and staircases of rough-hewn stones and pebbles; sometimes only a foot broad or so, where it was difficult to go without getting crushed between the rocky wall on both sides. I had never seen such before. The chief interest of Monday was the vast and once famous valley of Shahpoor, abutting on the plain of Kazeroon, sprinkled all over with relics and memorials of a bygone empire, described

in Rawlinson's *Seventh Monarchy*. The portion of it connected with this valley is the reign of Shahpoor II., who ruled seventy years in Persia and the adjoining countries as far as India, and lies buried (probably) in a gigantic cave, where his colossal statue (the only one existing in Persia) is to be seen. There are cuneiform inscriptions on scarped rocks up the same valley; also figures in relief of monarchs enthroned or in procession, and one is grandly historical, representing the Roman Emperor Valerian kneeling to offer homage to Shahpoor II., after suffering terrible defeat from his armies. Aurelius Severus, and Julian, both had to succumb, and Julian, indeed, perished in battle against his forces. The plain is dotted with small forts which crown every eminence, and as Kazeroon is approached the distant snow hills lend enchantment. Seven miles from Kazeroon we stopped at Dyrys, once a town of some celebrity, but by an earthquake almost all buried, and its fine vaulted buildings become subterranean. Kazeroon lies at about two-thirds of the length of this magnificent plain, at the foot of the lower range, beyond which the snowy peaks rise heavenwards; between them and the dark slate range opposite are stone-walled gardens of date-palm, orange, and pomegranate, all now at their richest and brightest. The town looks palatial, but ever since the famine, when dear Gordon distinguished himself by relieving thousands of sufferers, "the palaces and forts have become as dens," as the prophet writes. They are miserably dilapidated. There is a blue-tiled domed mosque which is conspicuous for miles. Yesterday was a very fatiguing march. The Kotal, or Col, we first crossed is called the Simplon of South Persia, and has an artificial terraced path leading up to it, battlemented in parts, and composed of flat and round stones up which one walks with fair ease, and is most thankful for it. It is called the Maiden Pass (Dakhtar Kotal) in contrast with one we crossed after noon called the Old Woman Pass or Kotal, which we climbed with infinite trouble, the worst bit in the road we have had yet. We got in at 3.30, starting at eight, and are lodging in a caravansera, by whose walls a clear stream glides most refreshingly, rising from a spring above, whose exit from the rocks is clearly marked by a grove of willows, or *beeds*, as the Persians call them.

Most of this afternoon I was reading out of the Persian Testament with a delightful and highly educated old gentleman, who began by begging, and after receiving a silver coin sat listening like a child to the history of Christ from St. John. God grant I may meet with many more such! The afternoon before I had an hour or more with the Persian Governor of Kazeroon, civil and obliging enough, but hardly one of the "Taliban-i-Khuda" (seekers after God) whom I told him it was my object to discover in Persia.

Shiraz, April 12th.—We are in a broad valley surrounded by hills on all sides. From the stony wastes much is reclaimed and walled in for gardens and groves and orchards. The rulers of the country spend their gains often in providing these oases for themselves and their friends, for few of these gardens are public. The apples and almonds are in blossom, and cypresses of two kinds, tall and spreading, with poplars and chunars, or plane-trees, are the principal trees of delight.

For cedars, such as those used for pillars of Persepolis, thirty-five miles off, Lebanon has to be rifled. "The glory of Lebanon shall come unto thee." The bazaars are mostly thatched over with matting and flimsy coverings of wood and straw, and sanitation laws are unknown. Almost all but the food of the country sold here is the produce of Europe; a very small amount too, comes from India. There are eight or ten Europeans, not quite twenty Armenian Christians, the rest Jews and Mussulmans, mostly the latter. Learning, especially philosophy and poetry, have been always renowned, else I scarcely know what there is to give Shiraz the name it has. I tell them their chief glory is that they once had a Prophet (Daniel) for Wazeer at their former capitals, Pasāgadæ and Persepolis; as Daniel was Wazeer certainly to both Cyrus and Darius—Pasāgadæ being Cyrus's capital and Persepolis that of Darius. Shushan was only an occasional residence, in very hot weather probably. I have been reading the Chaldean original in the Book of Daniel with much enjoyment. It is curious how many words in that part of the book are familiar to the Persians, through the old Chaldean words that, doubtless, at that age became mixed up with their language, and the cognate Arabic afterwards through the Mohammedan invasion. It was only then (more than 1000 years after Cyrus and Darius) that Shiraz took the place of Persepolis as the capital, though this had to give place to Ispahan and Teheran; now Shiraz is only a provincial capital. I wish I had learned ever so little of the process of deciphering the cuneiform character, but I hope I shall not attempt any more tongues. Tongues shall cease, but now abideth charity—divine love—that is what we want. I wish to impress that on the moollahs and hakeems here, some of whom come to call, and I am thankful to say, for the most part, understand my Persian fairly clearly. It is, indeed, a privilege to do ever so little, and work ever so feebly, in the steps of beloved H. Martyn, who preached a year or more in Shiraz. How I wish I could find out the room in which he lived, and where the scene took place of the Bible trampled on by the moollahs and picked up by him, with the words in his heart, if not on his lips:—

If on my face, for Thy dear name,
Shame and reproaches be,
All hail reproach, and welcome shame,
If Thou remember me.

Fergusson seems to think most of the description in the Book of Esther belongs to Persepolis,* though the early part clearly belongs to Shushan, now called Shuster, in North Persia. Shush means beautiful; Shuster more beautiful. It is a great comfort to me that I was led in India to devote much time, with Mr. Bateman and others, to the study of Persian and Soofeeism, because the Soofies seemed in their style and idiom to express Scriptural notions better, and Persia being the land in which Soofeeism prevails most, I find myself surprisingly at home with the religious teachers here, in the use of words; all they say, almost, is very familiar to me; still to touch hearts and influence lives is not my work, but the work of the Church's great Teacher, the Holy

* Fergusson on the architecture of Khorsabad, Persepolis, and other ancient cities.

Ghost, as I told them at length this morning, when some of them asked me to explain to them the words, "I will give you another Comforter," &c. They took this up and expanded it so nicely, I thought.

The most ancient known capital of Persia was Hamadan, or Ecbatana, it would appear, which I cannot hope to see. Elam appears to be the old name for Persia in Scripture; he is given as Shem's first-born, but the Shemites must have given way afterwards to the Japhetians, as Persian proper is not a Shemitic but an Aryan tongue. Elamites are among those present at the Pentecost, and Shushan is said to have been in the province of Elam. "I will set My throne in Elam," we have in Jeremiah xlix.

April 13th.—I have been a good deal occupied with professed inquirers the last few days. I know of none who are prepared to throw themselves upon Christ and His Gospel, but they listen attentively, and I pray that the seed thus cast on the waters may yet be found. With three of them to-day I dwelt on the Word as the seed of the new birth, the necessity of its being mixed with faith, and the abiding in Christ to which it leads. They had asked the proper relation between faith and works. I have been thinking with interest that the prophet Daniel must in all probability have been the Wazeer, or Prime Minister, of this very part of the country, as Darius's capital is only thirty or forty miles off.

April 15th.—Services in English and Persian to-day as last Sunday. Yesterday was an interesting day. I was invited by the mujtahid, or high priest of the Mohammedans, to visit him in the afternoon. He was in a garden two miles off, in a *bala-khana*, or upper-chamber above the gateway, through which we were led through a garden rich in apple blossoms, and luxuriance of green shrubs watered by streams of fresh flowing water. Some twelve or fifteen moollahs and disciples of various ages were assembled. No time was lost in preliminaries, and some leading truths of the Gospel were proposed and pressed on their attention. The colporteurs had brought some books, which were greedily bought up, and an additional supply begged for. The great man seemed specially delighted with a well-bound copy of the entire Bible in Persian, which he kissed devoutly, and placed reverently on the top of his head to express his respect and homage. It was a day to be thankful for, and to stir one up to more hopeful and fervent prayer that the seed sown, and that may hereafter be dropped out of the seed-basket of divine truth, may be followed by a rich harvest. I told the mujtahid, it would be indeed a glory to them far exceeding that of Darius's kingdom and royal state at Persepolis, if they should give wide currency to God's Word, and help to spread the kingdom of Christ. Many questions were asked and answered about the Gospels and the *paraklete*, the new birth, and the covenant of grace. The mujtahid whom Henry Martyn describes at Shiraz can hardly have been so open to conviction and impressions as the present high priest appeared. The colporteurs were in great joy at the sale of books which took place. In the evening a most pleasing Nicodemus-like man called, and sat a long time and was quite unwilling to go even then.

April 16th.—A great portion of the morning has been spent with inquiring moollahs; last night, at the tomb of Hafiz, I met them and they begged to call to-day. The Nicodemus who came before has been seated with me for an hour and half besides. How far good is done God only knows, but I am deeply thankful for the privilege. What would dear Martyn give to be raised up again to witness!

Siwand, April 22nd.—The caravanseras being utterly unfurnished, no chair or table, and the mules often arriving quite late, when we are weary and worn out, make writing almost impossible. Some of the finest sculptures I have ever seen we saw yesterday, close to the tomb of the great Darius, let into the face of a living rock, hewn out and smoothed for the purpose as a picture into its frame. A desperate struggle between some armed horsemen was as vivid and thrilling in its life-like intensity and delineation of every muscular movement and throb as anything I ever saw, even of Michael Angelo at Rome. Then there was the scene, marvellously executed in rock, of the submission and handing over of his diadem by the Emperor Valerian to Shahpoor, one of the greatest of Persian monarchs.

We are in a lovely sequestered valley to-day, with poplar groves and vineyards and black flocks of the Iliyates, an ancient nomad tribe, with a village, close to the snug little residence of a telegraph officer, placed at my disposal for the Sunday. I called on the moollah this morning, and he has sat with me a long time hearing of Daniel's prophecy, "To finish transgression, to make an end of sin;" orig., "To put a seal on the sin offering." I delight to dwell on Daniel as having been the Wazeer, or Prime Minister, of this part of Persia, as well as the prophet of God to them and their kings; and Isaiah also, where he carries the messages to Cyrus. They are deeply striking when one is brought into these very regions. Mr. Bambridge joined me from Babylon ten days ago, and returns to Karáchi after visiting the tomb of Cyrus with me to-morrow, which is sufficiently identified by Arrian's descriptions, and by inscriptions on the spot. We have just had our Persian service, one of the lessons being read in Armenian.

April 25th.—I am in a little oasis sort of valley, full of rivulets and water springs, resting, after a ride of fifty miles, the last two days at the quarters of a telegraph officer, an Armenian. The station and village are called Dih-beed, or the Village of Willows, which, however, appear very scarce. I called on the senior moollah or mujtahid, but his house was closed. I had one of the village moollahs for an hour or two, both morning and evening, to have some Christian teaching, and a small gathering of boys and girls, and told them about Daniel, their own prophet, and some simple truths of the Gospel; especially of Christ as the Good Shepherd.

On Monday we rose early and started for Moorghab. *En route* we visited the tomb of Cyrus, which has suffered rough usage from weather and the spoliation of man. The enclosure is now a Moham-medan burial-ground for the neighbouring villages. The interior is almost inaccessible, except by ladders, as the stone steps leading up to it are each three feet high, at about ten yards' distance. The edifice

consists of seven stages of massive stone, rising pyramid fashion, diminished in breadth gradually towards the top, where the rectangular tomb itself stands. The building stands on a slight eminence in a central spot, commanding a view of and visible from the whole of the great plain of Pasāgadæ. The tomb once contained the coffin, cloak, and regalia of the king, but these have probably been rifled. Alexander the Great visited the tomb, and at the same time burnt down the adjoining city of Pasāgadæ, the capital of Cyrus, of which only one solitary pillar stands almost entire, with a few crumbling fragments of palaces. Probably it was from Dioces onward the sacred residence of the Persian kings and priests. On more than half the ruined buildings of the plain the words occur in cuneiform inscriptions, "I am Cyrus the King, the Achæmenian." The great interest attaching to all these is the remarkable language in which God by His prophets speaks of Cyrus, and the respectful commendations of him and his edicts in behalf of the restoration of Israel. Possibly the solitary pillar may have had engraven upon it the very edict recorded in the end of 2 Chronicles and the beginning of Ezra.

Persepolis is twenty miles south of Pasāgadæ; it is in the plain of the Araxes, and was almost certainly the capital of Darius and Xerxes his son. To describe the various palaces and halls is out of my power now. The different parts hang so beautifully together, making up as a whole a singularly perfect and lovely design. Strange it is that the royal tombs are in the deeply graven and chiselled faces of the rocks forming the immediate background of the terraces and palaces. It must have been no small wisdom and self-restraint which led them in the midst of all their pomp to be incessantly reminded of death and the grave. Half-way up the small hill was the chief of these tombs, with the inscriptions and the sculptured reliefs of the king seated in the act of worship as high priest, with the altar of the sun facing him, and a strange winged figure hanging in mid air, with the sacred ring in its centre, out of which a human head protrudes and elevates itself. This may have been the tomb of Xerxes or Artaxerxes. Darius' tomb is scarcely in sight, except with a glass, on the very opposite side of the plain. Perhaps he preferred not to be in such visible contact with the tomb he had prepared for himself.

Soorma, near Abadeh, Persia, April 27th.—Yesterday we came eighteen or twenty miles through a not very interesting country to a treeless, grassless, and almost waterless plain, except at a distant corner where a caravansera stands, conspicuous by its whiteness from afar, more lonely to look at than even a lodge in a garden of cucumbers; no doubt in time of bad weather or when pursued by robbers it has seemed like a city of refuge to many, and even to a weary traveller it seems set as an ensign of rest and repose in the far-distant landscape from the top of the last hill he ascends, and its pure, cool water, purling and sparkling, is most refreshing. In front are some striking very conical hills, like Persian caps. Under their skirts we found this morning the tents of an English engineer officer, which was a rare and welcome sight. I was surprised to find a few people who sat for hours

giving most intelligent and almost anxious attention to the Word of the Gospel. The remarks it elicited were delightful to hear. Benjamin, an Armenian, a colporteur of the Bible Society, who is travelling with me, seems heart and soul in his work; his eyes quite glisten as he tells them of the way of peace and life. Perhaps he, too, thinks as Henry Martyn did (cf. p. 380 of his Life), "The Persians will also probably take the lead in the march to Zion."

I had an interesting hour to-day with an old Bābi and some of his followers seated on the floor of the caravansera. We went carefully through most of John iii. in its consecutive teachings. The Bābis are (I am told) a largely-spread political sect, and mostly worship their original teacher or father by the name of the Bāb. Abadeh and the neighbourhood is one of their strongholds. The Bāb himself and some hundreds, if not thousands, of his followers have been cruelly put to death. Latterly the Government has left them alone, finding that martyrdom only caused them to grow. It is cheering to know that the Persians have such courage of conviction, for if they will die for the Bāb, who was only a socialist leader, how much more might they so do for the Captain of our salvation!

Ispahan, May 18th.—We had a fairly full church throughout at the Confirmation this morning. The whole number was sixty-seven, all Armenians; one an old man of eighty-two, in very broken health. I was helped to speak fairly intelligibly and out of my heart in Persian. In the afternoon I examined Minas for deacon's orders, or rather gave him a lecture on the Old Testament prophecies of our Lord, of which he had very indistinct notions before. His chief work appears to be in the schools, of which he has the general superintendence, and he preaches forcibly in Armenian, and seems thoroughly faithful and in earnest.

We went this evening to see two curious Armenian churches—one St. Stephen's, on whose walls are many quaint pictures drawn, mostly from our Lord's birth, miracles, parables, resurrection, and ascension; some are very vigorously executed, and some of the countenances very expressive. In St. George's all within is vacancy and dreary dulness, the one object of interest being six or seven blocks of granite thrown in a heap in one of the corridors outside the church, said to have come through the air from Ech Mirazin (where the Armenian Patriarch lives) to the Cathedral of Ispahan, then to have transported themselves supernaturally to St. George's, where they are regarded as possessing power of healing. Sick people come to sleep in this corridor to get a vision of St. George, who appears to them and heals them by night! We saw a very sick old lady propped up with pillows in hope of a cure to-night. We visited the most popular Armenian church to hear the Saturday evening service, which takes the place of the Sunday evening service with them. On Sunday they only attend the morning service. The women's place behind the screen was fairly filled with bundles of white dresses, with women inside them, I suppose. Now and then a stray eye peeped out to have a glance at the English bishop, for whom the Armenian bishop's seat was set apart. Of men only about a third part of the number of women were present, including

the choir, consisting of all ages, from boys of seven and eight, to young and even some elderly men, who sang the Psalms and chants in antiphons reverently at least, if not sweetly. The service lasted about forty minutes. The archpriest took a very small part in it. A junior priest from the village, short and dirty in appearance, read the lessons from the Old and New Testaments, and the prayers seemed divided between the archpriest, village priest, and the little boys. . . . I cannot tell how much the people understand what is read. Mrs. Bruce thinks not very much, as it is in the Old Armenian, very stilted and high-flown and classical, with many antique and disused forms of speech. . . . I was agreeably surprised to find so much made of the Bible generally, and such very reverent behaviour. The old priest was most civil.

Most of the afternoon, May 20th, Dr. Bruce (and for a very short time myself) was occupied with a remarkably learned and cultivated Jew, who seems to have cast in his lot with the Bābi sect, sprung out of Mohammedanism. He was thoroughly at home in Hebrew and Persian, and probably in Arabic, and was deeply interested in Daniel and the Revelation, whose close connection he is quite aware of and has studied carefully. Still his Bābiism makes him stumble at miracles, and perhaps, therefore, at the resurrection of Christ, though he goes a long way towards Christianity, and expects the coming of the Messiah, I trust and believe. I pointed out to him several of the Old Testament passages about the Holy Spirit: Neh. ix., Isa. lxiii., &c.

This morning has been the special climax of interest—the ordination of Minas. The church was crowded, the interest in our first ordination here being clearly great and sustained throughout, though the service lasted two hours and a half or more. There was a larger sprinkling of Persians (known by their keeping the turban on) than usual. I saw one old moollah turn a little Armenian boy out and take his place, making him sit on his father's lap. We had the morning service to the Te Deum inclusive; then the Litany, Deacon's Orders service, sermon, Communion service; and then the Lord's Supper for eighty persons. It was a scene and a service I can never forget while memory lasts. I preached in Persian for nearly an hour, and fair facility and fluency were given me, thank God. The little gallery was quite full, and all stayed throughout. I took for text, "In all things approving ourselves as the ministers of Christ . . . by the *Holy Ghost*; by love unfeigned—by the word of truth—by the power of God,"—dwelling on these three as the three great tests or touchstones of the Holy Ghost's witness to and approval of the ministers of Christ. . . . Minas, the old catechist (he must be forty-nine or fifty years old), with grey hairs here and there upon him, behaved with simple, quiet dignity, which it was a pleasure to look on. He read the Gospel and gave the cup to the last row of communicants. The singing was delightful in the Armenian tongue. Among the hymns were, "The Church's one foundation," and "Just as I am." One's heart does yearn over these dear people. Surely the Lord is working, by Dr. Bruce and his fellow-workers, a sure and true and deep, though it

may be a slow and cautious, work among this Armenian race, planted here nearly 300 years ago, and left here with nearly all the light they have hidden under a bushel.

The Sheikh, with the learned moollahs and mujtahids, or high priests of Islam, sent a joint representation to the Prince Regent or his brother yesterday, praying that he would put a stop to the sale of Bibles and tracts. The Sheikh has for a week past been perplexed and agitated about the sale of Christian books, and it is a little crisis through which the Mission is passing. I hope many dear friends at home will, with their prayers, help to carry the little tossed ship above the storm waves.

May 21st.—An old moollah called and sat an hour, and spoke of his full conviction of the truth of Christ, and said he had got much help from the sermon yesterday. He speaks of a considerable number of convinced souls who tremble to confess Christ; yet, as I told him, the Persian Church has been one of the most fruitful in martyrdom.

Pæ Chûnâr, June 17th.—I have still four rather heavy days' marches to the Caspian, and have pretty well used up my strength. I was glad to be detained a week in Teheran, as a little door of entrance to a few European residents there seemed opened to me of God, and scarcely anywhere except at Ispahan was my visit more gratefully recognized. The climate is rather trying. A little hill station, 700 or 800 feet above Teheran, right under the snowy steepes of the Elburz, is cooler and fresher, but still it seems languid and unrefreshing. I divided my time between the two places. On Sunday afternoon I had a congregation of some thirty persons in Teheran, with the Holy Communion afterwards, and gave notice of a prayer-meeting on Monday, to which twelve came. On Tuesday morning I spent two hours at the American Presbyterian Mission, and went with the ladies to their Armenian school, and said a few words to the children and prayed with them. They have a Jewish school in the city of nearly fifty boys, held in a synagogue, strange to say with a Jewish convert for head teacher. Unhappily, no Persians are allowed to come to their schools. A few—very few—inquirers come at great risk. In the afternoon, a German gentleman, in the Shah's employ, took me down to inspect the Shah's college of 200 youths, where European languages, literature, and science are taught; French being evidently the favourite tongue. In several of the class-rooms I was expected to say a few words to them. The professors are mostly foreigners. The Russian classes are the least popular, the French the most so, the English fairly represented. The painting and drawing class seemed chiefly connected with portrait painting. All portraits of promise are laid before the Shah. He had left the day before to set out on a pilgrimage to Meshed, some 600 or 700 miles away. He is a great sportsman, zoologist, and something of a horticulturist; for ever building new palaces, &c., and what is better, making roads through and over mountains.

I finish this at Kadoun: only one more stage to Reshd, where I take steamer on the Caspian (D.V.). I have been singing a *Te Deum* of praise.

POSITION AND CLAIMS OF THE JAPAN MISSION.



Our last number appeared the Rev. C. F. Warren's very interesting account of the General Conference of Protestant Missionaries in Japan, held at Osaka in April last. The stirring influences of that remarkable gathering, as well as the quieter discussions of the separate C.M.S. Conference which followed it, set several of our brethren writing to the Committee upon the present position and claims of Japan as a mission-field, both generally and with special regard to the C.M.S. Mission. We think these brethren should tell their own story to the Society's friends throughout the country; and therefore, instead of basing an article on the subject upon their letters, we present large extracts from the letters themselves. And at the same time we take the opportunity to append extracts from other letters, describing some recent aspects of existing work.

We begin with the paper read by Mr. Warren at the General Conference, alluded to by him in the letter printed last month:—

SHOULD THE NUMBER OF FOREIGN MISSIONARIES IN JAPAN BE INCREASED?

By the Rev. C. F. Warren.

The words which our compassionate Master uttered, when He looked upon the multitudes scattered abroad as sheep having no shepherd, are as true to-day as they were eighteen hundred years ago:—"The harvest truly is great, but the labourers are few." From the day that He, in the exercise of His power over all flesh to give eternal life to as many as the Father had given Him, gave the perpetually-binding, world-wide command to disciple the nations and to preach the Gospel to every creature, Christ-loving hearts, filled with the Spirit of their Lord, have, in view of the immensity of the work before them, deplored the inadequacy of the means to do it. In nominally Christian lands, where pastoral and evangelistic agencies have been multiplied, as well as in unevangelized countries, the want of labourers—spiritual men to do the spiritual work of God's kingdom—is still felt, and the cry goes up to the Lord of the harvest:—"Send forth labourers into Thy harvest."

But our question to-day is narrowed to one point:—Is it desirable that the number of foreign missionaries in Japan should be increased? Are we, as labourers in this particular field, after a careful survey of all the facts of the case, agreed that there are special cir-

cumstances and considerations which demand that we should give a positive answer to the question; or, is it our deliberate verdict, that, much as more *Native* labourers are needed, the foreign missionary force is fairly equal to the openings for work around us? Do we, as servants of our blessed Lord and Master, anxious to see all nations brought to His feet, consider that the societies we represent would be justified in doing more for Japan, when there is so much need of, and so many and loud calls for more labourers in every part of the great missionary field?

Now we must, at the outset, acknowledge that Japan as a mission-field is comparatively small. We have not here an empire of numerous races, each with a distinctive claim, as in the case of India; nor have we a vast population like that of China, where there are a hundred millions for every ten in this country; nor are we pleading the cause of a vast continent like Africa, where, from the very extent of the field, a large number of foreign missionaries is absolutely necessary. Japan is a little cluster of islands, with a comparatively small and manageable population of thirty-five millions. At first sight, then, looking only at the size and population of the country, it does not appear that

Japan has so great a claim as some other lands.

The present supply of labourers, too, appears to the casual observer to be good, if not excessive. Many missionaries are to be found at the open ports, and especially at 'Tokiyo and Osaka, where the foreign settlements might with propriety and truth be called "missionary settlements." This must strike every visitor, and no doubt many who visit this country carry away with them very erroneous impressions both of the true strength of the missionary force in this country and of the work they are doing. But this delusive appearance of a plethora of missionaries arises from circumstances over which we have no control. We are foreigners, and, in common with all our fellow-countrymen, are compelled to reside at the treaty ports, and at these within the narrow limits allotted to us; except in cases where, under some contract with the Government, or with private individuals under Government sanction, residence is allowed elsewhere. This arrangement necessitates our living in close proximity to each other, and we consequently appear to the outside world as far more numerous than we really are. All this would soon be changed if the extra-territoriality clause were expunged from the treaties, and the casual observer would have a juster view of the proportion of missionaries to the population.

We must even go a step further, and admit that the proportion of missionaries to the population of the country is greater than either in India or in China. In India there is one male missionary to about a million of the population, and in China the proportion is still less; whereas, in Japan there is one to, say, every 400,000 of the inhabitants. This fact alone will have great weight with missionary societies, when dealing with the relative claims of this and other countries, whence they constantly receive appeals for more labourers.

But, although we cannot plead either a vaster field or a smaller proportion of missionaries than we find in other countries, the question before us must not be summarily dismissed. It demands the most careful consideration, and must, I think, be answered on

other grounds. The Statistics of Protestant Missions, as recently published, show that there are eighty-nine male and fifty-six single female missionaries in this country. Considering the limited number of places open to foreign residence, this appears to be a very respectable force, and many may be ready to counsel a policy of waiting for further openings before any sensible increase is made. But the mere numbers are somewhat misleading. Omitting three purely female societies, there remain sixteen societies or associations amongst which the eighty-nine male missionaries have to be divided. Of these only six have more than five male missionaries each, and four of them are represented by solitary labourers. Is there not here a source of weakness? There may be individual power and diversity of operation, but is there unity of action? We have a goodly number of labourers, but does their work tell as it might do if carried on in concert? Might not two efforts in the same direction, in the same place, often be united with advantage; and do not both suffer in consequence of their being separately maintained? I do not wish to be understood as advocating a policy of amalgamation in every direction. Such a policy might be carried so far as to do positive injury to the work, and there are many practical difficulties in the way of it; still, there are cases in which it would be for the real advantage of the cause of our Master—Christ.

Then, again, where the Missions are weak, as is the case not only with those of the smaller but even with those of some of the larger societies, the efficiency of the workers is seriously impaired. There may be some men of remarkable genius, so far above their fellows as to be able to take up several branches of missionary work at the same time. They may work earnestly to evangelize the heathen, to teach ignorant inquirers, to feed the flock of baptized believers, and to train men for the work of teaching and preaching the Word of God, and may be fairly successful in every department. But, for the most part, we are ordinary men, and altogether unequal to such varied occupations; and I will even go so far as to venture the opinion that even in the case of a remarkable

genius there will be found elements of weakness in some or all of the branches of work undertaken, if it be closely examined.

A weak Mission, too, means an almost certain check sooner or later. Granted that the work flourishes so long as the principal agent is at hand, and that even if he should be suddenly removed, by the blessing of God it continues; yet, no one who has studied missionary work and who bears in mind that, whilst all true success is the result of the presence and power of the Spirit of God in the hearts of men, God works by means, will deny that the work is likely to suffer before a newly-arrived successor is qualified to assume the responsibilities of his position. In this way much of the advantage gained by previous efforts is in danger of being lost.

Still, it may be said that the number of labourers in Japan is proportionately larger than in other fields, and that, therefore, the need is not so pressing as to call for an increase of missionaries. But the real question for missionary societies to consider is, not so much what is the aggregate number of missionaries in the country, as what is the strength of the Missions they respectively maintain. We are each working on definite lines, and with our own organizations, and our respective Missions are strong or weak just in the proportion that they are fully or feebly manned and wisely located. If there are half a dozen Missions in the same city all feebly manned, the fact that there is a number of missionaries in the aggregate, in that particular place, does not make any one of their Missions strong, nor does it prove that the work there is done either efficiently or well, or that economy of money and strength has been secured; on the contrary, the very reverse is most likely to be the case. My verdict, therefore, is that more missionaries are needed in Japan, and that we should lose no opportunity of pressing this matter upon the attention of our respective societies. The following points will, I trust, make the grounds on which this verdict rests clear:—

1. The smaller Missions need strengthening. The very existence of these Missions, in some cases consisting of a solitary labourer, is a proof of the

deep and widespread interest felt in this country by Christians in England and America. One cannot but rejoice at the fervent missionary zeal of the Churches they represent, and admire the bravery of those who come forth to grapple with the difficulties of missionary life singly and alone. But are these Missions in a satisfactory position, and should they not be strengthened? The Master sent forth His disciples two and two; and the apostles in general, and the great Gentile missionary apostle in particular, worked in concert with others in carrying the Gospel from city to city and country to country. The presence of fellow-labourers of kindred societies may, in some degree, take the place of more closely allied associates; but I feel sure that I shall carry you with me when I say that such Missions as the English Baptists and German Reformed Church ought not to consist of solitary labourers. In saying this, I do not forget that in all missionary work individual consecration is the secret of success. No man, filled with the Spirit of God, can live without doing good. His influence must have its due effect upon those around him; and his proclamation of the truth as it is in Jesus must, with God's blessing, be the power of God unto salvation to precious souls. But, economically considered, such Missions, if there is room for them at all, ought to be strengthened; otherwise in the end, the amount of good accomplished by a given expenditure of strength and money may be considerably diminished by the removal of the solitary labourer, upon whom it has all along depended, before there is another at hand ready to follow up and sustain the efforts he has made.

2. Nor is it the smaller Missions alone that need more men. Some of the larger Missions are equally in need if they are to become efficient instrumentalities in the work they have undertaken, and are to exercise their legitimate influence in the evangelization of this country. Some of these societies which are represented by more than five missionaries are, all things considered, amongst the weakest. Their work may be under one government at home, and everything done may be duly recommended by the missionaries in the field, convened once a year or oftener for the purpose; but, practically considered

they are made up of small and weak efforts, carried on at widely separated centres, which from their very position can afford no mutual support to each other. Perhaps the Society I represent is an extreme instance of this. At the present moment we have nine missionaries in the field. Let it be granted that seven of that number, including one engaged exclusively on Old Testament translation work, have acquired such a knowledge of the language as to enable them to engage in the ordinary duties of missionary life; what, I ask, are these but altogether inadequate to the task of carrying on work at five stations as widely separated as they can possibly be. As a matter of fact our Nagasaki station has only one missionary speaking the language, the second having been in the field less than a year. Osaka has two men, with a third just coming into work, with this serious drawback, that much of the time of one is taken up with work of a general character, as secretary of the Mission. Tokiyo has but one man. At Hakodate we have one man, and a second who, whilst at times he may as a lay missionary render valuable assistance in Japanese work, is strictly speaking a missionary to the Ainos. Our Niigata station is at present without a resident missionary. Deducting two of our number as not yet fully in work, the result is that the C.M.S. has seven men, no two of whom except in the single case of Osaka, are working so as to be a mutual support to each other. I might instance other Missions somewhat similarly situated, but this single case will suffice to show that, if it is desirable that a Society like the C.M.S. should have five centres of work, it is necessary to maintain a much larger force than at present. I hold that it is false economy in every way, in the infancy of a Mission thus to isolate workers of the same Society. The failure of one man's health, or the removal of another, leaves the work crippled and halting, and much of the time and labour spent, though not without some good and everlasting results, are lost. We want a little more common-sense in the conduct of our Missions; a little more prudent forethought such as the general exercises in the disposition of his forces on the eve of battle. A strong central station with ample means for training Native

evangelists and pastors, who are, humanly speaking, our hope for the future; with good educational establishments for young men and women, where a sound education on Christian principles would, with God's blessing, give us some of the best material for future workers; with a goodly band of female missionaries for work amongst the women, is, in my opinion the very first thing to be aimed at by every one of the larger societies. Such a central station, forming the depôt of the regiment, would support every effort made at any other point; it would be the training-ground of the future soldiers, and those in the conflict would struggle on with still more confidence and hope if they could feel that reinforcements might be expected from time to time to fill the gaps left by those falling in the field, and to advance to the conflict and certain victory in the regions beyond. Other stations, at a distance, supported from such a centre, would be relieved of some branches of work, and the missionaries labouring at them would be able to devote more of their time to the direction of those evangelistic efforts which are so necessary at the present stage of our work.

3. The larger societies should, too, bear in mind that a given number of men in the field, or nominally connected with the Missions, even if it appears at a distance to supply the need does not necessarily do so. The number of missionaries in a given field is often mentioned as an indication of its strength. But, is due allowance made for those studying the language? The more experience I gain of the actual working of Missions, the more I am convinced that this is in danger of being overlooked. The Committee at home may, after much correspondence and a careful consideration of the facts of the case, come to the conclusion that a certain number of missionaries are necessary to make the work at any given centre tolerably efficient; but they often appear to conclude that if that number be sent out their work, so far as the supply of men is concerned, is done. At any rate, the supply of an additional labourer now and then to fill up a vacancy is all that they undertake. Here, I think, we need a little more forethought in our work. Ought we not to have men in preparation even

beyond the maximum number we have fixed as necessary for the tolerable efficiency of the work at any particular station? Unless this is done how can efficiency be secured? If a veteran has fallen in the field, his place cannot be supplied by a raw recruit who has to learn his drill, and who is utterly ignorant of the principles of strategy. This is a matter, I think, well worthy of the consideration of our boards and committees. If in estimating our missionary forces we always represented on paper their actual rather than their nominal strength; if in our missionary reports this distinction was constantly kept in view, and the missionaries divided into two classes—missionaries and student missionaries—those learning the language and preparing for the work, and those who having passed their final examination in the language are placed in responsible charge of some work,—it would in my opinion do more than anything else to show the Christian public at home what our true strength is, and would at the same time prevent missionary committees from overlooking the fact that numbers do not necessarily mean either efficiency or strength. Closely connected with this matter is the question of furloughs and vacations. In all the larger Missions provision ought to be made for them on a systematic plan. So important is it that plans in operation should be continued without intermission, especially in a country where there is too much fickleness, that the force in the field should be so regulated as to admit of periodical furloughs without in any way impairing the efficiency of the work. Even with all the prudent forethought that can be exercised, temporary checks by changes will occur, but they will be minimized. The system which is in operation in the English Civil Service might, with some necessary modifications, be introduced with immense advantage to the work. Efficiency, and continuity of plan and work, cannot, in my opinion, be reasonably expected in any other way.

4. It is quite possible that the committees of our respective societies fully acknowledge the desirability of working their Missions on some such lines as those indicated, and yet plead an inability to do more than they have already undertaken, from a want of

means or men, or both. Is then, the present state of things, where shown to be unsatisfactory, to be continued? There is no necessity that it should be. I have not yet been convinced that it is the duty of every great missionary society represented in Japan to cover the entire field in a way that practically ignores the existence of other agencies. The desire to extend the influence of the Mission from Kagoshima to Hakodate is a very laudable one. "Attempt great things for God, and expect great things from God," was the motto of the devoted Carey, and may well be our motto too; but let us attempt what is reasonably within the limits of our strength. Small doses of attenuated tinctures and triturations may do more good than large doses of powerful drugs. At least, so say the members of the homœopathic school; but this kind of homœopathy in Missions is not in my opinion the best or wisest system, although I freely admit that it may in some cases be potential for good. Let it be granted that it is desirable that the many sides of Protestant Christianity should be represented to the Japanese, and that every Christian Church should present its side as widely as possible; is it necessary that every Mission should be represented in north and south and east and west? I put the matter in this form, not because I think we Protestant missionaries preach any but the one Gospel of the grace of God. Our first and great aim and object is to preach the three R's of evangelical religion—Ruin, Redemption, and Regeneration. We come with the same conviction of man's need; we are equally convinced that there is but one divine remedy—but one name given under heaven amongst men whereby we must be saved; and we are equally determined not to know anything amongst men but Jesus Christ, and Him crucified. But our church organizations naturally take the form of the societies by which we are sent out. Now, let it be granted that in every part of the country it is desirable that there should be Episcopalians, Presbyterians, Methodists, Baptists, and missionaries of every other sect and name at every available centre, is it, therefore, necessary that each separate *society* should be so represented? Is it necessary, for instance,

that there should be three Protestant Episcopal Societies represented in the capital and three in this neighbourhood? Or, that there should be three Presbyterian Societies in the capital and two in Osaka? Or, that there should be two Baptist and three Methodist Societies in Tokiyo? The field is open to all, all can fraternally work side by side. Some can even unite in certain branches of their work. But is the policy a wise one? Would it not be for the advantage of the work in many ways, as well as tend to strengthen the work of each society interested, if there was a distinct understanding that two Missions of the same complexion would not work at the same place. As a Churchman I have long felt that the Missions of the Church of England and its sister of the United States would be, in each case, far more efficient if there could be an understanding that one should concentrate in force in Tokiyo and the other at Osaka, with branch stations supported from these centres. I mention this to illustrate the policy I would strenuously advocate if the missionary force cannot be materially strengthened. Perhaps others who know the circumstances of their own Missions may have similar thoughts in regard to them. If the societies cannot strengthen the Missions, should we not urge them to dispose of their available forces in such a manner as would be both economical and calculated to promote efficiency? To withdraw from one or more points hitherto occupied would have the appearance of retrogression, and seem to be narrowing the influence of the Mission, but in the long-run I am convinced that the very reverse would be the result.

5. But, in truth, there is a great need of more missionaries in this country. The population may be comparatively small, and the proportion of missionaries to the population larger than in other Asiatic fields; but is there not a special call for enlarged efforts here? If the veteran China missionary, Dr. Hopper, of Canton, in a letter to one of our number, could, in the face of China's vast need, counsel that Japan should stand first, as a field more ready for the Gospel and as likely in the future to play an important part in the evangelistic work of the far east, may not we rather? We have obstacles to

contend with. We cannot reside where we wish, but only where the treaties allow, or where under some contract special permission may be granted. We cannot travel as missionaries, except with a passport granted on account of health or for scientific purposes. But there are many doors open, and still more are opening to us. As our predecessors labouring under far more disadvantages, and with still greater difficulties to contend against, worked according to their opportunities, and in so working prepared the way for us, so we, working with all our might and in all the ways open to us, shall prepare the way for our successors. And here I venture the opinion that a great deal more might be done of an aggressive character than is actually attempted, even under the present passport system. I know that we are divided in opinion on this subject. Personally, I cannot say that I am at all satisfied with the matter as it stands, and should heartily rejoice at the removal of what many feel to be an effectual barrier between them and work beyond treaty limits. But there are those who feel no difficulty; could not such brethren be relieved from duties which bind them too much to their places of residence, and be allowed to devote most of their time to itinerating work? And, still further, could not all do more within treaty limits? Are there no unevangelized towns and villages within the twenty-five miles radius, where no passport is required and where we may move as unfettered as we will? I venture to hope that the meeting of this Conference will result in a new departure in this direction and that, instead of sitting down to regret that we have not all we desire, we shall address ourselves to the work of systematically proclaiming the Gospel to those within our reach. Much has already been done in this direction, but is there not room for a great deal more?

Has not the time come, too, for a new departure in another direction, I mean in that of a more thorough division of labour by members of the same Mission? I do not mean to imply that this matter has been entirely overlooked in the past. Many of you know by personal experience and observation that the very best results have followed such division of labour. But this is far from possible

in some Missions owing to the scattered condition of the force. A good many of us have hitherto been like an irregular band of skirmishers; is it not time that we began to organize our forces? The present stage of our work is one in which we feel the need of specialists. Just as in an army the different branches of the service—infantry, cavalry, artillery, and engineers—have their place, and unite to support each other in the conflict so as to make victory complete, so we want special branches in the missionary army, for the spiritual warfare in which we are engaged in this land. We want devoted educationists for the schoolroom, theological professors for the college, zealous evangelists for the open field, and men of ripe Christian experience and thoroughly acquainted with the native character to guide and help the Native Churches to the higher Christian life. If by a united appeal to the various missionary societies we could secure the appointment of a considerable number of new missionaries—men and women of whole-hearted consecration to God—we might hope in a few years to see Christian Missions in Japan exercising a widespread, if not universal, influence. The circumstances of Japan are exceptional. The changes during the past twenty-five years have been many and great. It is impossible for those unacquainted with the country to form a true estimate of

them. Politically, socially, religiously considered old Japan has passed away. The nation of the future is in course of reconstruction. During the next twenty or twenty-five years its character will be determined. What part is the Church of Christ to have in this work? Is there not here a louder call than comes from any other nation at the present time? With Japan it seems to be now or never. Already a soul-destroying materialism is amongst us and every year extending its baneful influence. Will not the Church of Christ give both the means and the men necessary to bring Japan to Christ? Henceforth this must be our aim. There must be no playing at Missions; no trifling with the interests of Japan's 35,000,000. The marvellous changes which have taken place; the rapid growth of the infant Church during the past ten years; the practical removal of every hindrance in the way of publicly proclaiming the Gospel; these and similar facts show that Japan is fast ripening for a full harvest. Is the Church of Christ ready to respond to the Master's call, and will she give the needed men and means for an effort to evangelize Japan, worthy of the occasion? Let us appeal to our respective Churches for help, and, above all, let us pray the Lord of the harvest to send forth labourers into His harvest.

This powerful plea speaks for itself; and we can but pray that God may bless its perusal to the hearts of all our readers, and thus that they may be stirred up so to increase the measure of their support to the Society as that it may be enabled to reinforce and extend its Japan Mission.

Not less earnest and weighty are the words of a letter from the Rev. H. Evington, also of Osaka. It is remarkable that he should refer to Mr. Poole's now famous speech at Exeter Hall on May 1st. Little did he think when he wrote that this very Mr. Poole, whose pleas for India he seeks to transfer to Japan, had actually then been selected as the first English Bishop for Japan, and would henceforth join heart and soul in pleading the cause of the Land of the Rising Sun:—

From the Rev. H. Evington.

Osaka, June 28th, 1883.

The position of our own work and the needs of Japan.—At the Annual Meeting Mr. Poole said missionaries were never satisfied, and both he and the Bishop of Calcutta pleaded earnestly for India as having a

prior claim to Japan, and as being the traditional forerunner in religious matters. It is true that she received her Buddhism from India, but that is no argument for her waiting to receive her Christianity through the same channel. I think, too, that apart from

England having a special duty towards India as one of her possessions, Japan has an equal if not prior claim to the special attention of our Society at this particular time. There is scarcely an argument for more extended activity of missionary work in India that does not apply with equal force to Japan. If we have not Brahminism and the Sutras, we have Buddhism more active than on its native soil, feeling the force that is against it, and struggling after revival by the institution of colleges for its more accurate study. We have Buddhism stirred up by Christianity to send out missionaries to China and Corea, and labouring with redoubled energy in those parts of the country where its influence has been weaker. Then we have Confucianism, with its high morality, which has a powerful hold upon the more educated and enlightened classes. Has India a thirst after education and modern science? Japan has the same. Further, she is taking these modern appliances into her own hands, adapting and inventing so as to accommodate her own needs. Is India being flooded with books of modern scepticism? Look at the public school libraries in Japan, and you will find them well represented there. In the provincial towns where there is an English school, and they are not few, they will tell you that Mill says this or the other with reference to religion. It is an argument which you have often heard before, but Japan is really passing through an important crisis. She wants earnest effort, and men of power to prepare her for a great struggle with infidelity. She is far too independent to seek for Christianity from another nation but just emerging from heathenism, although she received her Buddhism from that nation as its fountain-head. Moreover, if only sufficient force could be sent into the field here, it might be possible for the missionary societies to withdraw from Japan before India will be in a position to send forth missionaries to China, to say nothing of Japan. Indeed it is far more likely that the Japanese will be in China first. A Mission to Corea is already mooted amongst them. My reasons for this are—the independence of the Japanese character, their readiness when rightly trained to contribute largely to the support of their own churches and pastors, and the pre-

sent efforts to extend the work to other parts of their own land by Native missionary societies. What is necessary for Japan now is to put forth every effort we can, in every place we can, to prepare Natives for the carrying on of the work. This was brought out forcibly at the recent Conference. We want men trained for every branch of the work. Evangelization, pastoral work, literary work—men of zeal and men of power who can meet the infidel questions of the day with arguments clothed in Native dress, and there are plenty of men fully equal to do this work. But that this may be done effectually, we must be able to undertake more of the educational work that is done in India in addition to and preparation for the theological colleges and preparandi classes. The more I see of the work and think about it, the more I feel that English will be a necessity for those who are to become pastors of our churches in many instances, and it is important that these men be got before they have been tainted with sceptical literature, and a foundation of Scripture learning laid early. We shall need Native pastors for the work here as soon as ever we can get men through the course of study necessary. The Church will be ready to support very largely their own pastors. I think I am expressing fairly the opinion of my brethren, as well as my own, when I say that within four or five years the Christians connected with us in Osaka will be in a position to pay the greater part of a pastor's salary, and also be desirous of doing so. And considering the large numbers that have been gathered in in Kin-shiu, the same thing should be true there also. And these needs will be pressing upon us much more heavily every year. We want to be fully prepared to undertake this work, and undertake it well and thoroughly. An educated ministry is equally important for Japan as for home. A man's influence with outsiders will often depend largely upon his learning. It is necessary that they be men of power for many reasons—the rapid spread of Western learning, the continual admission into the Church of men of education, and the political changes through which the country is passing. When the people have more power, as they undoubtedly will have if the promise of

a representative Government in 1889 is fulfilled, humanly speaking there must be a great upheaving of society. Would to God that the name of the Lord Jesus might then be a power to control and

direct! Many feel that this danger of affairs without Christianity to guide and control it is a danger to the land rather than a blessing.

Once again, we take the following on the same subject from a valuable letter sent by the Rev. G. H. Pole, also of Osaka:—

From the Rev. G. H. Pole.

Osaka, June 5th, 1883.

Of course it is natural that those labouring in a particular field should think that their sphere of labour is one of the most promising and most important in the world. But laying aside all such prejudices, it is incontrovertible (1) that this country is ripe for the Gospel in a sense that no other in the world is at this moment; (2) that it is manageable in size—its insulated position and its comparatively small population (as compared for instance with China) render its evangelization possible within reasonable limits;—(3) that the Japanese (and especially Christian Japanese under the influence of the Spirit of God) are an active and energetic race, who are eminently qualified for missionary work in the neighbouring lands; and (4) that the speedy winning of this land for Christ would have an electric-shock-like effect upon both Christendom and heathendom, and would give an incalculable impulse to missionary effort all over the world. Bearing these facts in mind, does it not seem our duty, as those who have the extension of our blessed Master's glory and kingdom at heart, to send every available agent here at once, even at the expense of other less promising fields? It will be said, "The foreign missionary body in Japan is already a large one, and the Japanese Christians are themselves good missionary agents; the Americans are taking up the work heartily, and there is therefore no need

for us (English) to pay any great attention to that country. Let us rather go where the labourers are fewer." This argument is a fallacious one. Workers for the Lord are most wanted where there is the most work to be done, and it is a mere shirking of responsibility to let others do what we could do, or assist in doing, ourselves. There is more than abundant work here for every additional agent that the Lord raises up, whether in this (i. e. Natives) or in other countries. Were every society to increase its present forces tenfold, both of Native agents and foreign missionaries, it would be none too much for the requirements of the Lord's work here at the present moment. And if we do not rise to our responsibility with regard to Japan, now at once, and win the land to the Cross of Christ and Faith in Him, it will be won to Satan, Rationalism, Agnosticism, Atheism, and suchlike. The heathen religions will never raise their heads again here. But unless the Church of Christ does her duty earnestly and vigorously, these false secularizing tendencies will have full swing, and will bring in their wake political and national disaster. There is a loud call for you to double, at least, your missionary body here as speedily as you possibly can, and I tell you so, in the name and for the sake of Christ my master, with a fearless conviction of its truth.

From the same letter we extract an interesting account of the notable meetings for prayer and other tokens of deepening spiritual life which marked the General Conference and a Conference of Native Delegates, and to which Mr. Warren referred in the letter printed last month:—

The Native Conference of Delegates at Tokiyo seems to have been a most successful and profitable season of blessing to all those who attended. The representatives of the seven churches in

Osaka have all come back quite stirred up, and the Spirit's presence and power were manifestly felt.

But the blessing has not been confined to the delegates. A spirit of

prayer and supplication has been poured out upon all the Christians in this land; we have had here in Osaka continuous daily prayer-meetings of one and a half to two hours every evening, for four successive weeks, of all the churches of the city combined in one; and most blessed meetings they have most of them been. There must have been an average attendance of over 100, and the numbers have reached as high as 150. No one can doubt that this is the result of the Spirit's outpouring by the instrumentality of these conferences.

Three results have been very marked. First, the foreign missionaries have been drawn together in fellowship and sympathy in a sense that has never been true before. Here in Osaka we have always been a brotherly little company of workers, but I fear in some other places there has not hitherto existed such a truly Christian spirit of brotherly love and concord as seems to have resulted from these conferences; and we here have certainly been drawn closer to our fellow-labourers in other fields. Secondly, the Native Christians and churches have been drawn together in a true unity of the spirit in a way that has never existed hitherto. They have felt, perhaps for the first time, how slight are the barriers which separate them from each other as churches, and how in reality they are all but one and the same Church, with the same privileges and blessings. Thirdly, the Natives and foreigners have been drawn closer together. There has been unquestionably a certain amount of suspicion, jealousy, and mistrust of the foreign missionary too much apparent in some of the Japanese minds. They have looked down upon and despised us

for our bungling speech and Western mannerisms. But now, at any rate, in a large number of cases this feeling seems to have been removed. A leading pastor of a Native church here publicly at one of these prayer-meetings, before over 100 of his Christian fellow-believers, turned to us foreigners and begged our forgiveness for having harboured some such thoughts in his heart, and acknowledged that he now for the first time fully recognized our brotherhood in Christ. He now saw what he had been loath to acknowledge before, that with God there were no distinctions of race or colour. And his is no isolated case. May the Lord, in tender mercy and love, consolidate these results to the glory and praise of His great name!

We have, as a further consequence, established a permanent united weekly prayer-meeting for all the churches in Osaka for Monday evenings, and we all believe it will be much blessed. This week, too, there have been three "great preaching meetings" for the Christians of all denominations in our chapel, on Repentance, Faith, and the Holy Spirit; three speakers, two Natives and a foreigner, being appointed to preach on each subject. Average attendance of about 150.

Altogether we are passing through a season of revival and much spiritual blessing. We are all earnestly praying that the effect may not be transient and temporary only, but that it may result in permanent rousing of the Lord's people in this land to work more unitedly than ever, shoulder to shoulder, in the glorious labour of evangelization. And we are expecting this, and looking for still greater blessings to follow.

Unfortunately our brethren at Nagasaki, the Revs. H. Maundrell and A. B. Hutchinson, did not reach Osaka in time for the General Conference, though they took an active part in the subsequent C.M.S. Conference; so we have no account of the former from them, which is to be regretted, for Kiu-shiu is a very distinct field, and its labourers regard the whole work in Japan from a somewhat different stand-point. But Mr. Hutchinson has sent some interesting notices of what he saw at Osaka and Kobe:—

From the Rev. A. B. Hutchinson.

Nagasaki, May 10th, 1883.

Having recently returned from a visit to Osaka, where we have been attending the C. M. Conference, I send you one or

two points of interest which presented themselves. On the Sunday morning, at Osaka, a great difference was manifest between the congregations of 1883

and 1878. The larger church, with its larger congregation of some sixty souls, suggested a quiet, and we trust solid, progress in the work. Miss Oxlad's school formed quite a large choir, and the whole service seemed hearty and reverent. In the afternoon I went to the church of the American Episcopal Mission—a very nice structure, well arranged, but having the whole floor in the centre raised with mats, instead of seats, for the congregation to sit Native fashion. Twelve exceedingly nice-looking Native children, well dressed in Native style, sat in front, and behaved in a way that would be an excellent model for many little ones at home, so devout and attentive did they appear. They were from the boarding-school belonging to the Mission. Besides these, about fifty were present, who joined heartily in the service.

We inspected also the Roman Catholic church or cathedral, a really fine structure of brick, with lofty aisles and handsome pillars of wood adorned with rich carving on the capitals, &c. If Mission work depended on buildings, we should stand little chance of getting influence over the Natives when our plain and somewhat temporary structures are contrasted with these solid and ornate buildings. We must be content with looking for "living stones." Some whom we trust are such we met one afternoon by invitation from Mrs. Evington. Amongst them were two or three very interesting young men not yet baptized, but under instruction. Of the Christians, one had known Mr. Ensor at Nagasaki, and received from him some leaflets which he showed me.

It is very cheering and refreshing to meet together with those already gathered in; but, on the other hand, there are the multitudes still as sheep having no shepherd. This was brought home to me at Kobe. Whilst waiting for the steamer I took a walk with Mr. Hughes, master of the S.P.G. school; we stopped to look at a wayside shrine—a sort of open shed with a row of stone Buddhas, above which, at the back, hung a picture painted in vivid colours—red, blue, white, and gold—representing the condition of souls after death. On the right sat some dignitaries, in front

of whom the soul of a dead man was looking into a large round mirror, and there seeing a true picture of itself. Nearer the front a red demon stood weighing a soul in a pair of large scales. Unhappily it seemed too light: "weighed and found wanting." In front men and women were immersed in mud; in the centre others were in a cauldron of fire or blood; behind there was a hill-side planted with sword blades; on these poor wretches were impaled and being beaten by a savage-looking demon. On the left a number of children's souls were running for refuge towards a figure in gorgeous dress, with a halo of gold round the head. A cunning-looking demon tries to trip one up by thrusting a pole between his feet, whilst others pick up their victims with pitchforks and hurl them back to torture. As we were gazing on this picture, a poor woman came up with signs of sorrow on her sad pale face, and began worshipping and putting branches of trees and flowers in the stands provided for the purpose. Mr. Hughes asked her why she was worshipping. "Ah," said she, "my little child, four years old, died, and was buried two days ago, and I pray to O Jizô Sama" (pointing to the figure amongst the children) "to save him from torture." Mr. Hughes asked her if she had ever heard of Jesus. We both spoke to her, telling her that the doctrine of Christ tells us that because He died for the sins of all men, little children who die all go to heaven, and are very happy there: He has saved them from hell. I do not think I shall ever forget the pathos of her question, "Can Jesus save a Japanese?" How one longed for the tongue of a St. John or St. Paul to tell the old story in its fulness. We could not direct her to the church to learn more of the way of life and of comfort to such sorrowing ones.

At Kobe the S.P.G. has a nice church and a very good school, with several interesting young men who, though not yet all Christians, are well taught in the doctrines of Christianity. I attended morning prayers in the church, also an evening preaching; there was a good attendance each time.

The discussions in the separate C.M.S. Conference had reference to several important matters, particularly the questions of pay to Native

catechists, the training of agents at Osaka and Nagasaki, the proposed withdrawal of the Society from Tokio, and the difficulties at Hakodate. The decisions of the Parent Committee on the points referred to them have been already printed in our pages; and we only allude to them here because all these matters are affected by the possibility or otherwise of the Japan Mission being adequately reinforced. If we send out no more men, we shall have to depend mainly on the work of Native teachers, and it may not be possible to get them for nothing, as some enthusiastic speakers at the General Conference urged. If the Kiu-shiu Mission in particular can be strengthened, as it certainly ought to be, then the training work so admirably begun in the last few years by Mr. Maundrell will need fostering, quite apart from the larger Theological College projected at Osaka. If, again, more men could be sent out, the necessity for closing both Tokio and Niigata might be obviated; but if the present missionaries (some of whom must soon come home on furlough) are to be left to bear the burden alone, then Nagasaki, Osaka, and Hakodate are quite as much as they can manage, and more. Concerning the claims of Kiu-shiu we must extract a few lines from a letter of Mr. Maundrell's:—

From the Rev. H. Maundrell.

Nagasaki, May 7th, 1883.

The more that can be done for the great and important centre of Osaka, in establishing and developing there a thoroughly efficient college, the better. There is no difference of opinion amongst us on this point. But Kiu-shiu also, both in size and importance, demands that the training work already in existence at Nagasaki should be developed in addition to anything that may be done for Osaka. Kiu-shiu has a population of about five millions, a seventh part of that of the whole empire, has always exercised a considerable influence on the rest of the empire, and is still doing so. At present this is so much the case that the Government now in power is called the Sacho Government, i.e. the Satsuma Cho-shiu Government (Sa = Satsuma; Cho = Cho-shiu), because Satsuma and Cho-shiu members predominate. Then there is a very

weighty argument in the fact that this great island has been left, in God's providence, in a special sense to the charge of the C.M.S., more than other parts of the empire. There is no other Church Society at work in Kiu-shiu, whereas in the centre of Japan there are both the American Church and the S.P.G. There are only three missionaries of other Protestant denominations working in Kiu-shiu as yet, whereas in and about Kobe, Osaka, and Kiyoto I understand there are about forty such missionaries, with some flourishing Native Churches. I do not press this argument for our doing less at Osaka, but for doing all we can for Kiu-shiu. It is a field to which the Lord has especially called us, and is at this moment still further calling us by the remarkable openings in the provinces of Chikugo and Chikuzen.

We may here add Mr. Maundrell's account of his local Catechists' Conference at Nagasaki, and the Minutes of its proceedings, which, though occupied mainly with business details, give a vivid glimpse of the actual work of the Kiu-shiu Mission:—

Nagasaki, June 4th, 1883.

I send the Minutes of the Catechists' Conference which has just been held. The catechists were examined in the following subjects:—Old Testament: from Ezra to Esther, inclusive; Psalms

i. to xxiv. New Testament: St. Matthew's Gospel, 1 and 2 Corinthians, and 1 Timothy. Thirty-nine Articles: from the Sixth to the Eleventh.

Ko San's and Koba San's papers on the Articles were especially good. There

were twenty questions, and out of a total of 100 marks, Ko San obtained eighty-six, and Koba San eighty-eight. In the other subjects I examined them all *viva voce*, and it was evident that each one had got up the Gospel and Epistles, as well as the historical portion of the Old Testament, well. In the Psalms they did not do so well, as they have as yet very little to help them in the way of translations, excepting Ko San and Koba San, who can use English commentaries. So also can John Inutsuka; but his health has been very indifferent for some months past. It is much to be regretted that a translation of the Psalms is not yet out, though we are hoping that there will be one soon. In speaking on this subject I should like to mention that there is a great want of theological class-books in the vernacular. We want such books as Pearson on the Creed, Boulton and Bishop

Browne on the Articles, Paley's Natural Theology, Paley's Evidences, and some portions of Hooker, as well as short Church Histories and a few good Commentaries, translated as soon as possible. There is a large and important work before us of this kind. I am just completing an Analysis of Old Testament History, which I find a great help to the students and catechists.

While the catechists were here, there were special prayer-meetings and a missionary meeting, and the catechists each had one or two opportunities of preaching at Deshima. They have now returned, refreshed and strengthened by their visit, I trust, to their stations. Watanabe San, accompanied by James Inutsuka, one of the senior students, left this morning to itinerate in Chikuzen and Chikugo, and to instruct those who are still wishing to become Christians.

Minutes of Conference of Catechists, Kiu-shiu Province, held at C. M. House, Deshima, Nagasaki, May, 1883.

Thursday, May 17th, 3 p.m.—The Rev. H. Maundrell in chair. Rev. A. B. Hutchinson, Secretary. Present—Messrs. Koba San, Ko San, Inutsuka San, and Watanabe San, catechists; and Nakamura San, acting-catechist.

After singing and prayer, reports of schools were read and considered.

1. Koba San read report of Kagoshima. 15 boys, 6 girls, 2 teachers. Inefficient; not flourishing.

2. Ko San read report of Kumamoto. 9 pupils, youths, daily.

3. Watanabe San read report of Deshima. 2 masters, 19 boys, 6 girls, 5 students. 8 pay schools fees, 11 free (poverty).

The chairman communicated resolution of Osaka Conference as to schools at Kagoshima and Kumamoto being given up, and in favour of good central school at Deshima; explaining, catechist too much tied by school work daily, and impossibility of Society providing good teachers to all out-stations.

Koba San explained that the Church Committee at Kagoshima were of opinion that the school in its inefficient state now reflects on the Church in presence of Government and other efficient schools. Desirability of school for Native Christians' children, but parents unable to help at present. All agreed, voting it be given up at once.

Ko San, *in re* Kumamoto, explained that the school is a valuable help to the church. Boys are not infants. Four have been already baptized. Presence of catechist daily not imperative. Monday and Thursday all receive full Bible lesson, and on Evidences also. On Sunday all attend. They pay for their food, &c., but live in house. The Christians wish it continued as a help to Church. It was, after discussion, proposed and carried (one dissenting). "That the Conference be asked to recommend the Committee to continue the school at Kumamoto, on the understanding that the future Church Council pay one-fourth of the teachers' wages; these not to exceed ten yen per month." This proviso was inserted owing to question raised whether, if the future council should desire a first-class school and vote one-fourth of the salary, the Society would find the other three-fourths. Koba San voted against proposal on the ground that it was better to have no inducement in any way for men to become Christians.

Friday, 18th, 9 a.m.—After singing, prayer and exposition by Mr. Maundrell, discussion resumed on Deshima school.

Watanabe San stated that the children at present can only be carried on a short distance, and then there is nothing to follow; they must go to a heathen

school. The present master obliged to leave to return to his home, and Watanabe's duty as catechist taking all his time, school must be put on definite footing. The children of Christians are persecuted in the Native schools, or speaker would send his little son, instead of keeping him on at Deshima. The present school being only elementary reflects on the Church as being but a part of a training for Christian children. There is a good building, but no staff of teachers. Explained that there are eight grades of teachers now working in Government schools in Nagasaki from 4 yen to 25 yen per month: one of the third grade at 15 yen, and two of seventh grade, or sixth and eighth grade, at 10 yen, would manage a good school, embracing all three grades of instruction required, and capable of managing sixty to seventy children. This would be a real help to the Church. After discussion it was resolved and carried unanimously that the Conference be asked to recommend to the Committee to sanction appropriation of 25 yen per month for the Deshima school to make it thoroughly efficient.

The reports of the different churches were then presented,—

	Members	Adults	Children	Candidates for Baptism.
Nagasaki	65	37	28	5
Kagoshima	90	50	40	6
Saga	19	10	9	3
Kumamoto	23	0	0	3

At Kagoshima several have become cold and indifferent, and great grief is caused by the scandalous sin into which others have fallen. One has died.

Kumamoto: Four members have left the city for other parts. Four have withdrawn from the Church.

After prayer, at one o'clock, adjourned till 2.30.

The subject of Church Committees occupied the attention of the Conference.

Reports were first read of Nagasaki and Kagoshima. At Saga and Kumamoto are committees acting, but not yet formally constituted. In preparation for self-support of Church much interest was shown in the principle laid down in the plan for Church Committees and the District Council. The possibility of men leaving their work for a week or ten days; the question of expense; the amount of funds likely to be raised;—all were discussed most practically. It was

resolved that the Saga and Kumamoto Council be formally elected immediately, and that the first meeting of the District Council be held at Nagasaki (D.V.), commencing on 2nd November proximo. The best way of collecting funds was then discussed: boxes, books, and by offertory weekly. Decided to be left to each Church Committee.

On the question being raised, in consequence of recent events, as to the granting of letters of recommendation and dismissal, in case of members wishing to leave ours and join other churches, it was affirmed that we have no power to give such in any way.

Wednesday, 23rd, 9 a.m. (the final meeting, examination having occupied intervening time).

Kagoshima.—The case of Murata San was first considered. Mr. Maundrell and Koba San having spoken of his earnestness and faithful labours as the master of the elementary school, it was unanimously resolved to recommend that he be kept on in connexion with the work as a Bible-reader, under the direction of Koba San, at a salary of 6 yen per month, if the Church Committee pay 1 yen additional.

It was also recommended that Mrs. Koba discontinue her daily class of young men in English, so as to devote her time principally to evangelistic effort.

It was pointed out that all the people are very poor; that the Gospel is being preached to the poor, and the result is that the little they can give is but small compared with the necessary expenses of the work.

John Inutsuka San, Saga, reported his intended marriage, which was sanctioned.

Kurume.—Watanabe San applied for a helper to go with him. Sixty-six villages are to be visited. When grouped, some thirty visits must be paid. Circumstances making it impracticable for either of the catechists to go at first with him, it was resolved that each of the two senior students go for a fortnight as a practical part of their training, after which time Ko San should join him from Kumamoto for a limited period.

Nakamura San then read draft of letter to Koba San, announcing close of school at Kagoshima, and thanking him for his past services, and urging him to do all he can to win souls to Christ.

The meeting then closed with prayer.

There has been lately what appeared likely to prove a remarkable movement in the north of Kiu-shiu towards Christianity. Later letters show that it is in the main not a genuine movement; that the people had somehow imbibed the notion that they would derive temporal advantage from connexion with the Mission—in which, of course, they have been rudely undeceived. Nevertheless there are a certain number of apparently sincere inquirers, so we see no reason for refraining from printing the letter in which Mr. Maundrell communicated his first impressions of the movement, trusting that it will move our friends to earnest supplication for the people whose hearts are so set upon earthly things:—

Nagasaki, April 17th, 1883.

It was towards the end of last year that we first received notice of this movement and an invitation from some of the leading men of several villages in Chikugo to visit them. This I promised to do as soon as the winter was over. Subsequently some evil-disposed persons, making use of the desire of their fellow-countrymen to accept the Christian religion, for the sake of extracting money from the Buddhists, spread the report that the Nagasaki missionaries were coming to Chikugo to give a sum of money to each person who should embrace Christianity. The Buddhist priests at once telegraphed to their superior of the Hon-guevan-je, Kiyoto, for money to distribute among their people, and were thus caught in the trap. On hearing of the report respecting ourselves we at once despatched Watanabe San, the Nagasaki catechist, to go to the villages of Chikugo and Chikuzen, wherever this report had been spread, for the express purpose of informing the villagers of its falsity, of the true nature of our own Mission in Japan, and of the Gospel of Christ.

He returned with a list of the names of nearly 200 families who, apart from all pecuniary consideration, had resolved to become catechumens, and with a firm conviction that a true and wide-spread desire was growing up in favour of the religion of Jesus. During Lent we sent him to the same regions on a second visit, thinking it best that the false rumours which had been spread by *Natives*, should be thoroughly met and contradicted by *Natives*—Christian Natives of our own Church—before we put in an appearance ourselves. He was accompanied, however, by two of the Bible Society's colporteurs, one of whom is a Swede or Russian (Mr.

Aminoff) and the other a Japanese. This time the list of catechumens was largely increased, and all three labourers returned deeply impressed with the importance of the opening for the spread of Christianity. They also brought a second earnest request from the villagers for me to visit them. Spring weather had now set in, and directly after Easter, as soon as I had paid a long-promised visit to Kumamoto, where seven persons were awaiting baptism, I accompanied Watanabe San (asking the Saga catechist, John Inutsuka, also to join us *en route*) to find out for myself, if possible, the nature of this movement.

We left Nagasaki on the 5th, by steamer, which, calling first at Shimabara and Hizakkuwan (the roadstead of Kumamoto), brought us as far as the mouth of the Ogawa, to Wakatsu, the port of Saga. Here we arrived the following evening, and the next day we travelled by land north-eastwards, passing through innumerable villages, and the city of Kurume. This city is about equal in size and importance to Saga. In the neighbourhood of this city a military review and sham-fight were taking place, so that in some places the roads were occupied by the infantry, horse, and artillery, and almost impassable. We were bent on a different warfare, and reached the first stage of our campaign in the evening, the village of Hongo. Here we spent the Sunday—the whole day occupied in preaching and talking to the people, excepting meal times, and a short walk in the afternoon to an adjoining village. Eight families of this village of Hongo have their names on the list of catechumens, and the principal men of these families have done much to further the movement in other villages.

Monday, 8th, was spent in proceeding in the morning to Takata, where we had two preachings, one before lunch, and the other afterwards. Here, too, are several inquirers, some of Takata itself, and others of adjoining villages; the latter had come into Takata by appointment, as I could not possibly find time to visit each village separately, for in view of the C.M.S. Conference on the 23rd inst., it was necessary to spend no more than a week on this tour.

Just outside the village of Takata is a small and neat Buddhist temple which was offered us. The man who made the offer said that it was the property of six families who had all determined to become Christians, and that the priest himself was not opposed, but from timidity thought it best to retire. In the evening we came to another central village, called Hisamatsu, where after dinner as many as 200 persons came together to listen to the preaching of the Gospel. Many of them had come in from long distances. I was particularly struck by some fine old gentlemen—gentleman-farmers—men of considerable Japanese refinement and intelligence; and I scarcely ever remember being more deeply moved than when one of them asked, with everything in his manner to convince one that he spoke from an honest and true heart: "Now, how are we to worship this Jesus?"

The next morning, Tuesday, we reached Akidzuki, a town of 4000 inhabitants, and situated at the entrance to a mountain-pass, by which you cross over a high mountain-range that bounds the wide Saga and Kurume plain on the north. We made our way over this range on a beautiful day, and found ourselves by two o'clock in the afternoon in the more hilly and picturesque part of Chikuzen, with the province of Buzen to our right. The view at the top of the pass is very fine. To the south is the rice-plain mentioned above, which we had just traversed, and before us, to the north and north-east, the diversified scenery of Northern Chikuzen and Buzen.

We had made arrangements that the village of Nishinogo should be a rendezvous for this part of the country; and here in the evening, and the next day at 11 a.m. and 4 p.m., there were special preachings to very large audi-

ences. Some Buddhist priests came the first time to oppose, but Watanabe San's remarks were so much to the point, and withal so conciliatory, that they were heard to say, "We shall effect nothing; we had better remain at home." We stayed at this place, receiving visitors from the surrounding villages, and from the province of Buzen, till late in the afternoon, when we came on to the mountain village, called Idzumo. Here, strange to say, where no catechist or Native Christian, much less a missionary, had ever been, seven families had given in their names as resolved to become believers in Jesus. One of these families, the leading one in the village, received us as guests, and after our evening meal there was the usual preaching, with singing and prayers. The next morning a special messenger arrived from Kishinogo with a letter and the names of twenty-five families who since yesterday had resolved to add their names to our already long list. This raised the number of families to over 700.

Speaking generally we find that in the provinces of Chikugo, Chikuzen, and Buzen, but chiefly in the province of Chikuzen, there are nearly 800 families ready, as soon as they can be taught, to become Christians. About half of these are to the south of Furu-batto Pass, scattered over an area of say twenty square miles; the other half cover a similar area to the north and north-west of this pass. At an average of five persons to each family they comprise nearly 4000 souls.

The majority of these people are, as you may suppose, extremely ignorant; as regards Christian truth perfect children, and in need of much laborious and persevering instruction before they can be expected to realize only faintly what the Christian religion is. But that a very remarkable movement has taken place, and that their minds and hearts are being directed in God's Providence to the truth of the Gospel is unmistakable. Doubtless various have been the motives which have actuated them. Some have heard of the beneficent works of foreign missionaries at the open ports; some, and perhaps the majority, are perfectly dissatisfied with the selfish and unrighteous exactions of the Buddhist priests, which, like the corruptions of the Middle Ages,

are stirring up sensible men to seek a reformation; some, again, hearing so much of the progress of civilization and Christianity in other parts of Japan, are determined, though they are *inaka no hito* (country people), not to be left behind. However, without waiting to analyze motives, we have to do with a fact, that a large and open door is before us, and we know not whereunto this may grow. We sincerely ask your prayers.

The Roman Catholics are already in the field. At Imamura, a little to the south of Hongo, they have had a station for two or three years. At present one foreign and two Native Roman Catholics reside there. I am not sure that the present appeal to us from so many families in the neighbourhood does not arise in some measure from a desire to forestall the Romanists. On the other hand, their presence there may have gradually shown the Natives that there was no longer any objection on the part of the Government to their becoming Christians. Before appealing to us

some of the leading men of Hongo applied to the nearest Government officials if they might invite a Protestant missionary to visit them. The reply they received was this, "Certainly you may, for in a few years the whole country will be *shin-kizo*," i. e. Protestant. I mention this to show how fast things are moving on in Japan.

Inutzuka San returned to Saga, and Watanabe San and I visited the large city of Fukuoka, which is the capital of Chikuzen, and of a part of Buzen. Fukuoka is perhaps somewhat larger than Nagasaki, was the residence of a Daimyo (the castle, and grounds, and moats, are still there), and has a fine harbour. It would make a capital base for missionary operations in Chikuzen and Buzen, should the country be opened to foreigners. The Greek Church and the American Board of Missions have agents (Native) here, but there is not much doing as yet. The Greek Church agent is Futagawa San, who was baptized by Mr. Ensor.

The promising work going on in the central island of Hondo was described in our September number, in the Annual Letters of Mr. Warren and Mr. Evington. Our last extract now is from a later communication from the latter, respecting the deeply interesting out-station in the province of Iwami, in the extreme west of the island :—

From the Rev. H. Evington.

Osaka, June 28th, 1883.

Our own Conference only closed its sittings on the 28th of April, and on the 2nd of May I took steamer for Hiroshima, and reached Watadzu in Iwami (Sekishu) on the fifth (Saturday). I spent the week from Whit-Sunday to Trinity Sunday here with the Christians. There are, as you know, at present only two families, but I think we have every cause to be thankful that they have been steadfast in their faith; one man, formerly a priest, having been cut off from his family, deprived of his patrimony, and almost without a roof for his wife and children. Since the Christians, who went from Osaka to open the work there, arrived in the autumn of last year, a great change has taken place in the attitude of the people generally towards Christianity: there is no longer any noisy opposition, and whilst they are in many cases as strict in black-balling any one who confesses Christ, there are also many others who

are willing to confess that Christianity is good. The day that I arrived, one of the Christians brought a young man to meet me who had been reading the Scriptures and other Christian books. This man is at present teacher in the village school, about five or six miles from where I was staying; his father has made some little exertion to get people to pay some attention to Christianity. This young man stayed in the hotel with me till Sunday afternoon, and asked many intelligent questions. On the Monday I went up to his father's house by invitation: it is a larger farmhouse, and the man is very well-to-do. Monday evening was occupied in answering questions on the interpretation of passages of Scripture. The next day I had an audience to preach to both morning and afternoon, of those whom this gentleman had collected. The evening again was spent in answering questions, and I returned to my hotel on Wednesday morning. This is an

instance of a man who is still a Buddhist, who each morning will recite his Buddhist prayer before an elaborate shrine, and will then come forward and ask for Christian morning prayers to be said: for anything I know they read the lesson for the day, and the prayers in our little book of family prayers every morning now. I trust that the Holy Spirit may work in this man's heart, and that his home may become a new centre of light.

The following Monday I went to Hamada, where it was my intention to

spend a week, but my passport had not been made out as fully as I asked, and although the police officer would not have turned me out, I found he would be more comfortable if I returned, and I thought I might have complications in applying for the next if I exceeded my real liberties. I therefore returned, after only conversing with a few individuals. I have since obtained a passport which covers Shikoku and all the south of Hondo from Osaka, to travel for six months, and including my wife as well.

Now, have our brethren in Japan proved their case? Assuredly they have. It would be difficult indeed to make out a stronger claim for enlarged missionary effort in any part of the world. Perhaps never in the whole history of Missions has an opportunity so unique been given to the Church to conquer a whole nation for her Master. Yet what is the Church Missionary Society to do? With actual vacancies in important posts in India and Africa still unfilled, and with estimates of expenditure for the ensuing year higher by 10,000*l.* than a sanguine forecast of increasing income, how are either the men or the means to be spared for that which *can* be left undone, grievous though it be so to leave it? We write in no murmuring spirit—God forbid! Our missionaries in the field are not less but more numerous year by year. The burdens of financial deficiency have been lifted off from us in a wonderful way, and contributions to a far larger amount than ever before have made the last year or two a period of distinct advance. But the calls for reinforcement from almost every part of the field grow in urgency. The great fields of Eastern Central Africa, and the Yoruba Mission on the western side of the Continent, are sadly undermanned; Dr. Bruce is pressing one of his irresistible appeals for another fellow-labourer in Persia; Mr. Robert Clark can produce irrefragable arguments to show that the Panjab has the strongest of all claims on the Society; Lucknow and Oudh ought to have the very first man, or men, we have to spare; the Telugu Mission is utterly crippled for lack of expansion; Bishop Speechly in Travancore feels almost deserted because his staff and his grants cannot at the moment be increased; Bishops Burdon and Moule in China would like to divide between them all our available men for the next three years. Still the fact remains, that a great door and effectual is opened in Japan. ~~May~~ He who has opened it give us faith and power to enter in!

The consecration of Bishop Poole on St. Luke's Day—our own valued missionary, called to such a post under circumstances in many ways so remarkable—lends additional force to the pleadings of our brethren in his future diocese. Ought not the Church Missionary Society to strengthen his hands to the utmost? Every one will reply, Yes. But what is the Society? Not the Committee. They are only the agents and instruments of the Society. And the Society is—the clergy and laity, the men and women, the young and old, the rich and

poor, who throughout the country contribute to the maintenance of the work. Upon them lies the responsibility. With them it will rest to answer or to refuse the call that now comes from Japan.

THE LATE REV. SYDNEY GEDGE.

IT would not be fitting that the grave should close over the earthly remains of this venerable and much-respected clergyman, without his long services in the cause of the Church Missionary Society receiving some brief recognition in our pages, supplementary to the few words inserted last month in the absence of the editor. Into the story of his honourable career as a leading Evangelical clergyman in the Midland Counties we do not here enter. That was admirably told in the *Record* newspaper of September 7th; and our object is but a limited one—to place on record in the organ of the Church Missionary Society what he did to promote its interests and foster its work.

Mr. Gedge's name first appears in the Society's Reports in the year 1828, two years after his ordination, when he was curate of North Runcton, in Norfolk. At first he is but a subscriber to the Lynn Association; but very soon a distinct North Runcton Association makes its appearance, and its contribution list is of the sort which those who sometimes examine the C.M.S. Report to see what manner of man such and such a clergyman is love to see. On his removal to King Edward's School, Birmingham, in 1835, he was immediately appointed Hon. Secretary to the Birmingham Auxiliary. In the preceding year the contributions of that important town to the C.M.S. amounted to 463*l*. For twenty-four years he worked the cause with characteristic energy, and in the year that he left for Northampton, 1859, the amount raised was 1544*l*. He was a thorough believer in the Society's objects, and a staunch upholder of its distinctive principles; and he never doubted that these needed only to be fearlessly yet reasonably stated to win the approval of Christian men generally. It was doubtless this confidence in the cause that led him, within a year or two of his taking the Birmingham Secretaryship, to make a suggestion which then seemed startling enough. The annual meetings, till that time, had been held in a room in a hotel. He proposed engaging the Town Hall. The result illustrated the old proverb, "Nothing venture, nothing have." The hall was packed with a sympathizing audience; and those who have seen it in later years at these great missionary gatherings know that there are few more inspiring sights.

All this time Mr. Gedge was giving to the maxim, "Charity begins at home," a truer application than that with which most C.M.S. collectors are familiar. He took care not only that his charity did not stay at home, and reached forth towards the perishing heathen, but that literally *that* charity "began at home." "When we were young," writes his eldest son to us, "he used to have a little C.M.S. meeting

in his own house for us children every quarter, and encouraged us to get up some missionary facts and to make little speeches upon them. The missionary box went round at tea every Sunday evening; and we were invited to give up sugar and take 2*d.* a week instead for the box. We very soon preferred the sugarless tea!" That home influence was not lost. We will not attempt to mention the varied associations in more recent years of the name of Gedge with the Society; but one or two illustrations must not be omitted. His second son, the late Rev. Johnson H. Gedge, a Scholar of Trinity, and Bell's University Scholar, offered himself to the Committee for work in India in 1856, but was not passed by the Medical Board. He afterwards succeeded Mr. Charles Hodgson as Association Secretary for Yorkshire, and represented the Society there with exemplary faithfulness and energy for six years. Another son, the Rev. J. Wycliffe Gedge, of Trinity College, Cambridge, offered himself to the Committee for service in the mission-field, and was gladly accepted. He went out to New Zealand in 1860 as Principal of the Society's Training College at Otaki; but unfortunately the health of his wife compelled his retirement in the following year. The eldest son, Mr. Sydney Gedge, so well known as a prominent Churchman and solicitor to the London School Board, has been for the last three and twenty years one of the most regular and active members of the C.M.S. Committee. It would not be fitting to speak here of the labours in the Committee-room of one whose presence, it is hoped, may be looked for through many years to come; but all who know what the whirl of London life is will understand the sacrifices entailed by the attendance of a professional man many hours a week and at the best time of the day. However, we only notice these facts in passing as fruits of those child's missionary meetings under the roof of the Birmingham school-master forty years ago.

On Mr. Gedge's removal to Northampton on his appointment to the vicarage of All Saints in that town, he was nominated by the C.M.S. Committee an "Honorary Governor for Life." This is a distinction reserved for those who have "rendered essential services to the Society," and the degree in which it is—we will not say coveted, but we may say prized—must be quite unintelligible to persons outside C.M.S. circles. Mr. Gedge at all events valued it highly; and few have earned it by more practical service. He was succeeded in the Birmingham Secretaryship by the late Rev. George Lea; and it is remarkable that two such men, holding in succession the same honorary but onerous office, should have been called to their heavenly rest within four months of one another. During his eighteen years at Northampton, Mr. Gedge was not less hearty than before in efforts for the missionary cause; and as a deputation for the Society he was welcomed again and again in many a town and village of the Midlands. His house was always open to missionaries and others sent down to plead the cause in and around Northampton, and no one who enjoyed the cordial hospitality of All Saints' Vicarage is likely to forget it.


When Mr. Gedge retired to end his days at Dorking, it was not with

a view to *otium cum dignitate*. Notwithstanding his distance from London, he immediately commenced—what still greater distance alone had prevented before—regular attendance at the C.M.S. Committees in Salisbury Square; and his briskness, acuteness, and strong common-sense, gave him at once a position which even his threescore and sixteen years could not have secured for him. In cases of difference of opinion, it was no small thing to have Mr. Sydney Gedge, sen., on one's side. And still more valued were his utterances when addressing, as he occasionally did, a few farewell words to departing missionaries. It is difficult to understand why so impressive and effective a speaker should not have been well known in Exeter Hall; but the fact remains that the speech he delivered at the C.M.S. Anniversary last May was his first, and as it proved his last, from that platform. Whoever else may forget that fervent and forcible address, delivered in a clear voice that filled the hall with ease, we may be sure that the Archbishop of Canterbury will not forget the affectionate congratulations of his old master at King Edward's School.

But it was not in London only that he was working for the cause he loved during these last five years. Septuagenarian and octogenarian as he was, it was his delight to make tours as an honorary C.M.S. deputation. In Yorkshire, Norfolk, the Midland Counties, and the West of England he preached sermons and addressed meetings. His last public speech in the Society's behalf was at the Rev. R. S. Tabor's school at Cheam; and his last speech anywhere on any subject was his delightful fatherly—or rather grandfatherly—address to the children of the C.M.S. Missionaries' Children's Home on Prize Day, July 19th. He was so moved by the sight before him of eighty happy little ones whose parents—such as are alive!—are bearing the burden and heat of the day in the mission-field, that his voice quite failed, and tears rolled down his cheeks. It was a touching close to fifty-five years' association with the Society and labours on its behalf.

And so we bid farewell to another of those brave spirits to whose zeal and faithfulness it is so largely due that the Church of England has not utterly neglected Foreign Missions. We justly honour the men who go forth to the ends of the earth, hazarding their lives, it may be, for the name of our Lord Jesus Christ. But let us not forget to honour also the men who have toiled for the cause at home, through evil report and good report—and forty years ago there was more of the former than of the latter,—and whose labours alone, under God, have enabled country after country to be occupied, and church after church of living souls to be built up among all nations and kindreds and people and tongues. The workers at home, no less than the workers abroad, have used the Master's talents in the Master's service, and both alike, as one after another steps through the gate of death into the Master's immediate presence, shall receive His gracious greeting, "Well done, good and faithful servant!"

ABRAHAM MATCHETT—IN MEMORIAM.

“  N the 17th inst., at Trimingham, in the county of Norfolk, the Rev. Abraham Matchett, Rector of the parish, aged fifty-six.”

The name so entered deserves a notice in this periodical as that of a veteran missionary, the more so as from the infrequency of his appearance in public he was comparatively little known.

Mr. Matchett was trained in the Society's college at Islington, and laboured with the Church Missionary Society, with the intermission of furlough, from 1852 to 1863.

Privileged with his acquaintance the first year he went out to India ; directly associated with him afterwards as a colleague in the work ; his friend and frequent correspondent since his retirement from the mission-field up to the time of his death—the writer has seldom met with one who maintained so worthily and conscientiously the character of the man and the Christian missionary.

He was a man of remarkable acuteness of mind, enabling him to detect the weak points both in the character and argument of an opponent. This gave him great power as a controversialist, and his value in this respect in the Mission may be judged of from a pamphlet, *Notes from the Diary of a Missionary*, containing extracts from Mr. Matchett's journals, republished by the Church Missionary Society, 1876, on the suggestion made to them by the Rev. T. V. French, now Bishop of Lahore. These notes contain some remarkable notices of conversion : especially that of Abdoollah Athim, afterwards a catechist in the Sindh Mission—the Native Christian whose influence for good has been the most felt in the Mission ; and who since, as Assistant Commissioner in the Punjab and head of a Christian village, has taken so prominent a part in the first councils and formation of the Native Church in Lahore. No Native was brought into such close relationship with Mr. Matchett, and Abdoollah was ever the first to recognize the benefit to himself of this intercourse, and the debt he owed to Mr. Matchett for having, as he expressed it, “cut down his jungle,” his crude, untenable notions and opinions.

Mr. Matchett's first missionary station was Kurrachee, then newly taken up by the Society, mainly in response to the appeal of Colonel Preedy, collector of the district, a munificent donor to the Mission. From there he was removed successively to Hyderabad in 1856 and to Sukkur in 1858. Thence he was invalided home in 1860.

He married, and returned with his wife and an infant son of nine months old to Hyderabad in the end of 1862. Through exposure on the journey, as it is feared, the child was taken ill, and died within a week of their arrival at the house of a brother missionary. An incident of that sad time may best tell the tender feelings of the father. At the time of the funeral, after Mr. Matchett was seated in the ghari, the little coffin was brought and placed, too heedlessly, on the floor of the carriage. He observed it, and saying, “When alive he had no

other place but his father's arms, and there he shall rest still," took it upon his knees, and so carried it to the graveyard. There, underneath the fort, the little body lies, with this inscription, witnessing to the faith of those who laid it there, "Go thy way, thy son liveth."

The next year, 1863, Mr. Matchett, by the illness of his wife, was compelled to leave India, whither he never returned. He took the curacy of Halesworth, in Suffolk, under the Rev. V. J. Stanton. There his wife died. Of her last illness he left a touching account in *memoriam*, printed for private circulation, in which it is hard to say whether the character of the attached husband or the faithful pastor shines forth more brightly. He relates how "she suffered from mental depression, much if not all of which was owing to the medicine prescribed for her"—how "she was advised to come to Christ anew, whatever might be the cause of her depression." He further relates, "And so she did come, making no account of her former Christian experience." The result is most instructive and worthy of a more permanent record, but too long to insert here. All is summed in the epitaph placed over her, "Fell asleep, in *perfect peace, trusting only in Jesus*, Emily Catherine Matchett." Mr. Matchett afterwards married again, and removed to the Rectory of Trimmingham, in Norfolk, in the gift of the Buxton family. Here he continued till his death.

Truthfulness, straightforwardness, was a marked characteristic of the man. He had a heart, on the convictions of which he was not afraid or ashamed to act and speak, especially when his duty as a Christian required it in society. Repeated were the occasions of searching, close intercourse he had with European officers in India, who prized and trusted him for his manifest sincerity. In the year of the Mutiny, methods were used in the Mission to which the Commissioner took exception in the unsettled state of the country. A correspondence followed with Mr. Matchett, marked by the ability and earnestness which characterized both men. It is now memorable chiefly for the sequel. When the Commissioner was resigning his post, and leaving Sindh, he wrote to Mr. Matchett expressing his regret that he was almost the only man with whom he had had a difference; but that, as it had been in the conscientious discharge of duty on his part, he hoped it would not be allowed to interfere with the kindly regard in which he wished to be held by Mr. Matchett—a wish and expression of it alike honourable to the Commissioner and the missionary.

Staunch in his Evangelical profession of faith, he was very jealous to maintain the integrity of his position as a member of the Church of England. On this subject the writer may be allowed the gratification of quoting one extract in illustration of the charm of his correspondence: "I am so glad that if the old ship (the Church of England) goes to pieces, you and I shall be able to bestride the same plank."

Of his last days, the one most intimately acquainted with them writes: "His sermons the last few months had been wonderfully stirring and earnest. More than one of his listeners had made the remark, 'He preaches like a dying man.' One sermon, on Gal. iv. 11, 'I am afraid of you, lest I have bestowed upon you labour in vain,'

quite startled me, and I could not think why he had preached it. I see well 'why' now. It was a most solemn and affectionate appeal. The last text, September 9th (he died September 17th), was the first clause of Luke x. 42, 'But one thing is needful.' I was not at church. Charlie (his son) remarked, when he came home, 'I never heard father preach more earnestly than he did this afternoon.' He prayed very much for the people here lately, and said to me one day, 'We must pray more for them.' With all this, I am sure he had no presentiment he was so soon to leave the work."

The last statement of this touching account is fully borne out by a few words referring to these concluding weeks of labour in his last letter to the friend who pens this memorial—"My congregations have increased of late, I know not why."

He died after a week's illness (not thought to be dangerous till the last, when he became delirious)—"the annual recurrence of an attack of Indian fever." Such an end may be regarded as a distinction awarded him by the Master, a recognition, as it was a memorial, of faithful service in that land where the seeds of the fatal malady were sown.

ANDREW BURN.

OBOTSI.



BOTSI is a town in the Ibo country lying east of the Niger. It is five miles from Onitsha, which, as will be remembered, is about 150 miles from the mouth of the river. Last year some of the Native Christians at Onitsha visited this place, and some interest was excited among the people. On Easter Day (1882), a band of fifteen converts proceeded there to tell the story of the Resurrection; and in the houses of various chiefs they told it to an aggregate of more than 500 souls. In November, Archdeacon Henry Johnson went there; and in June last Bishop Crowther visited the town. We subjoin the accounts of both these visits, which are very interesting and encouraging:—

From Archdeacon Henry Johnson.

The greatest efforts made in the year have been in the direction of the town of Obotsi, distant five or six miles from Onitsha. In the month of March an attempt was made by some of our leading members to visit the cannibal tribes of that town, to seek for opportunities of preaching to them the good news of salvation. Contrary to their expectations they were very favourably received. This encouraged them to repeat their visit. The interest grew. On Sunday, the 9th of April, being Easter Day, fifteen of our communicants went over to tell the story of the Resurrection. At the house of a chief they addressed 142 persons; then they met another group, consisting of 169 persons, to whom also they repeated the story.

Another chief invited them; but before they could reach his house, he had come out with his followers to the number of 206: those also heard the message. Other invitations reached them, but they were unable to respond to them, owing to the rain threatening, and the night coming on. No fewer than 517 persons heard that day the sweet story of the Gospel from the lips of their own countrymen, many of them for the first time in their lives. In May Mr. Fyne himself went over, and confirmed the message to about 300 persons. The visits assuming proportions not before anticipated, the evangelists were organized into bands and relays, so as to insure regularity, and in order to prevent any weariness on their part. On the

12th November I visited the town myself, walking there and back. Three men and five women accompanied me. I was very favourably impressed by all I saw. Though the inhabitants enjoy the unenviable reputation of being man-eaters, yet everything about their town shows a love of neatness and order which one does not meet with at Onitsha. The houses are better built than in the latter place, for there are partitions and rooms made; whereas at Onitsha you will simply find enclosure within an enclosure, without any separate apartments, so that every man lives literally "in the presence of all his brethren." The house to which I was first taken was clean and sweet; there was nothing offensive to sight or smell. I preached before one of the kings (there are three or four), when there was a congregation of 110 people. I made them repeat in their own tongue, sentence by sentence, the Lord's Prayer, and then addressed them on the subject of God's love to sinners. After I had finished, the king requested us to move on to where there was to be a large gathering, consisting of all the chiefs, and an immense multitude of the townspeople. Accordingly we went, and my heart did leap for joy, on beholding the glorious scene which unfolded itself before my eyes. The kings and chiefs sat in a semi-circular form, each one's spear being stuck in the ground just in front of him. On their right, but at a respectable distance, were seated the titled women. The favourite servants of the chiefs were all ranged behind their masters, and the dense mass of common humanity occupied the space in front of the arena. From all quarters men and children came pouring into the common place of meeting, and there was an imposing gathering. I requested silence, and that being obtained one of our number opened with prayer. All repeated after him the several petitions of the Lord's Prayer. The act caused much amusement to the younger members of the company, but I quickly recalled them to seriousness, by observing that when we pray to God we should do so with devoutness and reverence. I then addressed them on the Parable of the Prodigal Son, catechizing as I went on. They made nothing of laughing outright whenever they heard anything which they thought was rather funny.

It required great tact to hold up their attention to the end. One arrangement of theirs pleased me very much. There was a man standing near one of the principal chiefs, who held in his hand a native instrument of music, which I must take leave to call a "trumpet." Near him was seated a drummer. When the din and noise grew deafening, and order must be restored, the trumpeter sounded a few shrill notes, and the drummer beat with energy, when immediately attention would hold the assembly mute. I learnt that in all their public gatherings so they usually kept order. Of those who accompanied me, one was the Society's interpreter at Onitsha, and the other the leading man in the church there. The former had just returned from Sierra Leone, and so I requested him to address the people, and tell them what he himself had seen there of the results of Christianity. This he did to the entire satisfaction of all. My other friend, who is a man universally respected by his countrymen, dwelt next on the desirability of Obotsi endeavouring to imitate Onitsha, by receiving the Gospel, and having a place of worship for themselves. I could not quite follow him, but I could perceive the excellent impression which his words made on the people. In fact, I was that day particularly struck with the peculiar force and beauty of Native eloquence. The people listened well enough while I was being translated; but it was nothing to be compared with the fixed gaze which they directed to those who were speaking directly to their hearts. The words came pouring down like a mighty cataract, sweeping away every obstacle which might have distracted the attention. I thought then on the future, and mused on what sermons the people would hear, when the "sons of the soil" shall go forth as evangelists and ministers. While my two friends were speaking, I set another to reckon up the numbers of those present on the occasion. It was for him a heavy task. He went on for a long while, and then came and whispered in my ears, "I have counted 906, and I am tired, sir; they are too many, and they are coming still." There could not have been less than 1500 people assembled together on that occasion. The Christian women who accompanied me acted the part of churchwardens,—setting people to pro-

per places, directing them when they should kneel, and checking anything like misbehaviour on the part of both men and women. It was a memorable day to us all, and will not be easily forgotten.

Two men were pointed out to me who had been asking for baptism. I advised that they should come over to Onitsha to attend the weekly class meetings, where they would be prepared for the holy rite. Before I left, a boy was given to me for training, in memory of my visit. He is a bright fellow of about

eight or nine years of age, and very interesting. At his baptism I hope to name him Donatus Henry.

Have we not a clear call to occupy Obotsi? I think so. The members of the Onitsha Church are still going over on Sundays. I am very anxious for the first step to be taken in the advance to the interior, and it seems to me, viewing all the circumstances in connexion with the regular visits to Obotsi, that the Lord is plainly saying to us—"Go forward."

From Bishop Crowther.

Sunday, June 10th, was the turn of Josiah Obuyanwuru, one of the eight Christian visitors, to go to Obotsi for service. I had made arrangements to spend a Sunday in that place before leaving for the upper stations; to-day I accompanied Josiah Obuyanwuru accordingly.

We started about 7 a.m., accompanied by nine female communicants and fourteen young persons and school-children, twenty-three in all, carrying their prepared breakfast with them, also stools, mats, and a chair to sit on in the chapel. Two of these female communicants, being better circumstanced, were able to afford to purchase at a great cost, each, a pair of ponderous ivory ankle-rings, which they wore as ornaments of great respect. Each ring weighed no less than 5 lbs. avoirdupois on each ankle; thus a weight of 10 lbs. was carried on the ankles by each of these women a distance of six miles, with which they travelled as easily as I did with boots on my feet.

I have alluded to these kind of ornaments several times in my communications, but now have resolved to purchase a pair of these rings, though costly, as specimens, to show the members of the Committee in reality what these people spend their hard little earnings on, for the sake of a mark of respectability, according to the Native idea.

But now to return to the subject. We arrived at Obotsi about 9 a.m., when the party partook of their breakfast, after which messengers were sent about the town to say it was service time. The converts were very thoughtful to carry a chair for my use in the chapel, newly built. It was begun by the people of Obotsi, but greatly

assisted by the converts of Onitsha, neatly covered with bamboo mat thatch, about sixty feet by thirty feet, though not yet wattled in, but sufficiently sheltered. It has now become available for service as a centre, instead of holding services on the premises of the chiefs by turns as at the commencement.

The ground on which the chapel is built, one of some old premises deserted, with ruins of old walls, was given by a chief whose mind must have been favourably prepared towards the Christian religion during his visits to Onitsha. He was absent from home to-day, but we were very kindly received by his subordinate chief, Ayanfunmo.

When Archdeacon Johnson was at Onitsha some time last year, he visited Obotsi and started services here to encourage the people in their wish to be taught the doctrine of the Christian religion as their neighbours of Onitsha are. Since he has organized a class of Christian visitors to this place by turn every Sunday, it has been regularly continued, and to the great credit of the visiting converts, under the blessing of God the Holy Spirit on the Word spoken, I must say, some good is being done among the people of Obotsi.

The service was begun by singing a hymn, which has been translated into the native language, and was audibly read by George Anya-Ebunam, one of the boarders, whom I took with me as interpreter. After singing, I asked Josiah Obuyanwuru to call upon some one to offer a prayer, when he called one of the influential female converts who accompanied us, and she offered an earnest prayer, as I could follow her, not only for the conversion of the people in

general, but also for the leading chiefs and authorities of the countries at large.

After prayer, I preached to a congregation of 189, including chiefs, men, women, and children (many of the big girls literally in a state of nudity), from the last command of Christ, "Go ye therefore and teach all nations," which was attentively listened to by the adult audience; George Anya-Ebunam interpreted creditably.

After long speaking at service, together with six miles' walk before on a gradual ascending land, I needed a little quiet rest for an hour or so, which I had, when a message came from Ata, one of the chiefs who was present at service, that he would be very glad to see me at his house, to which I consented. After the accustomed etiquette of offering the kola-nuts and palm wine, as marks of friendship and kind reception, the subject was broached; namely, they wished to be correctly informed whether what the Onitsha converts had told them in their preaching was correct, namely, that when any of their chiefs or persons of rank die, they should not keep the body for many days, during which time they keep up firing guns, drumming, and dancing, until they obtain a slave for human sacrifice to be buried with the dead; that Christians never did such things, but quietly bury their dead as soon as possible.

I confirmed the teaching of the converts as being quite correct. That at no death of a Christian in any part of the world would a human being be killed to be buried with the dead, how honourable soever the dead might have been in his life-time, because this act is a great abomination in the sight of God; neither would the relatives of the dead make that an occasion of drumming, dancing, and firing guns for days; which I endeavoured to explain to them as utterly useless to the dead as marks of honour; that if the dead be a Christian, no sooner his soul leaves the body, he is carried by the angels into heaven, where he will enjoy everlasting happiness with Christ, who has washed the soul clean with His own most precious blood.

On leaving, Ata presented me with a goat. This gave me an opportunity to say that we do not receive presents on

Sunday, that it might not appear as if we go to them on that day on account of getting presents; however, that he might not think that I dishonoured him, I received the goat with thanks.

About 3 p.m. we had a short service in the chapel to give instructions from the Scriptures of the state of the righteous after death, from the seventh chapter of Revelation, as a continuation of the subject already touched upon in Ata's receiving-shed.

From all observations, the people of Obotshi appear more intelligent, thoughtful, and likely to take impressions than the people of Onitsha.

As one travels on towards Obotshi town, on a gradual ascent, well cultivated patches of land relieve the sight, with oblong beds planted with yams, Indian corn, beans, &c. The Obotshis are better farmers than Onitshas; while the former take up the rank grass from the roots with hoes before the beds for their seeds are made, the latter (Onitshas) merely cut the blade of the rank grass with the cutlass, and make no beds at all, but little holes in the ground wherein they deposit their seeds. The consequence is, as may be expected, in a very short time the rank grass springs up again from the roots, which needs constant chopping down, and the plants lose a good portion of the rich soil.

When we got to the top of the rising ground about four miles from Onitsha, and two from the town of Obotshi, on looking round, the river lies stretched below on the right for miles, till hidden in its winding in the thick bushes: it is really a fine view.

Between this and Obotshi town we have to descend a large valley. On the opposite side, the town of Obotshi is situated in a thick woodland resembling a gentleman's well-wooded grounds in England, about two miles in length. On entering the woodland, one finds that the houses are built in scattered distances in the groves of thousands of trees of all sorts, oil-palms, cocoa-nut palms, kola-nut trees, bombar and other gigantic trees, between which the scattered houses are built. The town is well shaded, and the intervening spaces are well cultivated, and planted with such vegetables as domestic cattle cannot eat. These trees may be brought to good use at some future day.

THE MONTH.



WING to the illness of the Rev. A. W. Poole, his consecration to the English Bishopric in Japan could not take place on Sept. 29th as announced. The ceremony was performed, however, on Oct. 18th, St. Luke's Day, at Lambeth Palace Chapel, by the Archbishop of Canterbury. It is a matter for much thankfulness that Mr. Poole's health, which had suffered under the heavy mental and physical strain of the last three or four months, has enabled him to be consecrated after so short a delay. The medical opinion is decidedly favourable as to the prospects of his health in Japan.

The Consecration Service is always impressive, and it seemed peculiarly so on this occasion. The Archbishop's own part was spoken with great solemnity, and the quietness of the service, in the comparatively small chapel with its limited (though crowded) congregation of Mr. Poole's personal and official friends, was very refreshing. The Archbishop was assisted in the laying on of hands by the Bishops of Bath and Wells, Dover, and Lahore, and Bishop Caldwell. The two latter presented the Bishop-elect. The Dean of Windsor acted as chaplain to the Primate. The sermon was preached by the Rev. E. H. Bickersteth, who drew from St. Mark iii. 14, 15—"the account of the first ordination"—the threefold duty of the Christian ministry, viz. "to be with Jesus, to preach His word, and to do His works." Referring to Japan, and the Missions there, he remarked on the appropriateness of St. Luke's Day for the consecration of one who would carry thither a Gospel having "power to heal diseases," the spiritual diseases of the nation.

By the unlooked-for deaths of Canon Clayton and the Rev. John Mee, the Society is again bereaved of two old and faithful friends. Both at Cambridge, as the successor of Simeon and Carus, and in the North of England, as Rector of Stanhope and Examining Chaplain to the Bishop of Ripon, Mr. Clayton exercised a powerful influence in behalf of those spiritual truths and principles of action which are the foundation of the Church Missionary Society. No face was more familiar than his, and none more welcome, at the May Anniversary; and successive Secretaries could testify from his correspondence that few men knew better how to give wise and always kindly counsel. Mr. Mee, formerly Dean of Grahamstown and afterwards Secretary of the Bible Society, was one of the C.M.S. Secretaries in 1866-69, and astonished his colleagues (as one of them, still with us, testifies) by his extraordinary powers of work. Both these true and much to be lamented friends were Honorary Life Governors, Canon Clayton having been appointed in 1860, and Mr. Mee in 1876.

THE Valedictory Dismissal on October 1st was held in the spacious Vestry Hall at Kensington, which was crowded, numbers of friends barely getting standing room. Sir W. Hill presided; the Hon. Clerical Secretary delivered the Instructions of the Committee; the Rev. E. H. Bickersteth gave the address to the missionaries; and the Hon. and Rev. E. Carr Glyn, Vicar of Kensington, offered the special intercessory prayer on their behalf.

THE missionaries taken leave of on this occasion may be grouped under three heads:—(1) Those returning to the fields in which they had previously

laboured, viz., the Rev. J. B. Wood, to Lagos; the Rev. J. W. and Mrs. Handford to Frere Town; Mr. C. Stokes, with Mrs. Stokes, to the Nyanza Mission; the Rev. F. T. and Mrs. Cole, to the Santal Mission; the Rev. F. A. P. and Mrs. Shirreff, to the Lahore Divinity School; the Rev. M. G. Goldsmith, to the Mohammedan Mission, Madras; the Rev. W. J. and Mrs. Richards, to Travancore; the Rev. D. and Mrs. Wood, to Ceylon; and the Rev. J. D. and Mrs. Valentine to Shaou-hing, Mid China. (2) Those returning to missionary work, but to different fields, viz., the Rev. C. T. Wilson, with Mrs. Wilson, to Jerusalem; the Rev. T. R. Hodgson, to Baghdad; the Rev. G. Litchfield, with Mrs. Litchfield, to the Bheel Mission; the Rev. A. R. and Mrs. Cavalier, to Tinnevely. (3) Those going out for the first time, viz., the Rev. T. Harding, to Lagos; the Rev. G. E. A. and Mrs. Pargiter, to Agra; the Rev. T. Holden, to the Punjab; the Rev. A. W. Cotton, to Sindh; the Rev. E. W. Elliott, to the Noble High School, Masulipatam; the Rev. J. B. Panes, to the Telugu Mission; the Rev. M. N. S. Atkinson, to the Koi Mission; the Rev. J. H. and Mrs. Horsburgh, to Mid China; and Dr. E. G. Horder, to Hainan, South China.

ONE interesting feature of the Dismissal was the presence of no less than seven Nyanza missionaries. It was especially encouraging to see Mr. Wilson and Mr. Litchfield, forbidden to face again the climate and privations of Central Africa, buckling on their armour once more for new campaigns. The former is to engage in the important work of training Native agents for the Palestine Mission; the latter to join the Rev. C. S. Thompson in the new Mission to the aboriginal Bheels in Rajputana, Central India—the Mission started at the expense of the Rev. E. H. Bickersteth. Then, besides Mr. Stokes (who has since sailed for Zanzibar), there were present Dr. E. J. Baxter, Mr. A. J. Copplestone, the Rev. J. Hannington, and the Rev. W. J. Edmonds. The two former will be returning to their posts shortly, and if the two latter are permitted also to work again in the mission-field, none will rejoice more than themselves.

To make the foregoing list of men complete, we should add that the following had previously sailed, and had received their instructions at ordinary meetings of the Committee:—belonging to the first group, the Rev. J. and Mrs. Hines, returning to Saskatchewan; the Rev. R. T. and Mrs. Dowbiggin, to Ceylon; in the second group, the Rev. J. Hamilton, for the Niger, and Dr. E. A. Praeger (formerly of East Africa), with Mrs. Praeger, for the North Pacific Mission; in the third group, Dr. Percy Brown, for the Niger; the Rev. J. W. Tims, for Saskatchewan; and Mr. and Mrs. J. B. McCullagh, for the North Pacific. With these last should also be reckoned the Rev. C. Blackburn, for Mauritius.

THE Secretary of State for the Colonies (Lord Derby) having requested the C.M.S. Committee to nominate a clergyman to be appointed to the Government chaplaincy at Sierra Leone, the Rev. E. P. Sparks, Curate of Boston, was selected, and he has accepted the post thus offered to him by Lord Derby. A Principal for Fourah Bay College is still urgently needed.

THE Rev. J. B. Brandram, B.A., of Queens' College, Cambridge, Curate of Christ Church, Cambridge, and for some time Tutor at the C.M. Children's

Home, a grandson of the well-known Andrew Brandram, formerly Secretary of the Bible Society,—and the Rev. A. G. Norman, B.A., Scholar of Brasenose College, Oxford, Curate of St. Ebbe's, Oxford,—have offered themselves to the Society for missionary work, and have been accepted by the Committee. Mr. Brandram has been appointed to the Japan Mission.

THE Bishop of Mauritius arrived at Zanzibar on September 10th *en route* for Mombasa to visit the C.M.S. Missions in that neighbourhood.

WE are glad to say that the *Henry Wright* steamer, which (as before mentioned) had been detained at Aden by the monsoon, arrived at Zanzibar on September 21st.

A FRESH bereavement, in the mysterious providence of God, has fallen upon our Missions in East Central Africa, by the death of Mrs. Cole, of Mpwapwa, on July 22nd, from the effects of a chill. Truly God moves in a mysterious way. The presence of two Englishwomen in the heart of Africa seemed a special earnest of future blessing; and now both are gone! A recent letter of Mrs. Cole's, which is printed in the *Gleaner* of this month, will show how brightly and hopefully she and her husband were working at Kisokwi, their new settlement six miles from Mpwapwa.

OUR only news from the further interior of Central Africa is contained in a letter from Mr. C. Wise, the lay member of Mr. Hannington's party, dated Kagei, May 14th. He and the Rev. E. C. Gordon were at a village on high ground near Kagei, waiting the arrival of part of their goods before leaving for the Island of Ukerewe, the chief of which, Lukongeh, has sent them a cordial invitation. The Rev. R. P. Ashe had left for Uganda on April 8th, in canoes sent across the lake by Mr. Mackay; and the others had just heard from him that he was within four days of Uganda, and suffering from illness. No confirmation has ever been received of the reported death of Mtesa; nor has the report itself ever been alluded to in any of our missionaries' letters.

THE Bishop of Lahore's paper on Foreign Missions at the Church Congress, which is printed *in extenso* in the *Record* newspaper of Oct. 19th, is full of the apostolic fervour and the fearless independence of thought so markedly characteristic of the writer. Upon some points, on which we might not be able wholly to concur with him, we will not dwell; only making this remark, with regard to his suggestion that the Home Committees might with advantage abdicate some considerable part of their functions, that not all missionaries, and not all missionary and colonial bishops, have the lengthened practical experience of Bishop French; and this experience the continuity of a working Committee does in the main secure. But let not any differences of opinion concerning matters like these blind us to the wonderful power of this appeal to the Church of England.

Some have thought that the Bishop, in acknowledging that the missionary work of this century "calls for the deepest contrition, humiliation, and genuine heartfelt confession on the part of the labourers for past neglects and defects," was casting an undeserved slur upon our missionaries. That is quite a wrong way of reading his words. He himself is a missionary of thirty-two years' standing; and he, not judging his brethren from an

episcopal chair, but placing himself among them as one of themselves, utters the deep conviction, we are assured, of their own hearts. Is there a single true missionary who would say anything else?

The Bishop pleads for "apostles." That is exactly what we want. Does he deny that we have some already? Not at all. His examples are mostly men and women now living, or but recently taken from our midst. Bishop Moule, G. M. Gordon, Robert Bruce, and even a younger brother like Mayer of Bannu, are mentioned by name. The lamented Mrs. Baring, Miss Tucker, Miss Hewlett, and other ladies of the Zenana Society at Amritsar are alluded to as the model "sisterhood." But he calls for "a larger apostolate." "Truer," he trusts, "we need not ask; but larger we do need." And his appeal for "honourable women," like the St. Hildas of the Dark Ages, has the true ring of Christian boldness:—

Why should not some lady, even of the Royal house,—or if England's needs and those of our gracious Queen cannot spare these to show a radiant lustre of love and truth over some of the far-off dark places at the utmost boundaries of our great empire,—why should not some few of the noblest, wealthiest, and most refined women of our land, and most forceful in character, and sprung of the most ancient stock that can be found in our peerage rolls, gather around them a little band of others poorer and of less illustrious descent than themselves?"

THE Travancore Provincial Native Church Council held its annual meeting at Pallam on May 9—11, under the presidency of Bishop Speechly. The opening sermon was preached by the Rev. Koshi Koshi, from 1 Cor. xii. 22: "Much more those members of the body which seem to be more feeble are necessary." Reports were presented by the various Native pastors, particularly of the work aided by the William Charles Jones Fund and the Henry Venn Fund.

BISHOP SARGENT has printed for private circulation some notes about his lamented wife. She gave herself to the Lord at her confirmation, by a solemn vow and covenant written by her own hand. It begins, "On this day, December 13th, 1825, have I through the mercy and grace of God been enabled to form the blessed resolution of dedicating myself to Him,—and I trust by His power to keep it to the end of my life." She became Mrs. Sargent in 1855, and devoted herself with her whole heart to missionary work. The Bishop thus describes some of her occupations:—

After breakfast (on Sunday) we always united in prayer for all our missionary friends and their children; immediately after that she had the servants in for a quarter of an hour to read some portion of Scripture, verse by verse, and to pray with them. At 11 o'clock, all her school girls met her in our large hall; they sang a hymn, and then she went through the morning sermon, catechizing them and going through the references in the Bible, and concluding with prayer. This occupied an hour. Then at 12 o'clock some thirty of the women of the congregation came into the same room, and she had a Bible-class with them for another hour. These Bible readings will be remembered by them as long as life lasts, for all was done noiselessly in the spirit of love and prayer.

On Wednesday morning, she had some thirty or forty *poor widows* to meet her in the verandah adjoining her own room. She read some portion of the Bible; then she catechized them, exhorted them, prayed with them, and sent them away, each with enough rice to form a meal for the day. Every year she also gave each widow a new cloth, and was very solicitous that they should always appear neat and clean. Then on Friday mornings she always had a meeting for *mothers*. She took great pains to prepare for these classes. The leaves of her Bible are inter-

spersed with innumerable slips of paper, upon which she had carefully noted the reference passages and the illustrations which she intended to use.

Her love to the girls in her school was unbounded. It was her constant habit to make religion appear a happy service. If she saw any of her girls with an unhappy countenance, she would say, "Where is the smiling face that the Christian ought to wear?" The Tamil expression is, "The face blooming as a flower."

THE Rev. T. F. Wolters reports an interesting baptism of converts from Mohammedanism at Jerusalem:—

On June 10th I had the great privilege of receiving into the Church of Christ by baptism a Mohammedan woman and her daughter. It was a day of gladness for St. Paul's, for, as far as I know, it was the first baptism of adult Mohammedans in our Mission church. May it have been the forerunner of many more yet to come! As it happened, though this had not struck me when fixing the day for the baptism, the Gospel for the day was very appropriate to the occasion. It was the Gospel of the lost sheep and the lost piece of money. I trust there was joy in heaven as well as among us. I preached to a full church from Rom. viii. 15.

The woman in question is originally from Hebron. For several years past she has served in Jerusalem. She first heard the Gospel in the Prussian Deaconesses' Hospital from Mr. J. Jamal (cousin of our Native pastor at Salt). It appears that she soon felt a drawing towards Christianity, and drank in the Word of life with great eagerness. Some months ago she applied to me for baptism on behalf of herself and her daughter, who is about fifteen years old. On examination, I found that she had very clear views of the way of salvation. For a time I had her twice a week for further

instruction, and was soon satisfied that she was trusting on Christ alone for salvation. There was therefore nothing in the way of her baptism, except the possibility of persecution from her relatives. But she had no fear. Her husband was dead, and her brothers and sisters had become familiar with the idea of her leaving the Mohammedan religion. Her daughter, too, gave me equal satisfaction. She had been for some time in the Prussian Deaconesses' School (she is there now), and satisfied me as to her knowledge, and also, so far as it is possible for man to judge, as to her having grasped Christ as her Saviour. Mother and daughter were accordingly baptized, receiving the names of Hannah and Elizabeth.

I have also to report an increase in our congregation from another direction. Two brothers, the elder with his wife and daughter, have come over to us from the Roman Catholic community. They come from Nazareth, but have been living for some years in Jerusalem. Well acquainted with the Scriptures, they could get no peace of mind or conscience in the Latin Church, and have been Protestants at heart for a long time. I trust that they will prove to be a real gain to our small community.

THE Rev. Piari Mohun Rudra, late pastor of Trinity Church, Calcutta, and now in charge at Burdwan, sent in his last Annual Letter a very remarkable account of an underground movement, so to speak, in India, which seems to be spreading without the assistance of regular evangelists. By inadvertence this extract, which was in type some months ago, has been missed; but it is too interesting to be passed over on that account:—

I have come across a set of men who are on their own account preaching Christ in the villages round about Assensole. One of them received the Gospel, and was baptized in Cachar some three years ago. Since returning to his own village he openly declared his faith in Christ, and was excommunicated by his caste. But he per-

severed, and began to preach Christ by composing Christian hymns. Before his conversion to Christianity he was considered as a Guru by Vaishnabs, and had a number of disciples. Since his conversion he has been visiting his disciples and telling them of Christ and of the great salvation He has wrought. This he has been doing for some time.

past, and the result is that about sixty persons, scattered in different villages, have expressed a wish to join him. About a dozen have joined him, and he has, at the request of the candidates, baptized two. About half a dozen go about singing in the district, preaching Christ, and they are provided with food by those who listen to them. He is trying to influence men of his own class, and not infrequently his hymns bring him to the notice of bigoted Hindus, and he is obliged to enter into a controversy with them.

I had a long talk with him, and gave him some instruction as to the subject-matter of his preaching, and corrected some of his erroneous notions. I told him not to baptize, but to refer to me whenever he found any one willing to join the Church. I gave him some portions of the Scriptures, Gospels, and a number of tracts, and the Book of Common Prayer in Bengali. He has set out visiting those people in the

villages to whom he had preached, and would give me a report of how he found them on his return. He has agreed to join us and to refer to us whenever he finds people ready to receive baptism, for instruction and administering the rite. We had a prayer-meeting with them yesterday before we parted.

The whole affair shows that God has been working in this country silently and quite unknown to the world. God has, through the instrumentality of this one man, caused the Gospel to be preached to thousands in this part of Bengal. He receives no pay, but works with his own hands part of the year when he does not go out to preach; but in his preaching-tours, lives on the people who hear him. The Christian hymns he has composed are suited to the people for whom they are intended, and when they sing, they sing with such devotion and fulness of faith that they move the hearts of the audience.

GENERAL C. E. Gordon (Gordon Pasha) has addressed the following letter to our zealous missionary at Gaza, the Rev. A. W. Schapira :—

Gaza, 28th August, 1883.

MY DEAR MR. SCHAPIRA,—I am truly interested in this out-of-the-way place, and wish that I had the means of supplying the very great want which these 25,000 Mohammedans suffer from, viz., a hospital. It is most painful to see so many sick, mostly from eye disease, and to find you have not the means of establishing a small hospital for these poor people. I am convinced of one thing, that these Mohammedans are capable of gratitude, and that they would feel that Europeans did care for them when we show our sympathy in these ways. That large populations of cities like Gaza are fanatical, is in a great measure due to their only knowing Europeans by repute. When European Governments act against their Government they never can, without coming into actual experience, give Europeans the credit of wishing them well. Now it is by such establishments as the hospital I allude to, that we can show them we do care for them; and I firmly believe that the moral effect on the feelings of the large population of this place would be very great, and tend to soften their feelings towards Europeans. I quite acknowledge the great effect your efforts have had on the people during the five years you have spent in this exile; but as you say, it is very hard to be able to do so little, for want of means, to the poor wretched sick who crowd your door. I sincerely trust that you may be able to get the necessary 300*l.* a year for the maintenance of your hospital; I really feel for these unfortunate Mussulman populations neglected by their wretched Government, and forgotten in their out-of-the-way place by Europeans, and I do not wonder at their being bitter of soul.

Believe me, yours sincerely,

C. E. GORDON,
Major-General, C.B., R.E.

ONE of the most useful of auxiliary missionary societies is the Christian Vernacular Education Society for India. Founded just twenty-five years ago, after the great Mutiny, it justly claims that it has helped all the missionary societies and interfered with none. During that time, three

Training Colleges have been founded; 750 Native teachers have been trained in them; and about 100,000 pupils have been under instruction. Ten millions of publications, in eighteen languages, have been issued. The Society has just issued a tiny book about its work, called *The Star in the East*, which we hope will come into the hands of many of our readers.

THE C.M.S. Lay Workers' Union for London held its first annual meeting at the C.M. House on October 15th. The report showed that 150 members had already been enrolled, most of whom are actively at work in behalf of the Society in their respective districts, chiefly in organizing Juvenile and Sunday School Associations, giving missionary addresses to children, &c. A pleasant evening was spent, in the course of which a service of song was given, consisting of selections from Mendelssohn's St. Paul, with missionary readings by the Rev. Gordon Calthrop.

In the recent Oxford Local Examinations three pupils from the Church Missionaries' Children's Home were candidates, and all were remarkably successful in the subjects in which they were examined. Of the 635 successful junior candidates, the twelfth and seventeenth places in Rudiments of Faith and Religion, the fourteenth and eighteenth places in French, and the third and fourth places in German, were gained respectively by Ethel Bruce and Edith Higgins. Beatrice Cowley obtained the especially distinguished position of being first of all successful candidates in German.

At the same examination Frederick Gmelin, an old Home boy, obtained a third class in the senior examination. He was of the minimum age at which candidates are admitted to the examination. We are also glad to notice that Walter Moule, another old Home boy, has been placed first on the list of Sizarships awarded at Corpus Christi College, Cambridge.

NOTES OF THE MONTH.

ORDINATION OF MISSIONARIES.

West Africa.—Mr. J. A. Alley and Mr. Samuel Taylor (Native) were admitted to Deacons' Orders on September 23 by the Bishop of Sierra Leone.—Messrs. G. Gurney Nicol and Samuel Spain were admitted to Deacons' Orders, and the Rev. H. P. Thompson to Priest's Orders, at the same time, for the Native Church.

DEPARTURE OF MISSIONARIES.

West Africa.—The Rev. Obadiah Moore left England on October 13 for Sierra Leone.
Yoruba.—The Rev. J. B. Wood left England on October 13 for Lagos.
Niger.—The Ven. Archdeacon Crowther left Liverpool early in September for the Niger.
East Africa.—The Rev. J. W. and Mrs. Handford left England on Oct. 24 for Zanzibar.
Nyanza.—Mr. and Mrs. C. Stokes left England on October 2 for Zanzibar.
North India.—The Rev. G. E. A. and Mrs. Pargiter, and the Rev. G. and Mrs. Litchfield, left England on October 16 for Calcutta.
Punjab.—The Rev. F. A. and Mrs. Shirreff, the Rev. A. W. Cotton, and the Rev. T. Holden left England on October 24 for Karachi.
South India.—The Rev. A. R. and Mrs. Cavalier left England for Tuticorin, the Rev. E. W. Elliott for Masulipatam, and the Rev. M. N. S. Atkinson and the Rev. J. B. Panes for Madras on October 16.
Ceylon.—The Rev. D. and Mrs. Wood left England on October 16 for Colombo.
China.—The Rev. J. D. and Mrs. Valentine and the Rev. J. H. and Mrs. Horsburgh left England on Oct. 23 for Shanghai.—Dr. E. G. Horder left London on Oct. 9 for Hong-Kong.
North Pacific.—Dr. E. A. and Mrs. Praeger left London on September 22 for New York.

RETURN HOME OF MISSIONARIES.

Nyanza.—Mr. H. Cole left Zanzibar on July 24, and arrived in England on September 25

HOME WORK OF THE SOCIETY.

Barton, Somersetshire.—The Annual Sermons were preached on Sunday, September 16th, at St. David's, Barton, by the Vicar and the Rev. H. Newton (Ceylon), who preached an impressive sermon from the words "My jewels." A meeting was held on the Tuesday, when Mr. Newton gave a very interesting account of his work in Colombo.

Chiselborough.—A Harvest Thanksgiving service for the parishes of Chiselborough and West Chinnock was held in Chiselborough Church on Thursday evening, September 20th. The church, which was crowded to excess, was beautifully decorated with flowers, wheat, &c. The sermon was preached by the Rector. The collection, 7*l.* 3*s.* 3*d.* was given to the C.M.S.

Derbyshire.—The Annual Meeting of the Derbyshire Honorary District Secretaries was held at All Saints' Vicarage, Derby, on Monday, September 24th. The meeting was opened by the singing of a hymn and prayer, after which the Rev. J. E. Matthews, Vicar of Swanwick, gave a devotional address on the words, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John xii. 24). The Statistical Returns of the Hon. District Secretaries were then reviewed, and progress reported. The Rev. J. B. Whiting, Vicar of St. Luke's, Ramsgate, was present at the meeting, and gave information respecting the Society's work in Palestine and West Africa. The brethren were hospitably entertained by the Rev. R. J. and Mrs. Knight.

On Tuesday, September 25th, the inaugural meeting of the Derbyshire Church Missionary Union took place at St. James' Hotel, Derby. The chair was taken at 11 a.m. by Rowland Smith, Esq., of Duffield Hall, Derby, a Vice-President of the Society. After the meeting had been opened by the singing of a hymn, and prayer, a devotional paper was read by the Rev. W. H. Askwith, the subject being based on Ps. ii. 2, and John xv. 5. The Chairman then explained the object of the meeting, and the value of such a Union as they had now come together to form. After the Chairman's address, the Rev. J. E. Sampson, Vicar of Barrow-on-Humber, read a paper on "Parochial Missionary Organization;" which was followed by another paper on "Missionary Lessons from the Acts of the Apostles," by the Rev. J. B. Whiting, Vicar of St. Luke's, Ramsgate. A short discussion followed the reading of these papers; and then a very happy and successful beginning of the Derbyshire Church Missionary Union was brought to a close with prayer, and the blessing by the Rev. H. M. Mosse, Rector of Heage.

Exeter.—The Anniversary Meetings in connection with the Devon and Exeter Association were held on Monday, August 27th, at the Victoria Hall; Sir J. Kennaway, Bart., presiding over the morning meeting. The deputation consisted of the Revs. W. A. Roberts (Bombay), F. T. Cole (Sant'Alia), and J. Stokoe. The Report, read by Rev. W. Hockin, stated that the amount received by the County Central Committee last year was 316*l.*, giving an excess of 200*l.* over the preceding year, and if to this the sum remitted to the Western Associations and other sums on the supplemental list were added the total would be 508*l.* The Chairman read letters of apology for non-attendance from the Earl of Devon, Sir S. Northcote, and others. Sir S. Northcote wrote as follows:—"I am afraid there is no chance of my being able to be with you, and I must content myself with wishing you a successful meeting, and assuring you of my warm sympathy with the work. Our missionaries have a hard time of it just now in many quarters, and they have need of wisdom and patience as well as zeal and courage. Under God's blessing, and with the knowledge that they are not lost sight of by their friends at home, they will not fear for the ultimate result." The Chairman after alluding to the great losses the Society and the Church at large had sustained in the deaths of Archbishop Tait, Dean Boyd, and the Rev. J. Buckingham, referred also to that of Dr. Moffat, and thought he might well, on such an occasion, notice the article which

appeared in the *Times* of the week before, openly admitting that Mission work had been a great success in South Africa and Bechuana Land, where a whole region had been raised to a state of civilization, as well as Christianity, by Dr. Moffat and men of his stamp. From time to time they had testimony of impartial witnesses of this kind, and they had a right to show it up as a reply to those who often declare that missionaries are simply harmless enthusiasts. There were many who held aloof from missionary work, not for want of sympathy, but from doubts as to whether it was of any practical use; and these were the men whom they must try to gather in and enlist, and he trusted that words such as he had read would have their effect upon many such men. General Reynell Taylor presided at the evening meeting.

Glastonbury.—The Annual Sermons on behalf of the Society were preached at St. Benedict's on Sunday, August 26th, by the Vicar and the Rev. H. H. Streeten (Assoc. Sec.), who also gave an interesting lecture in the afternoon to the children in the school, illustrated by diagrams. The Annual Meeting was held in the Town Hall on the Monday; J. A. Porch, Esq., occupying the chair; when stirring addresses were delivered by the Revs. C. Grant, C. E. Unwin, J. A. Miller (the Vicar), and H. H. Streeten, and General Grove. The amount contributed during the year was 25*l.* 7*s.* 10*d.*

Hampshire Church Missionary Union.—The sixth meeting of this Prayer Union was held at Cowes, Isle of Wight, on Thursday, July 26th. Many members and other warm friends of the Society were present. It commenced with a prayer meeting at St. Mary's Vicarage, under the presidency of Bishop Cheetham, who hospitably entertained all the members present at luncheon. There was divine service at St. Mary's Church, with the administration of the Holy Communion. A very able sermon was preached by Rev. Gilbert Karney, who also at the subsequent meeting read a very telling paper on "Missions in the Light of Prophecies and Providences." A resolution was unanimously passed expressing a hope that it may be printed and widely circulated. The Rev. W. Barry Cole gave a brief but very profitable exposition of Scripture. A resolution was also passed, expressing the great loss the removal of Rev. J. Hamilton will be to the Union and to the C.M.S. cause generally in the county. The following other friends took part in the meeting: the Right Rev. Bishop Cheetham, Revs. A. D. Middleton, R. Hughes, W. Pettitt, T. Stringer, F. Smith, W. Clayton, Charles Tanner, Major-General Lewis, and J. Eldridge, Esq. The Hon. Secretary, Rev. A. B. Burton, was absent owing to serious illness.

Isle of Wight.—On August 12th, sermons were preached by Rev. W. Clayton at *St. Lawrence*, and in the afternoon a juvenile meeting was held on the Vicarage lawn, at which a goodly number of children and young people were present. On Monday, which was a bright summer's day, a tent was pitched and tea provided in it for about 300 people. The Earl of Lichfield, together with the Vicar (Rev. C. Malden) and other clergy of the neighbourhood, being present. After the tea the Vicar occupied the chair, and Mr. Clayton gave a missionary address to those present. The collection amounted to 16*l.* 4*s.*

On August 16th, the St. John's, *Carisbrooke*, Annual Festival was held. The clergy assembled at the vicarage in the morning, when the Rev. J. J. Luce, of Gloucester, opened with an exposition of Scripture, which was followed by a short discussion. The Rev. C. Malden then gave a brief address. At 3.30 a service was held in the church, at which Mr. Luce preached. There was a juvenile missionary meeting at six o'clock, Mr. Clayton addressing the children, and at 7.30 p.m. a public meeting was held at *Newport*, the Rev. H. G. Thwaites taking the chair, and Mr. Clayton giving an account of the work done in the Telugu Mission. After the meeting at *Totland's Bay*, a gentleman told Mr. Clayton that he would give to the Society a Cashmere tea-service, valued at 20*l.*, which was thankfully accepted.

Macclesfield.—The Anniversary Sermons and Meetings in connection with this association were held on September 9th and 10th. The Rev. C. C. Turner, the

Vicar, presided at the meeting. The Rev. H. Newton (Ceylon) and the Rev. F. Wainwright (Vicar of St. John's, Altrincham, and an H.D.S.) attended as the deputation from the Parent Society. The Report showed that 162*l.* 3*s.* 9*d.* had been remitted during the year, being a decrease of about 16*l.* as compared with the previous year.

Maidenhead.—The Annual Sermons on behalf of this local auxiliary were preached in St. Mary's Church on Sunday, September 23rd, by the Rev. W. Clayton, a missionary of the Society for nine years in the Telugu Country. A children's service was held in the afternoon, when the Sunday scholars were tested in their knowledge of Scripture, and their answers afforded much satisfaction to the examiner and the congregation. The annual meeting was held in the Town Hall on Monday evening, the 24th, when G. Hanbury, Esq., of Blythewood, presided. The Rev. W. A. Hill, Honorary Secretary of the Local Auxiliary, and Vicar of St. Mary's, read the Report; the receipts for the year showing 56*l.* 15*s.* 7*d.*, as against 54*l.* 2*s.* 7*d.* in 1882. He spoke encouragingly of the work of the juveniles, who had raised upwards of 14*l.* during the year. Mr. Clayton then gave a graphic account of his wide experience in South India.

Norfolk.—The Church Missionary Society has been holding some of its principal Anniversaries in Norfolk during September. We have to chronicle meetings at Great Yarmouth, Lowestoft, Cromer, and Norwich. At *Great Yarmouth* the Mayor presided, and the local Secretary (the Rev. J. J. Raven) was able to report an increase of rather more than 32*l.* on the amount raised in 1882. At *Lowestoft* the meetings were addressed by the Rev. W. S. Price, of East Africa, and the total contributions were announced to be 350*l.* 18*s.* 9*d.* At *Cromer* the chair was taken by Sir T. Fowell Buxton, Bart., who, in a very interesting address, alluded to the many encouragements attending the work of the Society. The Rev. J. Scott, Vicar of Wisbech, and the Rev. G. Thornton also gave much valuable information; attention being specially drawn to a new feature in the work in Norfolk, viz., the Ladies' Association, of which the Dowager Lady Buxton is president. The Local Auxiliary of the Society still makes most satisfactory progress, the total amount remitted to head-quarters for the year being 318*l.* 4*s.* 10*d.*, an increase of upwards of 40*l.* over the last year.

The Anniversary of the Norfolk and Norwich Auxiliary was held on September 23rd, &c. The meeting was held in St. Andrew's Hall; the Bishop presiding. The Rev. E. Lombe read the Report, which was of a gratifying character, the income having increased from 765*l.* in 1823 to 4943*l.* in 1883. The Rev. W. A. Roberts (Bombay) and the Rev. G. F. Head, Vicar of Charles, Plymouth, addressed the meeting.

Shrewsbury.—The Anniversary of this Association took place on September 9th and 10th, sermons being preached in five of the churches on the Sunday by the Revs. W. A. Roberts, F. T. Cole, H. C. Milward, G. E. A. Pargiter, and B. Pargiter (Assoc. Sec.). The Quarterly Meeting of the Hon. Dist. Secretaries was held in St. Chad's Vestry, at which Bishop Bromby (late of Tasmania) gave a nice address. Archdeacon Allen presided at the morning meeting, on which occasion Bishop Bromby delivered an animated speech on the necessity of supporting the Mission work, and was followed by the Rev. W. A. Roberts, from Bombay. A large tea meeting was held in the Workmen's Hall; the Rev. G. E. A. Pargiter (son of the Rev. R. Pargiter, Assoc. Sec.), who has recently been appointed to St. John's College, Agra, giving the address. At the evening meeting the Rev. J. Yardley presided, and the Rev. F. T. Cole gave a long and interesting address on the Santal Mission, and was followed by the Revs. R. and G. E. A. Pargiter. Owing to two of the churches being closed for repairs, the services on the Sunday were held in the Workmen's Hall and an old church, a very small building. The collections were, consequently, smaller than usual.

Somerton.—Harvest Thanksgiving services were held on Sunday, September 16th, the preachers being Revs. H. Newton (Ceylon) and Prebendary Ainslie,

Vicar of Langport. There was a very large congregation. Special lessons, psalms, and hymns were used throughout the day. The annual meeting was held on Monday evening; Colonel Pinney presiding. Mr. F. W. Pinney having read the Report, addresses were given by Revs. Prebendary Nicholson, Canon R. Smith, Jani Alli, H. Newton, and others. Collections were made on both occasions. On Wednesday afternoon and evening the annual sale of fancy and general articles took place in the Town Hall, under the patronage of Lady Smith, of Somerton Erleigh.

Tawstock.—A very successful meeting in aid of the C.M.S. was held in the open-air at Corfe on Wednesday, August 29th, at which the Rector, the Rev. C. J. Down, presided, and expressed pleasure at seeing so good an attendance in spite of the unfavourable state of the weather. The Rev. F. T. Cole then gave an interesting account of the work amongst the Santals, and related some extraordinary instances of conversion. He stated that the work was proceeding in a very satisfactory manner, and the results most gratifying, and then told his hearers how harvest festivals were conducted in that part of India where he laboured. More than 5000 pounds of rice were brought by the people in his district to these harvest thanksgiving services, which, when sold, was sufficient to pay the salary of one Native pastor and half that of another. The Revs. Dr. Geikie and W. J. Edmonds then addressed the meeting, after which a collection was made by the daughters of the Rector, who subsequently entertained all the visitors at tea.

Wedmore.—The Annual Sermons on behalf of the Society were preached on Sunday, September 16th, by Rev. T. Y. Darling (Assoc. Sec.). The collection was over 6*l*. The annual meeting was held on the Tuesday. The Rev. S. Hervey, the Vicar, presided, and announced that the total sum sent up from Wedmore last year was 22*l*. Mr. Darling gave an interesting account of the work in South India, and then referred with thankfulness to a narrow escape he had had on the previous evening, the carriage in which he was going to a meeting at Lympsham having over-turned and fallen into a deep ditch, neither himself nor the driver having sustained any injury.

MISCELLANEOUS.

Berkshire.—From August 26th to September 28th, sermons at Woolhampton, Little Coxwell, Hinton Waldrist, and Wargrave; sermons and meetings at Wallingford, Faringdon, Hatford, and Maidenhead; meetings at Faringdon (juv.), Cookham, Reading (juv.), and St. Mary's Episcopal Chapel (quarterly). Preachers and speakers, Revs. R. C. Macdonald, W. Clayton, D. Wood (Ceylon), W. E. Chapman, J. Harper, S. H. Atkins, W. A. Hill (H.D.S.), and C. Duppny, G. Hanbury, Esq., and R. Bazett, Esq.

Bristol.—On July 8th, sermons at Bristol (St. Werburgh's), by Rev. J. Fox, and on September 23rd at Hanham, by Revs. W. S. Bruce and W. Fry; and a meeting at Wraxall on July 17th, Rev. E. P. Vaughan in the chair, and Rev. F. A. P. Shirreff (Lahore) the deputation. In addition to the above there was a joint meeting on behalf of the C.M.S. and S.P.G. at Portishead, on September 20th, which was strictly a meeting of the Portishead Missionary Association, supporting both societies. The Bishop of Bath and Wells presided, and Major-General Grove was the deputation for the C.M.S. There has also been a harvest festival sermon at Olveston, by Rev. Canon Girdlestone, the collection being divided between C.M.S. and S.P.G.

Buckinghamshire.—From August 5th to 20th, sermons at Denham, and sermons and meetings at Walton (Aylesbury), and Bierton; preachers, &c., Revs. F. W. N. Alexander (Telugu Mission), F. Young, and E. A. Knox (H.D.S.).

Cheshire.—Between July 29th and October 8th, sermons at Little Budworth, Norbury (with juv. address), and Davenham; sermons and meetings at Macclesfield (St. Michael's, Christ Church, St. Paul's, St. Peter's, and St. George's), Hurdsfield, and Gawsforth; two drawing-room meetings at Macclesfield, and a meeting at Newtown. Deputation, Revs. W. W. Chettle, H. Newton (Ceylon), F. Wainwright (H.D.S.), C. B. Nash (China), and R. Palmer (Assoc. Sec.).

Cumberland.—From August 19th to September 24th; sermons at Millom, Thwaites, and Morebay; and sermons and meetings at Cleator Moor and Whitehaven; preachers, &c., Revs. J. Irving, G. Postlethwaite, A. Warris, Canon Dalton, and N. Vickers (Assoc. Sec.).

Derbyshire.—Between June 13th and October 12th, sermons and meetings at Hasland, Mensham (also juvenile address), Matlock Bath, and Pilsley; sermons at Curbar, Baslow, Fairfield, Brethby, Hazlewood, Crich, and Tansley; and meetings at Buxton, Winshall, Wellington, and Newton Solney. Deputation, Revs. J. D. Valentine (China), W. S. Price (East Africa), J. Allcock (Ceylon), F. T. Cole (Santál), J. M. West, E. D. Stead, and R. Palmer (Assoc. Sec.).

Durham.—Between August 12th and October 10th, sermons at Bishop Middleham, Sherburn, Eastgate, Whitburn, Shadforth, and Hetton-le-Hole; sermons and meetings at Stanhope, Boldon, and South Shields (Trinity); and meetings at Sherburn Hospital, Coxhoe, Consett, South Hetton, Ebchester, Shotton, Hunwick, and Auckland (Toronto); and also a drawing-room meeting at St. Mark's, Bishopwearmouth. Deputation, Revs. W. A. Cartledge, E. Lombe, W. J. Richards (Travancore), J. D. Thomas (Madras), F. Bellamy (Palestine), and Canon Tristram.

Hampshire.—From August 5th to September 30th, sermons and meetings at Southsea (St. Bartholomew's and St. Simon's); sermons at Southsea (St. Simon's Mission Hall), Itchen Abbas, Sheet, Petersfield, and Barton Stacey; and meetings at Bitterne and Shirley (juvenile). Preachers, &c., Revs. F. W. N. Alexander (Telugu Mission), C. Tanner, J. S. Blake, S. Gillson, A. Lockwood, W. F. Norman, N. C. Proby, W. Clayton (Assoc. Sec.), and Colonel Strange.

Channel Islands.—On August 12th and 13th, annual sermons and meetings at *Guernsey* (Holy Trinity, St. James's, St. John's, and St. Sampson's); on the 14th a juvenile meeting, and on 15th and 16th meetings at St. Martin's and St. Sampson's. From August 19th to 26th, annual sermons and meeting at *Jersey* (St. Andrew's, All Saints', Gronville, St. Martin's, St. James's, and St. Paul's); also meetings at St. Aubyn's and All Saints'. The deputation, Revs. H. D. Hubbard (formerly North India) and T. T. Smith (formerly N.-W. America).

Isle of Wight.—From August 12th to September 24th, sermons and meetings at St. Lawrence, Carisbrooke (St. John's; also juvenile and festival), Shalfleet, Totland Bay, Sandown (Parish Church), Ryde (St. James's), and Chale; and a sermon at Sandown (St. John's). Preachers, &c., Bishop Beckles, Revs. C. Malden, J. J. Luce, H. G. Thwaites, F. Harper, C. Bowen, C. H. Grundy, W. T. Storrs (H.D.S.), F. A. P. Shirreff (Lahore), R. Nutt, and W. Clayton (Assoc. Sec.).

Herefordshire.—During June, July, and August, sermons have been preached and meetings held at Ross, Sutton (St. Nicholas), and St. Michael's, Winforton, Birley, King's Pyon, Wellington Heath, Coddington, Mordiford, and Brimfield. Deputation, Revs. J. Hamilton, F. A. P. Shirreff (Lahore), R. Palmer, J. D. Thomas (Madras), and R. Pargiter (Assoc. Sec.).

Kent.—Sermons on September 2nd at Sandwich by Rev. H. D. Hubbard (Assoc. Sec.), and on September 23rd and 24th, sermons and meeting at Dover by Revs. H. Newton (Ceylon) and J. M. West; and on October 7th at Herne Bay by Rev. M. G. Goldsmith (Madras).

Lancashire.—From September 9th to October 9th, sermons at Longridge, Salesbury, and Ramsbottom (St. Andrew's); sermons and meetings at Liverpool (St. Helen's), Holcombe, Miles Platting (St. Luke's); and meetings at Liverpool (St. Silas, Pembroke Place), Collyhurst (St. James's—missionary tea and juvenile), Manchester (St. Bride's), and Leck. Deputation, Revs. F. T. Cole (Santál), J. B. Wood (Lagos), F. W. N. Alexander (Telugu), V. Faulkner (Lagos), H. Dowsett, H. W. Jones, and N. Vickers (Assoc. Sec.). Also quarterly committee meetings, both at Liverpool and Manchester, and one of Hon. District Secretaries at the latter place.

Leicestershire.—From August 6th to September 2nd, meetings at Pickwell and Sea-grave, and sermons at Twyford, Thorpe Satchville, Beoley, and Hinckley (Holy Trinity). Deputation, Revs. R. Palmer, F. T. Cole (Santál), and G. F. Smith (Assoc. Sec.).

Northamptonshire.—From August 12th to September 9th, sermons at Chipping Warden, Culworth, Sulgrave, Higham Ferrers, and Chelveston; and sermons and meeting at Marston St. Lawrence. Preachers, &c., Bishop Beckles, Revs. R. Tomkinson, E. Templeman, and G. F. Smith (Assoc. Sec.).

Northumberland.—Between August 19th and October 12th, sermons at Ellingham, Bewick, Lilburn, Whitley, and Heddon-on-the-Wall; sermons and meetings at Eglingham, Birtley, North Shields (St. Peter's), Hexham, and Berwick-on-Tweed; and meetings at Newton Hall, Marley Hill, Cresswell, Wark-on-Tyne, Simonburn, and Cornhill. Deputation, Archdeacon Martin, Revs. Canon Tristram, Canon Barker, G. R. Hall, J. D. Thomas (Madras), F. A. Bellamy (Palestine), T. Faulkner, and J. Allcock (Ceylon).

Oxfordshire.—Sermons at Ambrosden on August 5th, by Rev. W. A. Roberts (Bombay).

Shropshire.—During June, July, and August, sermons and meetings at Fitz, Oswestry (Trinity Church), Maesbury, Selattyn, Lilleshall, Bayston Hill, Shrewsbury (St. Chad's, St. Julian, St. Alkmound, Holy Cross, and St. Michael's). Deputation, Revs. R. Palmer, H. C. Milward, W. A. Roberts (Bombay), F. T. Cole (North India), G. E. A. Pargiter, R. T. Barnes, and R. Pargiter (Assoc. Sec.).

Somersetshire.—Between August 19th and October 11th, sermons and meetings at Aller, High Ham, Othery, Burrow Bridge, Stoke St. Gregory (also juvenile address), Glastonbury (also juvenile address), Wedmore, West Hampton, Lympsham, Somerton (also juvenile meeting), Compton Dundon, Barton St. David's, Churchill, Wellington (and address to young), and Bamwell; sermons at Middlezey, Dunkerton, Gadney, Keinton Mandeville, Wiuncanton (and address to young) Compton Dando, and Emnore; and meetings at Chilcompton, Chaffcombe, Tole Brewers, Puckington, Cudworth, Babcary, Horsington, Kilve, Westbury, Henton, and Priddy. Preachers and speakers, Revs. R. Bateman (Punjab), F. Pocock (late Sierra Leone), T. Y. Darling (Telugu), Prebendary Nicholson (H.D.S.), W. Knight (H.D.S.), E. C. Streeten (H.D.S.), C. M. Rogers, G. A. Allan (H.D.S.), Jani Alli, H. Newton (Ceylon), J. B. Panes, C. E. Unwin (H.D.S.), and H. H. Streeten (Assoc. Sec.), General Grove, and others.

Staffordshire.—Between June 13th and October 12th, sermons and meetings at Biddulph, Walsall, Coven, Alstonfield (also juvenile), and Stretton; sermons at Knypersley (also juvenile address), Gayton, Stowe, Hixon (also juvenile address), Hanbury (also juvenile), Fazeley, Needwood, Warslow, and Newtown; meetings at Wetton and Longnor; juvenile meetings at Gayton, Stowe, and Tean, and a juvenile box opening at Rochester. Deputation, Rev. R. Palmer (Assoc. Sec.).

Surrey.—From August 12th to October 12th, sermons at Weybridge and Chobham; sermons and meeting at Lingfield; and meeting at Dorking. Deputation, Revs. H. Newton, (Ceylon), W. J. Richards (Travancore), H. Fuller, and S. Coles (Ceylon).

Sussex.—From August 26th to September 30th, sermons at Uckfield, Worthing, Broadwater, Eastbourne, Ebernoe, Bishopstone, and Newhaven; sermons and meeting at Iping and Chithurst; and meetings at Steyning and Horsham. Deputation, Revs. H. Fuller, Gordon Calthrop, S. Coles (Ceylon), and H. D. Hubbard (Assoc. Sec.).

Warwickshire.—From August 3rd to September 30th, meetings at New Bilton, Coleshill (juvenile), Walmley, Leamington (St. Mary's); sermons at Curdworth, Alveston, Waterloo, Bickenhill, Shustoke, Studley, Mappleborough, Kenilworth (St. John's), and Burton Hastings; and an address to Sunday-school teachers at St. Mary's, Leamington. Preachers, &c., Revs. A. Sheares, H. W. Southey (H.D.S.), F. T. Cole (Santal), A. Strand, A. Jones, and G. F. Smith (Assoc. Sec.).

Westmoreland.—From September 23rd to 30th, sermons at Long Morton, Kirkby Thore, and Casterton; and meetings at Brough, Soulby, Warcop, and Keswick; preachers, &c., Revs. F. W. N. Alexander (Telugu Mission) and W. Clayton (Assoc. Sec.).

Wiltshire.—On October 7th, Harvest Thanksgiving sermons at Heywood.

Worcestershire.—During June, July, and August, sermons and meetings at Malvern, Malvern Wells, Cookley, Honeybourne, Kidderminster, Bewdley, Ribbesford, Far Forest, and Worcester. Deputation, Revs. F. A. P. Shirreff (Lahore), J. H. Gray, S. Coles (Ceylon), J. Hamilton, W. R. Richards (Travancore), and R. Pargiter (Assoc. Sec.).

Yorkshire.—Between July 15th and September 13th, sermons and meetings at Driffeld (also garden meeting), Howden, Otley, and Farnley, Whitby (churches), Scalby, Hutton Buscel, New Farnley, Birkin (Festal day), Bridlington Quay, and Guisborough; sermons at Barmby-on-the-Marsh, Ainderby, Malton (St. Michael's and St. Leonard's), Thorpe Bassett, Swillington, Bardsey, Arthington, Armitage, Keighley, Pateley Bridge, Burton Fleming, Saxton, Leeming, Brighouse, and Sowerby (St. Peter's and St. Mary's); and meetings at Grindale, Knaresboro' (also juv.), Stillington, Catton (also missionary sale), Catwick (also drawing-room), Salton, Flaxton, Ripon (quarterly), Hampsthwaite, Ackworth, and Armyn. Preachers and speakers, Revs. J. Allcock (Ceylon), C. B. Nash (China), J. Piper (late Japan), J. Simmons, D. Roberts, S. Coles (Ceylon), D. Wood (Jaffna), B. Lamb, F. W. N. Alexander (Masulipatam), and C. L. Williams (Assoc. Sec.).

Wales.—From August 14th to September 9th, sermons and meetings at Rhyl, Wrexham (St. Giles's and St. Mark's), Ystradyfodwg, and Usk; and sermons at Corwen, Llan-santfraid, and Gwyddelwern (the two latter for the first time). Deputation, Archdeacon Smart, Revs. H. Newton (Ceylon) and S. A. Pelly (Assoc. Sec.).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, September 10th, 1883.—The Secretaries reported the death, at Cromer, on the 29th of August, in his eighty-second year, after an illness of only three weeks' duration, of the Rev. Sydney Gedge, M.A., formerly Fellow of St. Catharine's College, Cambridge, and Vicar of All Saints', Northampton, whose long devotion to the Church Missionary Society and essential services in its behalf were recognized by his name being placed, in the year 1859, on the list of Honorary Life Governors, and who, since his resignation seven years ago of the living of All Saints', Northampton, had been constant in his attendance at meetings of the Committee. Mr. Alex. Beattie, who was in the chair, the Rev. R. Isham, the Rev. W. Allan, and the Rev. C. C. Fenn, having spoken of the high esteem in which the late Mr. Gedge was held by all who knew him, and of the zealous and important services rendered by him to the Society and its great work, the Committee were led in prayer and thanksgiving to God by the Rev. Canon Tugwell in reference both to the grace that had been bestowed on their deceased friend and to the support and consolation of the surviving members of his family. A resolution of condolence was adopted to be forwarded to his family.

The Committee took leave of Dr. E. A. Praeger, formerly of the East Africa Mission, and now appointed to Metlakahla as a Medical Missionary. The instructions were delivered by the Rev. C. C. Fenn, and having been acknowledged by Dr. Praeger, he was addressed by Colonel Channer, and commended in prayer to the favour and protection of Almighty God by the Rev. J. P. Hobson.

The Rev. H. Percy Grubb, M.A., late Curate of Moulsham, and now of Waterford, was appointed Assistant Association Secretary for the Northern District.

General Committee, October 8th.—The Secretaries reported the sudden decease of the late Very Rev. John Mee, at Banavie, N.B., on the 19th of September. The following Resolution was adopted:—"The Committee have heard with much concern of the sudden removal to his heavenly rest of their late friend and former colleague and Secretary, the Very Rev. John Mee, Rector of Westbourne. They remember with thankfulness to God the devotion, the fidelity, the remarkable and almost unrivalled diligence, the unruffled sweetness of temper, the sagacious discernment, and the unfailing accuracy of detail with which he discharged the duties of Secretary of the Society from 1866 to 1869. They rejoice to know that to the last he felt an affectionate interest in the Society's operations, and they direct that the surviving members of his family be assured of the Committee's respect for his memory and of their condolence with those who have thus been bereaved of a loving and beloved relative."

A Report was presented by a Sub-Committee appointed in March last to consider Rules for Language Examinations to be passed by the Society's Missionaries. The rules and standards recommended by the Sub-Committee were adopted for the India and Ceylon Missions, together with a form of certificate to be signed by the examiners; and the Sub-Committee were requested to consider further how far the same rules and standards were applicable to the other Missions of the Society.

The Committee had an interview with the Rev. E. P. Sparks, late Curate of Boston, who had been appointed Colonial Chaplain at Sierra Leone. Mr. Sparks having expressed his intention of cordially co-operating with the Missionaries of the Society, and helping them as far as he was able, he was

addressed by the Rev. C. C. Fenn, and commended in prayer to God by the Rev. W. Abbott.

Mr. H. Cole, of the Usagara Mission, East Central Africa, who, on the death of his wife at Kisokwi, had brought his infant home to England, was introduced to the Committee, and conversation held with him in reference to his work. Notwithstanding the degradation of the Natives, he had had many encouragements. The chief was friendly, and the children came in fair numbers for instruction. The service was conducted twice on Sunday, in Ki-Swaheli and Ki-Gogo. The presence of the white man was exerting a beneficial influence and affording a sense of security.

The Secretaries reported that a sum of 100*l.* had been received from the Birmingham Association in memory of the late Rev. George Lea, for the establishment of a "Lea Memorial Scholarship" in connection with the Hostel of the Noble College at Masulipatam. The 100*l.* was thankfully accepted by the Committee to form a fund for this purpose.

* * We are requested by Mrs. Mott, of the British Syrian Schools at Beirut, to state that the Committee were misinformed respecting a supposed rule of that society against the reception of tourists (Sept. No., p. 580), and that no stringent rule of the kind exists.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the remarkable openings in Japan (p. 670). Prayer for men and means to take advantage of them; also, especially for the newly consecrated Bishop (p. 697).

Prayer for Persia and the Persians. (P. 660.)

Thanksgiving for recent interesting baptisms (p. 701). Prayer especially for all converts from Mohammedanism.

Prayer for the missionaries now on their voyage out. (P. 698.)

Contribution List.

*In the following list of receipts from September 11th to October 10th are acknowledged all remittances from Associations, Benefactions and Legacies of 5*l.* and upwards, and Collections of 10*s.* and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.*

ENGLISH ASSOCIATIONS.

Bedfordshire.....	100	0	0	Broadwell.....	3	10	6
Leighton Buzzard.....	5	1	0	Fairford.....	13	10	0
Berkshire: Faringdon.....	25	0	0	Longborough.....	3	5	4
Wargrave.....	10	4	8	Saul.....	4	11	3
Buckinghamshire: Maasworth.....	1	11	0	Tewkesbury.....	25	18	9
Cambridgeshire: Sutton St. Edmund....	1	3	2	Wyck Risington.....	7	12	0
Cheshire: Congleton.....	10	4	11	Hampshire: Petersfield District.....	9	13	5
Davenham.....	30	0	0	Southsea.....	200	0	0
Stockport.....	10	0	0	Strathfieldsaye.....	11	17	0
Cornwall: Isles of Scilly.....	17	7	0	Ile of Wight: Chale.....	4	6	7
St. Columb Minor and Cranstock.....	24	7	3	Sandown: Christ Church.....	35	14	10
Cumberland: Long Marton.....	2	18	0	Channel Islands: Guernsey.....	80	0	0
Devonshire: Devon and Exeter.....	150	0	0	Hertfordshire: Puttenham.....	3	17	6
Dorsetshire: Buckland Newton.....	4	0	0	Kent: Deptford: St. John's.....	20	13	9
Charmouth.....	11	3	3	Lancashire: Arkholme.....	2	15	0
Kimmeridge.....	3	5	0	St. Helen's.....	29	4	3
Kington Magna.....	2	5	9	Leicestershire: Lowesby.....	13	3	0
Shaftesbury.....	17	18	9	Melton Mowbray.....	20	0	0
West Compton.....	3	13	0	Seagrave.....	12	8	0
Essex: Great Stambridge.....	2	10	6	Thrusington.....	17	6	0
Lambourne.....	11	19	6	Twyford.....	1	7	3
Shalford.....	5	19	6	Lincolnshire: Alford.....	20	0	0
Gloucestershire: Bourton-on-the-Hill....	1	6	0	Moulton.....	15	6	0
				Middlesex: Chelsea: St. John's.....	17	3	4

Hampstead.....	25	0	0
High Barnet: Christ Church.....	17	7	2
Kensington: St. Paul's.....	60	3	6
Notting Hill: St. John's.....	14	18	3
Pimlico: St. Michael's.....	20	16	6
Seven Dials Mission Church Sunday-school.....	1	9	2
Stepney: Christ Church.....	3	0	8
Trent Park: Christ Church.....	13	0	0
Westminster: St. Stephen's.....	0	7	9
Monmouthshire: Llangatoc Lingoed.....	2	15	0
Rhymney.....	6	6	0
Norfolk: Fundenhall.....	3	5	6
Northamptonshire: Chelveston.....	1	2	3
Higham Ferrers.....	2	3	8
Oxfordshire: Baldsyre Brightwell.....	2	0	3
Shropshire: N.-W. Shropshire.....	5	0	0
Shrewsbury, &c.....	73	10	0
Somersetshire: Compton Martin.....	3	14	0
Kilve and Strington.....	9	3	1
Somerton, &c.....	26	9	0
Staffordshire: Coven.....	25	0	0
Stretton.....	17	11	11
Upper Tean.....	3	8	8
Suffolk: Freston.....	12	10	6
Lowestoft, &c.....	90	0	0
Monewden.....	3	17	11
Rendham.....	4	8	11
Surrey: Bermondsey, &c.....	20	0	0
St. Andrew's.....	14	0	0
Brixton, West: St. Paul's.....	5	19	0
Brockham.....	10	0	0
Clapham Park: All Saints: Juvenile Association.....	3	0	8
Lambeth: St. Andrew's.....	10	0	0
Redhill.....	115	0	0
Streatham: Immanuel Church.....	18	16	0
Upper Tooting and Balham.....	21	4	2
West Molesey.....	8	1	0
Sussex: Broadwater and Worthing.....	165	0	0
Horsham: Holy Trinity.....	12	18	6
Iping and Chithurst.....	18	15	5
Petworth.....	25	0	0
Sompting.....	22	11	8
Warwickshire: Bentley.....	10	7	0
Bickenhill.....	3	5	7
Church Lawford.....	3	7	3
Curdworth.....	3	0	10
Ilmington.....	1	7	6
Leamington.....	150	0	0
Shusoke.....	6	3	11
Westmoreland: Casterton.....	290	12	4
Crosby-Ravensthorpe.....	2	2	0
Wiltshire: Box.....	2	16	6
Worcestershire: The Lickey.....	22	0	0
Worcester.....	129	0	0
Yorkshire: Dalehead.....	1	18	2
Driffield.....	60	0	0
Hackness.....	7	12	6
Hull, &c.....	300	0	0
Leeming.....	2	6	3
Pontefract.....	60	0	0
Saxton.....	2	0	0
York, &c.....	400	0	0

ASSOCIATIONS IN WALES.

Anglesea: Llanfachraeth, &c.....	2	0	0
Carmarthenshire: Carmarthen.....	20	0	0
Llanelli.....	23	0	0
Denbighshire: Llanrwst.....	9	19	0
Glamorganshire: Llandaff.....	9	0	0
Ystradgynafon.....	4	1	5
Merionethshire: Gwyddelwern.....	1	8	9
Llanabwrthwl.....	1	10	2

BENEFACTIONS.

A Harvest Thankoffering to the Lord.....	50	0	0
A Friend, G.....	5	0	0

Anderson, Findlay, Esq. (for Nyanza and Mombae).....	10	0	0
Anon.....	10	0	0
Bousfield, C. H., Esq.....	50	0	0
Brown, Mr. Henry, Whitechapel.....	10	0	0
Byerley, Miss (for Nyanza).....	5	0	0
Churchill, Miss Emma, Dorchester.....	5	0	0
C. M. B.....	15	0	0
Cooper, Miss A., Reigate.....	5	0	0
Dalton, W. H., Esq., Coleherne Road.....	100	0	0
Delta.....	50	0	0
Gore, Miss, Hove.....	20	0	0
Gribble, Miss, Wimbledon.....	20	0	0
I. R.....	9	2	6
Kemble, William, Esq.....	10	10	0
K. M.....	60	0	0
M. A. K.....	50	0	0
Markby, Alfred, Esq., Lincoln's Inn.....	10	0	0
Marryat, Miss, Weymouth.....	25	0	0
B. F. O.....	10	0	0
Smith, Miss J., Ewell.....	21	0	0
Thankoffering for mercies received.....	20	0	0
Thankoffering for mercies received.....	10	0	0
"Thanksgiving, D. G. O. S.".....	10	0	0
Two Friends, by Rev. W. H. Barlow.....	109	0	0
"Winged Words".....	100	0	0

COLLECTIONS.

Edmunds, Mr. George C. D., Accrington (for Rupert's Land).....	1	14	0
Friend, by Miss Fontaine (Miss. Box).....	1	1	0
Thames Ditton Sunday-school, by Miss Crowther.....	10	0	0
Westropp, Mrs. R., Limerick.....	1	0	0
Whitecross Street Mission Sunday-school, by Miss Hastings.....	4	9	9
Whittington, Mrs., Guildford Street (Miss. Box).....	1	13	0
Williams, Mrs., Chirbury, Miss. Box, by Miss Humphreys.....	10	0	0
Wood Green: St. Michael's Boys' Sunday-school, by Mr. Parker.....	1	9	0

LEGACIES.

Churchill, late Miss: Extrices, Misses Matthews and Moore.....	100	0	0
Dawe, late Mr. William: Exor., Mr. W. Wevill.....	9	0	0
Hewitt, late Thomas (2nd remittance).....	1500	0	0
Jeffreys, late Miss Mary E., of Wisbech St. Peter: Exor., Mr. J. Leach.....	9	0	0
Pidcock, late Geo. Esq., of Guernsey: Exors., Messrs. C. Pidcock and A. Mason.....	100	0	0
Saxby, late Mrs. C. G., of Wilmalaw: Exors., Rev. W. Worsley and Messrs F. R. Hauxby and F. Ashworth.....	5	0	0
Stannard.....	20	18	6
Wilson, Colonel J. D.....	1005	10	6

RUGBY FOX MEMORIAL FUND.

MacInnes, Miles, Esq., Carlisle (ann.).....	5	0	0
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PERSIA MISSION FUND.

R. C. B., half-yearly donation to Medical Mission.....	25	0	0
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EXTENSION FUND.

Campbell-Colquhoun, Rev. J. E., Dunblane.....	100	0	0
Hornbuckle, Miss, Brighton.....	50	0	0

DISABLED MISSIONARIES' FUND.

Dyson, Rev. Dr. S., by Messrs. Dickson and Stewart.....	5	0	0
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LEA MEMORIAL SCHOLARSHIP FUND.

Birmingham Association.....	100	0	0
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THE CHURCH MISSIONARY INTELLIGENCER AND RECORD.

DECEMBER, 1883.

THE INFLUENCE OF THE REFORMATION ON THE MISSIONARY ACTIVITY OF THE CHRISTIAN CHURCH.

WE are not amongst those who hesitate to assert that Protestant Missions, both in the character and the rapidity of their progress, have been far more successful than those of the Romish Church. As an illustration of our meaning we point once again to the often-quoted parallel between Congo and Madagascar. We call to mind how Congo at one time seemed, through the efforts of Romish missionaries, to have been permanently added to Christendom; and yet how, after comparatively a few years had passed away—heathen chiefs having in the meantime become predominant in that country, and the European teachers having been driven away—every vestige of the apparent success disappeared, and not one Native adherent of the Roman Catholic Church was found remaining. In Madagascar, on the other hand, when the Protestant missionaries were expelled the Native Christians numbered only a few hundreds. But this small and feeble body, having indeed the Bible in their hands in their own language, but for upwards of twenty-five years deprived of all European and indeed of all human aid, viewed with disfavour by their sovereign, and subjected every now and then to severe and determined persecution, yet continually grew and multiplied, until, on the arrival of happier times, when toleration was granted and the missionaries were permitted to return, the professed believers in the Gospel had become a powerful community, and the Church, as a whole, had made a marked advance both in zeal and in religious intelligence. Tahiti is another illustrative case. It may perhaps have been partly owing to Jesuit intrigue that the French, unjustifiably, as it has always seemed to English public opinion, first seized the island; and it was certainly the protection of Roman Catholic missionaries that was made at least the pretext for the aggression. But yet, though the French have to a certain extent Gallicized the inhabitants, all attempts to Romanize them have utterly failed. The simple islanders have accepted the French dominion and the French language; but they still continue, or at least the great majority of them, to hold the Protestant tenets of those who first evangelized them, and French Protestant missionaries are now recognized by the Government as their spiritual teachers.

Once more, in India, though the Romish Missions have been established for a far longer period than those of the Protestant Churches,

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and have naturally in consequence a larger number of adherents, yet our progress is far more rapid, the number of adherents having trebled in twenty years, and the progress being such that, if it continues with the same acceleration of increase for seven more decades, that is to say, until the middle of next century, the whole population of India will have accepted a Protestant Christianity,—reckoning, that is to say, with or without the permission of our High Church friends, the Church of England as a Protestant body.

We maintain, therefore, that missionary effort conducted on Reformation principles gives abundant proof of being that which will ultimately triumph.

With all this, however, it is certainly a startling fact, that for nearly two centuries after MARTIN LUTHER finally broke away from the Church of Rome, the Churches which adopted the Reformation took no appreciable part in missionary enterprise; while, on the other hand, in 1541, just twenty years after the same period, Xavier set sail from Europe, initiating those propagandist efforts which have been ever since continued by members of the Church of Rome with undeniable energy and zeal.

But it is also remarkable in this connection that missionary activity in the Latin Church, which had been so conspicuous during the sixth, seventh, and eighth centuries, after that time began to languish, and for about 250 years before the Reformation had nearly ceased. Almost the only attempts during that period to convert the heathen were those that were made by governments or military conquerors among those whom they held in subjection.

The revival of missionary effort in the Church of Rome chronologically followed upon the Reformation. Was it in any sense caused by it? We believe that it was.

It must be borne in mind that in the Reformation movement the great elements were (1) *spiritual emancipation*, and (2) *spiritual life*. It need not be said that these two are closely connected with each other. Still to a certain degree, and within certain limits, they can be separated. As a movement productive of *spiritual life* there can be no doubt that the Reformation very largely affected the Church of Rome also. In this connection the name of Cardinal Cajetan may be mentioned; and not to speak of Ignatius Loyola, it is well known that Xavier himself, before he was captivated by Loyola, had been spiritually aroused under the influence of French Reformers in Paris. The attention which Luther and his followers called to spiritual life as opposed to hypocritical religious observances, and as distinguished from mere laborious formalism, awakened responses far and wide; and it seems impossible to doubt that to this the fervour of Jesuitism itself owed its origin, at least in a large degree. We are not afraid to assert therefore that the Reformation was at least one of the causes, and taken in the wider sense of the term, the main cause, of the revived religious energy which then manifested itself in the Church of Rome, and which resulted, among other things, in those missionary enterprises which it then renewed, and which ever since it has unremittingly continued.

Still the question may be asked, Why did not the Reformation produce similar and even more powerful activities in those Christian bodies which openly and cordially embraced it? This may be, to a great extent, accounted for by the struggles for existence in which these bodies were necessarily engaged. Whatever there was in them of propagandist energy found its full scope in efforts to spread the newly discovered, or re-discovered, truths in the mass of ignorance by which they were surrounded. In days in which religious liberty, as we now understand it, had but few defenders—and indeed, within the Papal Church, almost none—the very existence of Protestantism in any country seemed to depend on the success of its adherents in bringing over the majority of their fellow-citizens, or the ruling powers of the nation, to the adoption of their own belief. The Roman Catholics of Spain, Italy, and even France, suffered under no apprehensions of this description. They confidently expected—and in the mysterious Providence of God their expectations were but too sadly realized—to crush what they regarded as heresy by the relentless exercise of physical force. Then again, as it has been remarked, some time elapsed before the Reformation theology could be said to be in any degree settled. Certainly nothing of this kind was effected until the publication of Calvin's great work. Even after that, the mutual dissensions which prevailed amongst and within the Reformed Churches—dissensions which we do not hesitate to ascribe to the craft of the great Enemy—misdirected, or at least occupied, much strenuous effort that might have found a better field in the evangelization of the heathen.

We have remarked, however, that *spiritual emancipation* formed another element in the Reformation of the sixteenth century. By spiritual emancipation we mean the assertion and the realization of direct immediate contact between the Spirit of God and the spirit and conscience of the ordinary individual believer—that principle, in short, of "*nothing between*" which was so impressively dwelt upon by Canon Hoare at the Reading Church Congress. Spiritual liberty in this sense—"where the Spirit of the Lord is there is liberty"—implies no doubt, as one of its consequences, the assertion of religious liberty in the modern sense of those words. But this was not so evident at first. In their life-and-death conflict with the gigantic strength of the Papacy the Reformers, as might be expected, looked right and left for any auxiliary power that God, in His Providence, seemed to have raised up. This they found in some degree in civil governments. Civil governments had for some centuries been contending with papal pretensions, and by no means without success. Naturally enough this impatience in political rulers of some of the pretensions of the Romish See was appealed to by the Reformers, and in several instances, as for example in England and Switzerland, not without marked success. One of the results of this was that both Zwingli and Calvin, if not Luther himself, attached perhaps even too much importance to the political element in their endeavours to propagate and uphold the pure doctrines of the Gospel. The same feeling was at least equally conspicuous

in John Knox and others of the successors and followers of these great men. This must have tended in some degree to draw away the thoughts of Protestant leaders from the idea of missionary work, as an enterprise to be carried on by individuals, or combinations of individuals, in one country amongst the heathen populations of other countries. As a matter of fact, indeed, when Protestant Missions first began they were set on foot by the reigning sovereign of Denmark.

Thus we find that though the spiritual liberty proclaimed at the Reformation might naturally have led to individual missionary effort, and to combinations of individuals for that purpose, such as our missionary societies are at the present day, yet the peculiar circumstances in which the Reformers were placed tended to lead their thoughts in other directions; and the majority of them, at least, looked upon combined effort for religious purposes as being the province rather of states than of individuals. It is clear, at the same time, that civil governments, as such, could with difficulty carry on religious work anywhere except in their own dominions. No Protestant nation possessed countries containing any large heathen population until after the time when, from causes immediately to be mentioned, the spiritual fervour of the Reformation had somewhat diminished. It may be mentioned that both the English and the Dutch Governments acknowledged it as a duty binding upon them to provide for the religious instruction of their heathen subjects, and that the latter of these two governments really made considerable efforts in Ceylon, efforts which met with great apparent success, though, from the unwisdom of some of the methods adopted, that success proved to be only superficial.

Exaggeration then of the importance of the political element in religion, or rather, to speak more correctly, a disparagement of the responsibilities and powers of individual private citizens, seems to have been one of the causes which retarded missionary activity in Protestant countries.

There was also another cause connected with this same element in spiritual liberty. The Romish Church demanded the surrender of private judgment, and condemned to a great extent the exercise of the human intellect in the discovery of religious truth even through the study of Holy Scripture. On the other hand, appeals to argument and to the reasoning powers of man were found to be so effectual a weapon in contending against Romish superstition, that it is scarcely to be wondered at if the champions of Protestant doctrine were led unduly to magnify the province of the intellect in the apprehension or realization of spiritual truth. This led, in Germany, first of all to the stiff, dry, intellectual orthodoxy of the seventeenth century, and afterwards to the cold rationalism of the eighteenth. In England a similar effect was seen as soon as the heated religious controversies of the times of the Stuarts began to subside. Without assenting altogether to the very dark picture drawn by many writers of the religious condition of England in the first half of the eighteenth century, it must be admitted that while there was much of mutual toleration, and much of able apologetic

writing, and much of graceful delineation of Christian ethics,—yet the religion of the greater part of the people of England during those decades was not characterized by that fervid enthusiasm without which missionary enterprise cannot exist.

But the error above referred to was at length discovered both in England and in Germany. In both countries God raised up men who testified that something more was needed than either intellectual orthodoxy or beautiful morality, or even both combined. In both countries a spiritual revival took place. The earlier, but also the feebler, effort arose in Germany. At the close of the seventeenth century, Spener, Franck, and others lifted up their voice for spiritual life as distinguished from dry doctrinal orthodoxy. This comparatively feeble revival led also to a comparatively feeble missionary movement. It was under this influence that the King of Denmark sent out the two pioneers of Protestant India Missions, Ziegenbalg and Plutscho.

This German revival, however, though historically interesting, had no visible continuous existence on any such scale, at least, as it has pleased God to grant to the Evangelical revival in England, which, beginning about forty years later, between 1730 and 1740, has ever since been growing in width and power, gives no real signs of abating the energy of its growth, and has in fact gone round the world. The Evangelical revival may truly be regarded as a revival and resurrection of the Reformation itself. It was characterized by all the best elements of the Reformation, by the diligent study and teaching of God's Word, and the acknowledgment of its supremacy, and by the importance given to the great facts of justification through faith and the work of the Holy Spirit in the human heart. It was, as it were, the Reformation itself awakening from slumber, shaking off some seemingly allied, but really alien and hostile, elements with which it had become entangled, and coming forward with giant vigour to proclaim the Gospel of our Lord Jesus Christ as the great means of reconciliation with God, and of spiritual life. In fact it more truly realized the ideal of the Reformation than did the Reformation itself.

And as the German, so much more did the English revival call into being missionary activity. English Christians had by degrees learnt two great truths. They had learnt *first*, that spiritual liberty did not need state protection, and therefore that efforts to promote it might be made altogether independently of state aid. They had learnt *secondly*, that spiritual liberty, and the life that sprang therefrom, was something distinct from intellectual perception, and required nutriment of altogether a higher kind. Both of these important truths, however much overlaid by other elements in the Churches of the Reformation, were really involved in the great fact which Luther set forth, that in Christ and through the power of the Holy Spirit, full reconciliation had been accomplished, and direct communion established, between the Infinite Eternal God and every individual believer.

This revival also led to missionary effort. After what has been said, it will not be matter of surprise that the idea first took practical shape amongst a body of Christians almost the furthest removed from any

help that could be derived from national prestige or state countenance. The Baptists were at that time enjoying far less of social position than they do at present; and it need not be added that Carey and his early coadjutors belonged almost to the humblest ranks of life. Their ecclesiastical principles, moreover, which would have led them to repudiate state aid to a degree which most of us would regard as exaggerated and unnecessary, made it all the easier for them to band themselves together simply as individuals, with no other tie of union than that which was implied by their being a missionary society. How their example was subsequently followed by the Congregationalists and Methodists and the Evangelical—that is to say, at that time, the unfashionable and state-discountenanced—section of the English Church, need not here be described. Suffice it to say that there was thus introduced into the missionary activity of Christendom a new and more powerful element. To adopt the term that we have already used, the missionaries of the Cross now went forward preaching not *spiritual life* only, but *spiritual liberty* also. To speak with greater accuracy, Protestant missionaries not only—like those of the Church of Rome—bade the heathen repent and turn to the true God, not only did they set forth the Lord Jesus as one who has compassion on the fallen, aids them in their struggle against sin, speaks to them by His appointed ministers, and holds out to them a hope of being forgiven and of ultimately obtaining eternal life;—but they proclaim also that a complete reconciliation has been effected, that the salvation has been accomplished, that every individual believer can and does, through the blood of Jesus, come into the holiest and enjoy direct communion with God; that all who simply accept Jesus as He has offered Himself to us, are kings and priests unto God; that *God, who is rich in mercy, in His great love wherewith He loved us, hath quickened us together with Christ, and raised us up with Him, and made us to sit together in the heavenly places.*

Thus, after a delay of 270 years, the Reformation, as an instrument in the hands of God, has introduced into the missionary activity of the Christian Church a new power, which is producing effects of a new and nobler kind, and of the triumph of which throughout the world we humbly but undoubtedly entertain the joyful anticipation.

C. C. F.

NOTES OF A TOUR IN THE HOK-NING AND NING-TAIK DISTRICTS, PROVINCE OF FUH-KIEN.

BY THE REV. LLEWELLYN LLOYD.



FET Foo-chow about midday on Wednesday, Feb. 21st, 1883, with Mr. Wolfe, who was on his way to the Lo-Nguong district: reached Kwantow at four o'clock. We travelled in a large steamer, which has just commenced running up and down the river, and has accommodation for 300 passengers. It is much like the American river-steamers,

and will, I think, be appreciated by the Chinese, and it was much more pleasant to us to travel thus than in the ancient steam-launch which usually carries us, and which, besides being, as a rule, packed with passengers, is also liable at any moment to blow up.

An easy six miles' walk from Kwantow brought us to Lieng-Kong. We spent the night at a house belonging to Mr. A-

Hok, a rich Christian merchant of Foo-chow, of whom some account is given in the *C.M. Gleaner* for February. He is, probably, one of the most wealthy Chinamen ever baptized, and we trust his influence will be widely felt. He is very outspoken for Christ, and has given proof of his sincerity by closing his large house of business on Sunday, besides subscribing very liberally to various objects in connection with Christian work.

Thursday, Feb. 22nd.—After an early breakfast we parted company; Mr. Wolfe going eastward to Tau-Ka, and I northward.

Saturday, Feb. 24th.—Reached Sieng-Tieng at midday, and walked thence twelve miles to Hok-Ning. A kind welcome from Brothers Taylor and Martin, and was glad to find them getting on well. You have already been informed of the fact that a hospital has been procured. It will, I hope, be appreciated by the people, though we cannot expect to see it filled for some time yet, as the Chinese are very shy of foreign doctors and their medicines at first.

Sunday, Feb. 25th, was a very wet day, but it did not affect our congregation, as the majority of them live near the church. I was glad to observe several new faces amongst them, especially one of the masons whom we had employed, and a man who was being cured of opium-smoking.

Tuesday, Feb. 27th.—Walked twenty miles to Sieu-Nang, where I was glad to find an increase of five inquirers since my last visit, making twelve in all now worshipping God. A small number truly, yet not forgotten by our Father in heaven.

Wednesday, Feb. 28th.—Returned to Hok-Ning, starting at seven o'clock. I received a present of eggs from one of the Christians, and as I left the village three large crackers exploded, to announce my departure. The people along the road were very nice, and I had several opportunities of speaking for Christ, and sold some fifty Scripture cards. One old man amused me by giving me the worth of the tracts in eggs, instead of money. I reached the city at four o'clock, and walked slowly up the main street, knowing that if I did so I should attract a congregation which would follow me into the chapel. In this I was successful, and we preached

to them until it was nearly dark; and the catechist sold 100 large wall tracts, explanatory of the parables of Jesus.

In the midst of the preaching a military Mandarin came to visit us, and his secretary read out to him one of the parables and its explanation. He is, I am sorry to say, an opium-smoker, and I urged him to give it up, as thus he would be setting a good example to the people.

At half-past seven I read the evening service, and preached from Psalm i., exhorting the converts to take heed that they were real trees of the Lord's planting—wheat for His garner.

Friday, March 2nd.—Hok-Ning to Sieng-Tieng, where I had some talk with a number of people in the inn, and sold thirty-three Scripture cards. At three o'clock set sail in a small sanpan for Ning-Taik, where I arrived at seven a.m. on Saturday, and had a long talk with Rev. Mr. Ting about the work in the Ning-Taik district.

One young man in the city, about thirty years of age, has been coming to church for some time; but his father was much displeased, and a few Sundays ago, missing him, and imagining, I suppose, that he was at the service, came to the chapel and ordered him to leave. On getting outside he struck him a heavy blow with a brass pipe, and blood flowed freely from the wound. His visits to the chapel have now ceased, but only for a time, we hope. Strange to say, while I was there, he came to inquire about Jesus, as the Buddhists had told him that He was the son of Sakya-Muni.

The usual Saturday evening prayer-meeting was held at eight o'clock, and I spoke from Eph. v. 1—10.

Sunday, March 4th, was a very wet day, and greatly diminished our congregation; twenty-four, however, were present, most of whom had walked three or four miles in the pouring rain, and I felt deeply for them; they were so wet and cold I could not help wishing that some of those who sneer at missionary effort in China, and state their belief that there is not a sincere convert to be found, could have seen these men, dripping wet, joining in prayer and praise to the true God. Surely, if they were not sincere none of us are.

I spent most of the afternoon in explaining some difficult verses in Isaiah to the

Rev. Mr. Ting and some of the catechists and Christians, as this is one of the books for examination in 1883. We greatly need a good commentary on the Old Testament, but it would take a long time to translate or compile, and we have little leisure here for literary work.

Monday, March 5th.—was spent in revising the Prayer-book with Mr. Ting, and in receiving one or two visitors.

Tuesday, March 6th.—To-day we were to have had the first meeting of our District Church Council, but the rain poured down so incessantly that the delegates were unable to come, so we were obliged to postpone it.

Wednesday, March 7th.—To-day we held our meeting, but several, who ought to have been present, were prevented by the rain. However, all passed off satisfactorily, as there was no very important business to transact. It will be some time before we are able to carry out the new regulations in their entirety, but we have been praying much that their adoption may be the means of strengthening and developing the Native Church, and of largely increasing the contributions of the Christians towards the support of their own pastors and teachers.

Thursday, March 8th.—Left Ning-Taik about eleven a.m., and had a most lovely walk of twelve miles to Sioh-Chio, where the church is rising, but very gradually, on account of the rain, which has scarcely ceased for six weeks.

Friday, March 9th.—After breakfast I examined two candidates for baptism, living in one of the hamlets near. They were both well instructed, and I was glad to hear a good report of them from the whole congregation.

We had service at a quarter to eleven, when the two men above mentioned were admitted into the Church, and seventeen of us partook of the Holy Communion.

I had publicly to rebuke an old Christian for refusing to contribute to the Native Church Fund, and I hope he will see how necessary it is for him to help with his money, as well as his words and prayers. After dinner started for Ting-Sang-A.

Saturday, March 10th.—I examined several candidates for baptism, and accepted four, of whom I must speak a

little more fully. The first was a young man, in whom I have been interested for a long time, and to whom I have often spoken of Christianity. He is thirty years of age, is a graduate of the *siutsai*, or B.A., degree, and the truth seems to have entered his heart. Very few graduates have been received into the Church, some two or three in all, so that we have reason to be thankful that this man has seen the superiority of Jesus to the sages of China. I would ask your earnest prayers on his behalf, that he may be used of God for bringing his countrymen to Christ. The second man baptized was a farmer from a village some three miles away; he and his wife and children have all renounced idolatry for some time, and worship the true God. He seemed fairly intelligent, and was able to read a little. The third man was also a farmer living at Ting-Sang-A; his wife also believes, but as our catechist is a single man, is unable to come to the chapel, being forbidden by Chinese etiquette. One of the Bible-women is, however, about to visit the place for a month or two, and then I hope she will get some instruction.

The last man to whom baptism was administered presented a great contrast to the Siutsai, for his clothes were very ragged, and he evidently was very poor. He is, however, earnest and zealous, and is apparently living a good life. So I received him into the Church, and perhaps his poverty here will help him to seek the more earnestly for the inheritance above.

We had service at eleven o'clock, and I spoke from Phil. i. 27; after which I administered the Holy Communion, of which ten partook.

In the afternoon had a beautiful walk to Ching-Jong, some nine miles distant, and went to see a poor man who had been burnt very dreadfully by an explosion of gunpowder. I recommended them to apply oil freely, and to keep him well covered up. The usual prayer-meeting was held at half-past seven p.m.

Sunday, March 11th.—was unfortunately a very wet day, and I was afraid we should have a small congregation, as most of our converts live some distance off. Thirty-two, however, were present, and of these two were baptized. One of them, a man fifty-six years of age, was formerly a fortune-teller, and chooser of lucky

sites ; but, unlike the majority of them, seems a very nice, humble man, and is a fair scholar. He has regularly attended the services for some time, and as he is the only Christian in a village of 1500 inhabitants, he has had to live down a good deal of ridicule and reproach. It is sometimes very difficult for men of this class to obtain a livelihood when they become followers of Jesus, and so I inquired what he now did for a living, and found that he had some knowledge of medicine, and is also fairly well-to-do, so that he is not likely to want. The other man baptized was a young farmer, living some three miles away, with whose clear knowledge of the leading truths of Christianity I was much pleased.

We had the morning and baptismal services at eleven o'clock, and an excellent sermon from the Ning-Taik catechist who accompanied me. At half-past two we had the Communion service. There were twenty-eight communicants, seven of them being women. Before the service I spoke on the necessity of careful examination before coming to the Lord's Table. The bulk of the converts had to leave immediately the service was concluded, so as to reach their homes before dark. Those who lived near remained until the evening, when another short service brought a very happy day to a close.

Monday, March 12th.—Returned to Ning-Taik, and as it was still wet it was not by any means a pleasant walk.

Tuesday, March 13th, was spent at Ning-Taik, the forenoon being occupied in consultation with Mr. Ting on various matters connected with our work in the district, while the afternoon was entirely spent in receiving visitors, some Christian and some heathen.

Wednesday, March 14th.—Walked along the sea-shore to Ne-Tu, nine miles distant, and after a short rest visited the houses of the Christians, and sold a number of Scripture cards in the streets. The Ne-Tu Christians are very energetic and bold in confessing Christ. They also take a pride in keeping their little chapel clean and tidy, and have just spent a good sum of money in adorning the walls with scrolls, &c. At seven o'clock we had our service, and I administered the Lord's Supper, of which fourteen partook.

Thursday, March 15th.—Started at eight o'clock for Ling-long, which is situated in a very elevated position, some six miles distant. On the way we passed a large Roman Catholic church, and went in to see it. A number of their converts followed, and we tried to sell them some Scripture cards, but without success. The space over the altar was covered with pictures of various saints and martyrs, and there was a clay image of the Virgin and Child, of the commonest description. Passing on, we came to the house of one of our Christians, and after taking tea with him he volunteered to show us the way to our chapel, some three li distant, where I was provided with rice, eggs, and tea. We then had a hymn and prayer together, and I returned to Ne-Tu.

I was much struck by a remark which an old Christian at Ling-long made. I had never seen him before, and he said, "Lo Sing-Sang, until now I have never seen your face, but I remember you by name, night and day, in my prayers."

I reached Ne-Tu at three o'clock, and, after a cup of tea, started for Mwi-Ká, where we again had a very good congregation, to whom I and the catechists preached almost continuously from half-past five till nine o'clock. One of the catechists declaimed very strongly against their idolatrous customs, and I was amused to notice, that when sometimes he was at a loss for a word it was supplied by one or other of the heathen present. I sold a number of Scripture cards afterwards.

Friday, March 16th.—Left Mwi-Ká at seven a.m. for Siang-Ó, passing through some extensive potteries on the way. The road, for the most part, is along the sea-coast, and we passed a most magnificent waterfall, the finest I have ever seen. We stopped for dinner on one of the mountain-tops, where we received a hearty welcome from one of our Christians, who, with his wife, has removed there from near Ching-long, and is engaged in cultivating potatoes. Our meal finished, we descended to the sea-level again, and then began the last ascent before reaching our destination, and a very steep one it was. However, the toil involved was amply repaid by the magnificent rocks which met one's view when the summit was reached. They were pitched

about all over the hill-sides, and in all sorts of grotesque shapes, and some of them many thousands of tons in weight, every intervening space being cultivated by the energetic farmers. I sat down to rest on one of these rocks, and, after resting a few minutes, was surprised to see a number of women and children running towards me as fast as their poor bound feet would allow them. In most places the women run away from, and not towards the foreigner, so I could not imagine what they wanted. They explained, however, when they reached me, that they wanted some Scripture cards, though how they found out I had any I cannot tell. A little farther on I came upon a number of aboriginal women and girls minding their buffaloes. They were very much afraid, and fled precipitately. These women wear very curious head-dresses, not unlike the helmets worn by the Lancers at home: the men cannot be distinguished from the Chinese. As yet they have heard very little of the Gospel, but one of them has been baptized at Ling-Iong.

A descent of two miles brought me to Siang-O, and as my coolie and the catechist were behind, I sat down in a shop and had some conversation with the people who came together, and bought some oysters for supper; the money being supplied by a nice Christian woman who came along just at the right moment. Our chapel at Siang-O is situated some hundreds of feet above the sea, in a very prettily wooded bay, and I was soon receiving the greetings of the little band of converts.

Immediately after my arrival, two young Christians set off to fetch an old man who should have been baptized last year, but came just after I had left for Ning-Taik, and whose home was some three miles away. It was interesting to watch the people come in to the service after their evening meal: here an old man with his head enveloped in a wind-hood made of black cloth; there a strong young fellow who despised such head-gear, but about whose shaven skull a thick turban was wound; here again a blind boy who has worshipped God for some two or three years, and whose mother is now glad for him to come, though she still clings to her idols; there two little children carried in rice baskets across their father's

shoulder—one only a few months old, and to be received to-night into the congregation of Christ's Church.

It was nearly nine o'clock before the old Christian and his escort arrived, and he was very glad indeed to see me. His is a strange history. Some two years ago sickness entered his home, and his wife was taken from him; then one and another of his sons were taken, until he only and one little daughter were left. He relates that at that time he had a dream in which he saw a white-robed personage who offered him some cakes; he declined them with thanks, saying that his teeth were so bad he could not bite them. He was then told that he ought at once to worship Shangti, or all that was left would be taken from him. This dream evidently made a strong impression upon him, and he has given up all connection with idolatry ever since. The converts speak very highly of him, and although weak in body he is evidently strong in faith. I was much pleased with his examination, and had no hesitation in admitting him into fellowship.

Our service concluded with the administration of the Holy Communion, of which twenty-four partook, eight of whom were women; and it was almost midnight before I got to bed.

Saturday, March 17th.—After a short service of prayer and praise with the converts, started at 6.30 a.m. for the house of the old man baptized last night, as he was very anxious that I should do so. It was a pretty walk, but the road was a very rough one and my Native shoes not very suitable for such travelling; however, in due course we arrived at his house, and were welcomed by his brother and the neighbours. Of course as no foreigner had ever been there before we soon had a good number of men and women around us, and the catechist spoke to them on the folly and sin of idolatry. One remark they made was that they were very ignorant, illiterate people, and could not learn the doctrines we came to teach. The catechist's reply was very good. He said, "When you were born could you walk?" "No." "Well; so it is with the doctrine; you must come and learn, and then gradually you will understand about Jesus and all He has done for us."

After some further conversation, and having been regaled with bean-cake and

tea, we embarked in a small sanpan for Ning-Taik. The boat was so small that ten passengers and a load or two of other things was quite sufficient freight for it, and I rather feared we should be swamped; however, as the sea was very smooth and the wind favourable, we reached the city at four o'clock quite safely.

After a wash I had a long conversation with an elderly man in whom Mr. Ting is much interested, and whom he had invited to spend Sunday with him. He is a Buddhist vegetarian, and a man of much influence amongst them. He has been inquiring about the doctrine of Jesus for some time, and seems to be favourably impressed with what he has heard; and we are praying very earnestly that he may be truly converted to God. I was much pleased with his manner, and with all he said. Speaking of England and its distance from China, which of course is something wonderful to the Chinese, the old man said, "Truly you English missionaries love all men as a mother her infant."

At eight o'clock we had our usual prayer-meeting, at which some twelve or fifteen were present, amongst them the man mentioned above.

Sunday, March 18th, was a beautiful sunny day, a great contrast to the Sunday spent here a fortnight ago. Soon after nine the Christians began to come in from the hills, and we spent some time in singing hymns. I tried to teach them a new tune or two, but I fear without much success. Our congregational singing is anything but melodious, and it seems almost impossible to get the grown-up people to sing correctly; we know however that if they praise God with the heart, the tone or correctness of the voice is of minor importance.

At ten o'clock I commenced examining the candidates for baptism. The first was a very intelligent man, who has worshipped God for nearly three years. He was formerly a fortune-teller and itinerant doctor. He now, having seen the evil of the former profession, devotes himself entirely to the art of healing. He is a fair scholar, and seems to confess Christ very boldly.

The second candidate was a young man, from a village near Ming-Ang-Teng (Foo-chow), twenty-three years of age. Eleven years ago, when quite a lad,

he heard the Gospel from the lips of Mr. Ting, and for a few Sundays attended the chapel at Ming-Ang-Teng; but his parents were so enraged when they heard of it that he was obliged to leave. He seems however to have remembered what he heard, and was convinced of the folly of idolatry. After the death of his father, he lived with his mother and supported her; last year she died, and he was free to follow his own wishes and inclinations, so he left his native village and came to Ning-Taik, where he is engaged in business and has been more fully instructed in the faith. He is a very nice-looking young fellow, and has a good knowledge of the Chinese character; at least sufficient to enable him to read the Bible intelligently.

The third candidate was a lad of sixteen, whose home is some eight miles distant from Ning-Taik. His parents are dead, and his brother, with whom he is living, was baptized some time since. He, unfortunately, is unable to read, but I hope will learn enough characters to enable him to read the services, hymns, &c. When I asked him whether they had given up all idolatrous worship and where the idols they formerly worshipped were, he replied, "Yes; God has turned them all out, and we have burned them."

The last man whom I examined was a farmer, living about nine miles from Ning-Taik, on the road to Lo-Nguong. I wished very much to see him, as Mr. Ting had been telling me how thoroughly he had embraced the truth of the Gospel, as shown by his earnestness, and by many remarkable things he had said. I was much pleased with him, and although he has not the least acquaintance with the character, he evidently has listened the more attentively to the reading of the Word and the exhortations of the catechists and others. One remark he made is worth recording. We were speaking about faith, and he said he feared his faith was very weak; adding, "I am just like a little creeping plant clinging to the Cross of Christ." Speaking about the Sabbath, and the importance of observing it as carefully as possible, he said he could not at present keep it so thoroughly as he wished, as after the service he was obliged to carry home various articles of food, &c., for his old father and mother, and he could not

come to the city twice in the week. His elder brother was baptized last year, but as yet his parents prefer their idols: let us hope that ere long they may be persuaded of the truth.

At twelve o'clock we had morning service, the baptisms following the Second Lesson. I preached from Rom. vi. 23, and afterwards administered the Holy Communion, of which thirty-six partook.

At four o'clock we had a short service, which ended, Mr. Ting and I went for a walk outside the city gate, and entered a large idol-temple, where we had a long conversation with a few people who were there. In the evening I had another conversation with the old vegetarian, after which a shortened service, with an excellent sermon by Mr. Ting on Matt. xi. 28—evidently specially meant for the old Buddhist—brought a very pleasant, and I trust profitable, day to a close.

To show, however, how evil is ever mingled with the good and sorrow with gladness in our work, I might mention two events which happened to-day causing me much sadness. In the first place, while engaged in examining the candidates for baptism, I was called away to expel forcibly from the chapel precincts a man who has caused us much trouble, and who persists in coming to the services, while his conduct and conversation do much injury to the cause of Christ. Mr. Ting told me he had besought him again and again, even with tears, to reform; but all seems in vain. Nevertheless the power of the Gospel is the same as ever, and let us trust that ere long he may see his error and really turn to God. Then again, on our return from the temple mentioned above, we came upon one of our Christians, baptized several years ago, before my arrival in China, engaged in his fields instead of joining with us in worship. We spoke to him, and I said how sorry I was to hear that he had ceased to keep the Sabbath, except on very rare occasions, and was apparently drifting back again to idolatry. He replied that he still worshipped God, but could not spare the time for service in the chapel; and Mr. Ting tells me he boasts that he has the sixty-six books of the Bible in his heart, and so has no need to go to church.

**Monday, March 19th.*—Started from

Ning-Taik at ten o'clock for Läk-Tu; a pleasant walk of nine miles. I am sorry to say the interest here is still very small; there are however two inquirers this year, apparently sincere, the first-fruits, let us hope, of a large ingathering.

After dinner we left to visit an old Christian living some two miles away, who was very ill, and evidently will soon receive the summons home. He was very delighted to see me, and put his poor thin hands together to salute me Native fashion, exclaiming, "Thank God, for this token of His grace!" He said that he was not afraid of death, that his heart was at peace; but that sometimes when the pain in his chest was very severe, he prayed that it might be lessened. He is very poor, and his house scarcely fit to be so designated; while the utter discomfort and want of tidiness in the room in which he was lying, told very plainly that he had no wife, and that his only son, a lad of sixteen, had either no time or no inclination to look after the house. I knelt on the mud floor at his bedside and commended his soul to God, and I was pleased to hear him join audibly in the Lord's Prayer.

We then went into the central room, and for nearly an hour preached to a large number of heathen who had gathered together, and who listened very attentively; the only interruption being from a man who wished to know whether I was born in China or in England. Mr. Ting said to them, "You have been saying among yourselves, 'Ah! the missionary has come to see the old Christian, and to-morrow, when he is dead, he will come and take out his eyes and his leg-bones, and take them away.'" He then told them how foolish these stories were which were circulated by the enemies of Christianity, and assured them that in Christ alone could they obtain happiness and peace.

Leaving this village we went on towards Ch'ek-Tu, calling at the house of one of the Christians by the way. I am glad to report an increase of six or seven adherents at Ch'ek-Tu: it is a large town, but the interest evinced there has as yet been very small, and, sad to say, several of those baptized in the former years have been expelled for various sins. There has been a severe case of persecution there this year. It seems

that an elderly man having been convinced of the truth of Christianity and the folly of idolatry, smashed up all his idols and burned them. Afterwards one of the neighbours declared that one of them belonged in part to him, and that misfortune would assuredly befall him now it was destroyed. He was so enraged that, assisted by some lewd fellows of the baser sort, he beat the Christian so severely that he fainted away, and was insensible for three days. Some of the heathen are still very much incensed against the converts, and a little time since stole the coat from the back of one of them in the public thoroughfare.

I am sorry to say the cultivation of opium is on the increase at Ch'ek-Tu, and the number of smokers something terrible. At eight o'clock we had our service, to which two of the Lék-Tu Christians came over, and eight of us partook of the Lord's Supper. I was glad to see one man present who had left us for some time, but is now a regular attendant at divine service.

Tuesday, March 20th. — Leaving Ch'ek-Tu at 7.30 we started for Kau-Tu, some ten miles distant. With the exception of one steep mountain-pass, the road is for the most part level, and for the last mile or two runs parallel with a very pretty river, on the right bank of which the town of Kau-Tu is situated. This is apparently the most fruitless station in the Fuh-Kien Mission; for four years our catechist has been stationed here, and yet not a single convert has been gathered in. The question suggests itself, "Has the seed been faithfully sown?" and it is a question which it is difficult to answer. It may be that the reaping-time is nearer than we think, and that I may soon be able to report progress here. We reached Kau-Tu at one o'clock; and after a hasty meal, spoke to the people who had come to see me. They said the doctrine we preached was very good, but could not reach Kau-Tu; meaning that it was good for the people, but they wanted none of it there. We know, however, that they need it, and trust they may soon know it too.

Another walk of six miles, through alternate fields of wheat and opium, brought us to the busy town of Hwo-Lêng, which contains some 3000 families. Before reaching our chapel, we

had to pass along the main street, and a numerous and very noisy crowd soon gathered at our heels, while numerous boys, running on ahead, announced the arrival of a "foreign child." Having reached the top of the street, we turned round, and, having requested them to be quiet as we wished to speak, Mr. Ting addressed them, saying how surprised he was at their want of politeness, and at their foolish remarks about the foreign teacher, since he also was a man, with two eyes, one nose, one mouth, &c., and as for saying his hair would not grow long like theirs, that was untrue, the fact being that he cut it, instead of plaiting it into a *queue* as they did, and so on. He then told them why I had come all this distance, and urged them to go to the chapel and examine the doctrines which we came to preach, &c., &c. When he had finished I spoke to them for a short time, and then we went on to the chapel, which is situated in a large hamlet about half a mile away, called "Stone Bridge." While my evening meal was being prepared, I took a stroll through the village street, and the majority of the villagers were soon around me. I tried to speak to them, but the noise was so great, and their curiosity so intense, that it was impossible to do so; so I showed them my watch, and let them hear it tick, which always delights adults and children alike, and then invited them to come to the chapel after supper and hear what we had to tell them; and I am glad to say a number of them accepted the invitation, and we spoke to them for an hour and a half. The number of converts at Hwo-Lêng is still very small, but in China, least of anywhere, must we despise the day of small things, and I am thankful to be able to report an addition of two since I last visited the place.

Wednesday, March 21st. — As we had a twenty-mile walk over an unknown road before us, we started early, and were soon ascending one of the mountains so numerous in this region. At its summit, on a still higher peak, we saw some very curious natural rocks; one of them closely resembling an immense stone man, which the villagers told us is called Buddha, and is doubtless considered very beneficial to the district. At the foot of the mountain we reached a large village where an idol-feast was

being celebrated. The crowd was very great, and much excitement was caused by my appearance, a foreigner seldom, if ever, having passed that way. Mr. Ting essayed to preach; but it was impossible for him to make himself heard, and we went on our way. The plain which we now traversed was very fertile, and was densely populated, while the people seemed very well-to-do.

At midday we reached Chiah-Ká, a large market-town on the edge of the plain, and I think I shall ever retain a remembrance of the crowd which surrounded us there. We went to an inn for dinner, and the people literally trod one upon another, so intense was their curiosity to see me. Hoping to prevent an accident, and to induce some of them to leave if possible, I stood for some time upon a stool, that they might get a better view of me, and then begged them to leave, at least for a time, as I was tired and hungry and wanted to eat. It was impossible to get them away, however, so I ascended a ladder to the loft above, and had my dinner on an old tub, on which a sieve was spread. About a dozen of the landlord's friends were privileged to see the foreigner eat, the others waiting below for his reappearance. After dinner, one of the villagers suggested that I should walk through the streets, that the ladies might have an opportunity of seeing me, as they could not come to the inn, and that he would conduct me. To this I assented, and the ladies had their curiosity gratified. On returning to the inn, the crowd soon gathered again, and Mr. Ting spoke to them; but I fear they were not very attentive, their curiosity being as yet unsatisfied. So we told them we had some cards for sale, and I produced one from my pocket, and requested one of them to read out the verse which was written upon it, and he read out John iii. 16. There was a great desire to purchase these, and so great was the crush that my clothes were nearly torn off my back, and I had to force my way out of the crowd and give up the attempt. However, some of the people followed us as we went on our way, and I sold all I had. These people, though very curious, were extremely nice and civil, and I did not hear a single rude epithet applied to me while I was amongst them.

On leaving Chiah-Ká we had to ascend

and then descend one of the highest mountains I have ever crossed, and Mr. Ting was very tired when at seven o'clock we reached the town of Kwang-Tong, situated on an arm of the sea, some eighteen miles from the city of Hok-Ang. It is a large walled town and seems to be famous for oysters, of which 133 lbs. can be bought for 3s. 6d. in the shell, and the same quantity opened for 10s. or 12s. As it was almost dark when we arrived, and we found an inn just inside the gate, we escaped observation, and were able to take our evening meal in peace. Later on, however, a good many people came in, to whom we spoke and sold some cards.

Thursday, March 22nd.—Rose at five o'clock, and had an early breakfast, as we had to catch the boat. The crowd poured in as soon as the inn-door was opened, and literally besieged us until we left. I was afraid the floor would be broken down; so by dint of pushing and persuasion, I got them down the ladder, and stationed my coolie at the top with a broom, by which means I got a few minutes to eat my breakfast. We then started for the boat, a mile distant, and while waiting for it had a talk with the people, and sold some tracts.

Nine miles by water brought us to a small village called Sü-Tau, where we disembarked and walked another mile, when we reached the bank of the river which runs down from the city of Hok-Ang. It is a fine stream, and a large number of small boats ply upon it, to and from the city and the river-side villages. As Mr. Ting and the coolies were tired, they preferred to travel by boat, whilst I walked along the bank, with a very friendly Chinaman belonging to the neighbourhood as my companion. He evidently looked upon me as a stranger in a strange land, and was most solicitous for my welfare. When I wanted to drink water he rubbed the rock, down which it was trickling, clean with his hat; he bought peanut candy for my delectation; insisted on paying the fare of the ferry-boat in which we had to cross the river; and finally, as we waited for the boat in which my friends were, brought a basin of vermicelli and onions for me, and would not hear of my paying for it. A Buddhist priest also presented me with a cake, so I was well taken care of. I had a long conversa-

tion about Christianity with the man mentioned above, and sold a large number of Scripture cards while waiting for Mr. Ting. From reports which I had heard, I expected to find a large quantity of opium grown in this region, but was not prepared to find nine-tenths of the fields sown with that pernicious weed.

The city of Hok-Ang is situated in an extremely pretty plain, and is surrounded with vast orchards of plum and peach trees, underneath which the poppy is cultivated. We found a very nice clean inn just within the city gates, a luxury seldom obtained in China, and the landlord was most polite. After a wash and some dinner, we took a stroll through the city, and ascended the hill on which most of the idol-temples are situated, and, sitting on the city wall, had a fine view of the surrounding plain, which is evidently densely populated. We afterwards visited the Roman Catholic church, which is a large, well-constructed building, seating 1000 persons. Hok-Ang is the head-quarters of the Romanists in this province, and they have thirteen churches in the district. Towards dark we returned to our inn, and we soon had a number of visitors, who wished to know what our business was; and then came a long explanation of the differences which exist between us and the Roman Catholics. One of them was suffering much pain from a faulty tooth, and I expressed my willingness to extract it; which I did, and he having announced the fact, I suppose, in the streets, I was called upon to extract five more during the evening.

After dark, several of the Roman Catholic converts came in, and we conversed with them until quite late. They were extremely civil, and seemed quite interested in seeing the New Testament—which, unfortunately, is a forbidden book to them—and bought several Scripture cards. I wish I could say that they evinced any intelligent knowledge of Christianity; but, alas! they seem quite dark, and evidently look upon the mass, to partake of which they pay 200 cash, as a sort of charm. They said they went to the church sometimes to recite prayers, but they did not know what they said, as it was French, and that to-morrow (Good Friday) they were invited to go and kiss the crucifix. I sincerely hope we may be able to open

up this district ere long, which we were earnestly requested to do more than once.

I was much surprised at the quietness of the people as I walked through the streets; even the urchins, who usually follow the foreigner in China, and who are not always so quiet as one could wish, seemed quite subdued here. On inquiring the reason, I found that some years ago one of the priests was hooted in the streets, whereat he was much annoyed and sent his card to the magistrate, who at once seized and bamboozed twenty of the people, thus teaching them what was evidently a salutary lesson.

Good Friday, March 23rd.—Left Hok-Ang at half-past six a.m. and took boat down the river some nine miles, when we again walked across to Sü-Tau and engaged a boat to take us to Sieng-Tieng, the port of Hok-Ning-Foo. We had service on board, reading the proper lessons and Psalms, and then talked together on the chief incidents of the Passion. There was one other passenger, and Mr. Ting preached Christ to him and the boatmen most of the afternoon. As the boatmen were afraid of pirates, with which some of these gulfs are still much infested, we cast anchor soon after dark alongside a large trading-junk, and passed the night in peace, except that it rained very hard, and it was difficult to keep one's pillow dry. At dawn we started for our destination, but a dense fog soon after settled down upon the sea, and so completely obscured the hills that the boatmen were obliged to cast anchor once again. As the sun rose, however, the fog soon lifted, and we went on our way, reaching Sieng-Tieng about eleven o'clock a.m. Mr. Ting is a most unwearied preacher, and this morning gave a long address to the men in another boat which was keeping up with us; indeed, few come in contact with him, for ever so short a time, without being told something of the truth. I wish all our catechists were as zealous.

At four o'clock we reached Hok-Ning, and at half-past seven had our usual gathering, when I tried to bring out the chief incidents connected with the burial of Christ.

Easter Sunday, March 25th.—We commenced the day with family prayers at half-past eight, and at eleven o'clock

morning service, when Mr. Martin's teacher and washerman were baptized, having been previously examined by Mr. Ting, who preached on the Resurrection. At three p.m. we had the Holy Communion, of which fifteen partook; and evening service at half-past seven, with a short address by myself from

Col. iii. 1, especially addressed to those just baptized, brought the day to a close.

On Monday, March 26th, I left Hong-Kong, and reached Foo-chow on the 28th, much encouraged by the manifest token of God's presence which I had been permitted to see.

LAST WORDS TO THE NATIVE CHURCH AT LAGOS.

BY THE LATE REV. J. A. LAMB.

[The following Sermon was prepared by Mr. Lamb to be preached by him at Christ Church, Faji, June 11th, 1883, at the Anniversary of the Lagos Native Pastorate Auxiliary Association; but before the day came he was struck down by the illness which, in the mysterious providence of God, proved fatal. Mr. Lamb's testimony to the progress of Christianity in Lagos is very striking; and his counsels to the Church there are most wise and well-timed.]

"A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in His time."—Isaiah lx. 22.



THIS text forms part of Isaiah's glorious prophecy concerning the Church in the latter days—these days in which our privileged lot is cast. The chapter seems to embrace the whole of this dispensation from the birth of Christ, when the Sun of Righteousness arose on this sin-benighted world with healing in His wings, until the glorious hour when He shall shine forth in the dazzling brightness of His second coming, and the words which immediately precede the text will receive their complete fulfilment: "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous."*

I was led to select the last verse of this chapter as the basis of our thoughts for this evening, because it seemed so exactly to express what has been already realized with regard to the Native Church in this place, and what we still hope for concerning it, and the Churches in Abeokuta and Ibadan, and throughout this land. May the Holy Spirit accompany our meditations with His blessing, and may we be stirred up to unfeigned gratitude, stronger faith, and increased watchfulness and zeal in the work of the Lord! I purpose considering, first, the fulfilment of the promise, "A little one shall become a thousand," with regard to the Native Church in Lagos; secondly, the necessity for prayerful watchfulness against the Enemy's designs for hindering the divine purpose, that it should become a strong nation; and, thirdly, the importance of the Church's active co-operation with the divine purpose, notwithstanding the assurance, "I the Lord will hasten it in His time."

* Isa. lx. 19—21.

And, first, with regard to the fulfilment of the promise, "A little one shall become a thousand;" it will not be needful for me to go any further back than my own knowledge takes me respecting the Church in this place. When I arrived here in January, 1862, the work was, as it were, in a nutshell. Faji was the Mother Church. Breadfruit was what we might call a chapel-of-ease in connection with it; the late Rev. T. B. Macaulay, master of the Grammar School, taking the Sunday duties, assisted by a Scripture-reader; the congregation coming to Faji for classes and the administration of the Lord's Supper. Ebute Ero was in charge of its present pastor, then a deacon and an agent of the Church Missionary Society, and the members, who were very few, came to Faji for the Lord's Supper. There was only one day-school, which was at Faji, and the whole of the Church's staff consisted of one European missionary, two Native deacons, two Native Scripture-readers, and two Native schoolmasters. Badagry, supplied with a catechist and schoolmaster, was the only out-station, with the exception of a little work at Igbesa being done by a member of the Faji Church, who had been selected by the other members and sent there. This was the "little one." Now, as we see, it has become "a thousand." There are seven churches on Lagos Island supplied with regular means of grace. There are seven Native clergy working on the island, three of them being in charge of churches under the Native Pastorate Establishment. There are at least six day-schools supplied with eleven masters, and over 1000 children are taught in the schools. Ebute Meta and Badagry are each supplied with a Native clergyman. A church has been erected on, and an agent supplied for, Iddo Island, and missionary work has been begun at Ondo with an ordained Native missionary in charge, and at Leke and other places. But to confine ourselves more especially to the Native pastorate. We have seen its rise from a very small beginning. The late Rev. Henry Venn having in 1861, just before I left England for Lagos, expressed to me his particular desire that the Church at Lagos should be impressed with the idea of self-support, and that the people should be encouraged to bring anything to further that object, even to a handful of rice, at a leaders' meeting held on the 2nd June, 1862, eleven persons being present, it was proposed that church members and school-children should pay one penny each per week. The late Mr. Nottidge thought one string of cowries per week would be better to begin with, which was agreed to. At the members' class on the following Friday the proposed payments were explained, and all seemed agreeable. The amount was in due time raised to one penny. After some years of careful gathering I was permitted to take to England the first 50*l.* raised by these means, and deposit it with the Parent Committee for safe investment. When I was at the Church Missionary House in London one day in 1881, I took up a *Lagos Times* which had arrived from the coast, and found in it the Report of the Annual Meeting of the Lagos Native Pastorate Auxiliary Association, held on the 8th of May, 1881, when one of those very leaders who was present at the meeting on the 6th of June, 1862, occupied the chair. About 1000 people were reported as present. A

Native pastor, Secretary of the Association, read the Report, which showed a balance in hand of 306*l.*, not including 800*l.* invested in England, and 519*l.* receipts for the year, and my thoughts immediately reverted to the small beginning, and I was rejoiced indeed that the little one had become a thousand. And the Lagos Native Pastorate Church still goes forward, showing no sign of languishing, but rather increasing on every side, and ready, at the call of its parent, the Church Missionary Society, to relieve her of the charge of other churches, and to take them under its wing. Let our hearts then to-night be tuned to praise. Should we not gratefully acknowledge the fulfilment of the promise, "A little one shall become a thousand," and thanking God for His goodness and faithfulness in the past, take courage for the future, firmly believing that the Church shall yet become a strong nation, and that the Lord will hasten it in His time?

But we proceed, secondly, to consider the need for prayerful watchfulness against the Enemy's designs for hindering the divine purpose, that the Church in this country should become a strong nation. That he has such designs we can have no question who are acquainted with his action in Eden—his successful device to bring Israel under the divine ban, when God had compelled the reluctant prophet to declare, "Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Israel, What hath God wrought?"*—his seductive art with the wisest of kings, after God had said, "Now have I chosen and sanctified this house, that My name may be there for ever: and Mine eyes and Mine heart shall be there perpetually. And as for thee, if thou wilt walk before Me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe My statutes and My judgments; then will I establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel"†—and when we know, moreover, that it pleases God to make use of his temptations to try (as the word tempt simply means), to try individuals and churches whether they will observe His statutes and keep His laws, and walk humbly with Him or not.

And what are some of the dangers to which the Church is exposed, and against which it must be watchful unto prayer? The temptation of Eden and of the wilderness is one, viz. distrust—doubts as to the divine power, wisdom, and goodness, and an inclination to dependence too much upon men and means, instead of upon God. All that the Church needs is promised if there is prayerful dependence upon divine power, wisdom, and goodness. Whatever is required fully to establish the Church, in providing it with pastors and teachers after God's heart; in its becoming fully developed into a Native Church by having its own chief pastor; in all the churches being embraced in the pastorate; and whatever else the Church may desire to render it complete,—all is included in the promise of the text. But all morbid restlessness and undue haste to precipitate these things, all undue

* Numb. xxiii. 23.

† 2 Chron. vii. 16—18.

estimation of men or of money, as if they were the objects of dependence for the establishment of the Church, is a giving heed to Satan's suggestion, "Command these stones to be made bread." When God has said, "Man shall not live by bread alone, but by every word of God," and has declared concerning His Church, "A small one shall become a strong nation: I the Lord will hasten it in His time,"—

His method is sublime; His thought profoundly kind;
God never is before His time, and never is behind.

Another danger to which the Church is exposed, and one akin to distrust, is pride. Distrust of God is sure to lead to self-trust; and pride is one of Satan's most subtle snares. If once he can get people to doubt God's wisdom and faithfulness, he will not fail to prompt them to act as if they were independent of Him, or of those aids which He graciously provides. Pride was the cause of the devil's condemnation, probably aiming to be as God, as we learn from these words: "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil;"* and there is nothing more hateful to God than pride. The suggestion to Eve was, "Ye shall be as gods." Surely then there is great need for us all, whether as individuals or as corporate bodies, to watch against pride and to walk humbly with God, feeling our entire dependence upon Him for wisdom, power, and blessing to fulfil the purpose for which He has raised us up. Well do I remember hearing a very powerful sermon preached by the present Bishop of Peterborough, at the anniversary of the C.M.S. in London some years ago, in which he was cautioning the Society against some of the dangers to which it was exposed, and he wound up one of his admonitions with some such emphatic words as these: "Remember, God can do without the Church Missionary Society, but the Church Missionary Society cannot do without God." And so it truly is with all human agencies. But there are designs of Satan more palpable than these, which the Church has need to watch and pray against. The subtle one, which, like the tares among the wheat, finds an easy entrance into the soil in this country, is the suggestion that, consistently with Christianity, a man may have more than one wife. Naturally there is more danger of this in the interior than here, where we are under a British Government; but the notion once harboured seems to lend a sanction to immorality, and to expose the Church to very great danger. What is to become of a Church when those who ought to be its bones and sinews, its pillars and supports, have to be excluded from it for polygamy or immorality? The body must collapse, the building must soon be in ruins. And these transgressors not only do these things, but have pleasure in them that do them, and seduce others by their example and influence to tread in their steps; and so not only leave the building to fall, but undermine its foundations, and bring it down as speedily and thoroughly as they can, thus entering into the devil's design for its overthrow. We often meet with the motto, "Africa shall rise," and though it sounds rather presumptuous without any qualification or reference to Him by whom alone it can, yet the natural

feeling with regard to it is, "God grant it may, and that soon." But never can it rise so long as the divine ordinance is trampled under foot, and woman is degraded, and social and family order disregarded by polygamy and the evils connected with the reception of the satanic suggestion, that polygamy is consistent with Christianity.

And then there is one more danger I would mention as a very successful device of Satan, which has to be prayerfully watched against, and that is the introduction or toleration of false doctrine—a departing in any way from the simplicity of the Gospel—a leaning towards Romanism, heathenism, or Mohammedanism. The Church is in the midst of these perils, and that it keep its eye very steadily fixed upon its Great Head, and see that its teaching all revolves around and is founded upon "Jesus Christ and Him crucified," and that its members come out and separate themselves altogether from all the follies and superstitions of heathenism and Mohammedanism, is most necessary. How often Israel was warned, "Thou shalt fear the Lord thy God, and serve Him, and shalt swear by His name. Ye shall not go after other gods, of the gods of the people round about you (for the Lord thy God is a jealous God amongst you); lest the anger of the Lord thy God be kindled against you, and destroy you from off the face of the earth." * And God's dealings with His ancient people are a standing warning to every church to the end of time. The admonitions and counsels given to the seven churches in Asia, and the fulfilments of the threatenings against them, and the flooding of the once flourishing churches in North Africa with Mohammedanism, on account of their departure from the faith, are so many witnesses that our God is a jealous God, and that when He has favoured people with the light, and they allow it to be dimmed by error and false doctrine, their candlestick is removed. How great then the need of watchfulness and prayer against these and all other devices of Satan for hindering the divine purpose as declared in the text! But if thus armed, the Stronger than Satan will overcome him, and make his designs only turn out for the strengthening of the Church. Then surely "the small one shall become a strong nation;" the Lagos Native Pastorate Church shall hold on its way, and shall wax stronger and stronger; be an example to all that believe throughout all the Yoruba country; and from it will sound out the Word of the Lord, not only in the Yoruba country, but also in every place its faith to Godward will be spread abroad.

We consider, lastly, the necessity for the Church's active co-operation with the divine purpose, notwithstanding the assurance, "I the Lord will hasten it in His time." A string of magnificent promises are given to the Church in Ezek. xxxvi., ending with the language, "And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it." Then mark this language: "Thus saith the Lord God, I will

* Deut. vi. 13—15.

yet for this be inquired of by the house of Israel, to do it for them." "Prayer was appointed to convey the blessings God designs to give." It is the sign of faith in the promises and the acknowledgment of dependence upon the Divine Promiser.

When Moses stood with arms spread wide,
Success was found on Israel's side;
But when through weariness they failed,
That moment Amalek prevailed

"Not by might nor by power, but by My Spirit," was the word of the Lord to Zerubbabel concerning the house of the Lord which he was building. And how much more true is it concerning the spiritual house! It is only as the Spirit pervades the Church that errors and false doctrine can be kept out, and that the truth as it is in Jesus can be preserved and propagated. It is the Spirit who must separate the Barnabas's and the Sauls for the work, and send them forth; it is the Spirit who must give them power; it is the Spirit who must make the Word the power of God unto salvation in the hearts of those who hear it; it is He by whom the whole body of the Church must be governed and sanctified if its various members in their respective vocations and ministry would truly serve God.

For this we know there must be fervent supplications and prayers. "The harvest truly is plenteous, but the labourers few; pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." * "Tarry ye in the city of Jerusalem until ye be endued with power from on high." "These all continued with one accord in prayer and supplication." † "And when the day of Pentecost was fully come, they were all with one accord in one place. And they were all filled with the Holy Ghost." ‡ "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall give them showers of rain, to every one grass in the field." § The latter rain was required in Palestine for filling up the ears of corn before the harvest. But they were to *ask* for it. This is the time of the Church's latter rain—the last days when the Spirit is poured forth; but it must be *asked* for—the Church must actively co-operate with the divine purpose by prayer if the promise of the text is to have its fulfilment and the Lord is to hasten it.

Then there must be active co-operation with the divine purpose by faithfulness in the ministry; the taking heed to themselves, "and to all the flock, over which the Holy Ghost hath made them overseers, to feed the Church of God, which He hath purchased with His own blood;" || being steadfast in reading and learning the Scriptures, and in framing the manners of themselves and of them that specially pertain to them, according to the rule of the same Scriptures, forsaking and setting aside (as much as they may) all worldly cares and studies, continually praying to God the Father by the mediation of our only Saviour Jesus Christ for the heavenly assistance of the Holy Ghost. And reproving, rebuking, and exhorting with all longsuffering and doctrine; not shunning to declare the whole counsel of God, nor failing to rebuke sharply such sins as are known to be prevalent; and rightly dividing

* Matt. ix. 37—38.

§ Zech. x. 1.

† Acts i. 14.

‡ Acts ii. 1—4.

|| Acts xx. 28.

the Word of Truth, giving to each their proper portion of meat in due season, seeking the salvation of souls, the perfecting of the saints, and the building up of the Body of Christ,—then “the small one shall become a strong nation,” the Church helping together by their prayers; for the promise is sure, having this seal, “I the Lord will hasten it in His time.” An illustration of the result of a faithful ministry comes specially before us to-day.* “He was a good man, and full of the Holy Ghost and of faith: and much people was added to the Lord.”†

And then there must be helpfulness on the part of the whole Church: for so hath the Lord appointed, and except His appointments are complied with there can be no expectation of the fulfilment of the promise. Tithes were an appointment from the earliest period for the support of the ministry. To Melchisedec, Abram gave a tenth of all. It was a strict appointment under the Jewish law, that a tenth should be given for the support of the priests and Levites, besides many other gracious arrangements for their maintenance from the offerings of the people; and it was failure of compliance with the provision made for the regular performance of divine service which brought down the divine malediction: “Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes.”‡ And the Apostle Paul tells us plainly, that precisely as God arranged it under the Jewish dispensation, so He has provided that they who preach the Gospel should live of the Gospel. I am sure if the Church is to flourish and wars are to cease, and Satan’s designs for hindering the divine purposes concerning the Church in this land are to be defeated, there must be the active co-operation of the Church in making due provision for the divine service. When Moses intimated to the people of Israel that it was God’s will they should supply the needed materials for the erection of a sanctuary, the people gave till they had to be restrained; and on their giving, all the needful artificers and workers were provided. When a more magnificent temple was to be erected, and King David had amassed gold and silver in abundance for it, God would still have the people take their part in it, and on the king making the appeal, “Who is willing to consecrate his service this day unto the Lord?” we hear of the ready devotion of subscribers, and it is said, “Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy. . . . Who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.” But a greater King than David, and a more glorious temple than that which Solomon built, summon us to vigorous co-operation with God in bringing about the fulfilment of the promise, “A little one shall

* St. Barnabas’ Day.

† Acts. xi. 24.

‡ Mal. iii. 8-11.

become a thousand, and a small one a strong nation : I the Lord will hasten it in His time." With regard to the Lagos Native Pastorate Church—Jesus, the Blessed Lord, who died for us and rose again, and ever lives to intercede for us, has called all His followers to be sharers in His work to build up that temple, the head-stone of which shall be brought forth when He appears with shoutings of "Grace, grace unto it." His hands have laid the foundation, and His hands shall complete it. Meanwhile, He deigns to use our poor, weak, imperfect services to do His work, to sustain the fabric He has erected, and to go on adding stones to it and building it up till He comes. Do you know this blessed Saviour? If you have experienced deliverance from the ruin you were in by sin, and have become a living stone in His temple, built upon Him, the one foundation-stone, then you must be like Him, you must love Him, and you must have the deepest concern in His work, and it will not be a thought with you, "How little will suffice for me to give to this work of His, this Church which He is building up in Lagos?" but your feeling will be, "Here, Blessed Saviour, is my offering; it is the utmost I can give, Thou knowest, and no amount I can give can ever manifest the gratitude I owe to Thee, who didst give Thyself for me, and hast delivered me out of darkness into light, and brought me into the glorious privileges of the children of God."

We have noticed three ways in which the Church must co-operate with the divine purpose if the text is to receive its fulfilment here, viz., prayer, faithfulness in the ministry, and ready helpfulness on the part of the whole Church; and a happy illustration is given of this kind of co-operation in one of the lessons of the day. "When they had prayed they were all filled with the Holy Ghost, and spake the Word of God with boldness; and the multitude of them that believed were of one heart and of one soul. . . . With great power gave the Apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. . . . As many as were possessors of houses or lands sold them, and brought the prices and laid them at the Apostles' feet;"* and St. Barnabas is mentioned specially as an example of this liberal giving. May the grace that was in Barnabas be abundantly poured upon us all to-night, revealing Christ to us, showing us His love, His mind, His will, and giving to us the readiness which was in Barnabas to comply with that will!

May we thankfully review the wonders that God has wrought here in the establishment of the Lagos Native Pastorate Church! May our faith in the divine power, wisdom, and goodness for the further fulfilment of His glorious promises be strengthened! May we each individually be led to increased watchfulness and prayer, that we may avoid all those things which would in any way tend to defeat the divine purposes as included in the text concerning His Church here! And may we each resolve that we will do our utmost to bring about those purposes by prayer, faithfulness, and freely giving, determining by the grace of God that our feet shall stand within the gates of Jerusalem—that we will ever pray for the peace of Jerusalem, and, because of the House of the Lord our God, seek its good!

* Acts iv. 31—35.

PRAYER, PAINS, AND PATIENCE, THE THREE HAND-MAIDS OF THE MISSIONARY MINISTRY.

An Address delivered at the Dublin Church Missionary Breakfast, 1883,

BY THE REV. WILLIAM JOSEPH SMITH, B.A.,

Incumbent of St. Thomas', Pendleton.



FEEL a more than ordinary diffidence, and yet a more than ordinary pleasure, in being privileged to deliver the address this morning; for I am addressing the representatives of a Church which, although it has passed through a severe crisis in its own constitutional history, and although it is in the midst of a society that is pressed by many heavy anxieties, has, nevertheless, shown itself possessed of the true spirit of Christ, in that it has not selfishly spent all its energies upon its own necessities, but has faithfully remembered the divine rule—"There is that scattereth and yet increaseth." This morning, too, I must most earnestly congratulate you that "in a great trial of affliction the abundance of (your) joy and (your) deep poverty (has) abounded unto the riches of (your) liberality" (2 Cor. viii. 2); for I learn that your contributions to the Church Missionary Society last year have exceeded those of the previous year by 316*l.*, or over 5 per cent. But Ireland has in the past done, and I trust will in the future do, more than give money: she has given a large proportion of the missionaries of this great Society. Indeed, since the days when St. Columban and St. Gall planted their monasteries amongst the natives of Switzerland, the Irish have always been amongst the best missionaries; just as they have proved to be amongst the best soldiers, from Lord Wellington to Lord Wolseley.

Having uttered these words of sincere good-will and heartfelt sympathy—words which I could not deny myself the happiness of speaking—I pass on to that which must be the subject of the address, and state the three points upon which, with God's good blessing, and relying upon the favour of His Holy Spirit, for our dear Master's sake, I shall venture to speak to you. These three points are—Prayer, Pains, and Patience, as the hand-maids of the Missionary Ministry.

I. *Prayer.*

It is a little over fifteen years since I had the honour to be appointed one of the Association Secretaries of the Church Missionary Society, and I held the post about five years. It is a period one can look back upon for purposes of comparison, and one which has here in Ireland been to your good Church of Ireland fruitful of great events, having witnessed a great ecclesiastical revolution, borne with exemplary patience, and met with wonderful resource and success. Now, in that fifteen years, I have observed a marked and important change in public opinion about Missions. The old objections have certainly not been buried, but I think they are pretty nearly dead. The newspaper press notices of Missions are more frequent, more circumstantial, and on the whole more favourable than they used to be. The tone of conversation about Missions in general society is not as flippant or as sceptical as it was then. Our statesmen have many of them, both unofficially and officially, publicly expressed their appreciation of the results and benefit of missionary enterprise.

To what, then, is this gradually changing current of public opinion due? Partly, no doubt, to notices in popular books of travel like those of Miss Bird and Miss Gordon Cumming; still more to the manly Christian testimony

of men like Lords Lawrence, Northbrook, and Napier, and recently the Duke of Buckingham; like Sir Bartle Frere, Sir Arthur Cotton, Sir Richard Temple, and Sir Wm. Muir. Still more, again, it is due to the devoted lives of such missionaries as Livingstone, Dr. Duff, Wilson of Bombay, Knott and Gordon, Bishop Patteson, Bishop Mackenzie, and Bishop Steere, who have gone to their reward; and to the lives, amongst living missionaries, of men like Bishops French, Caldwell, Sargent, and Bompas; Drs. Moffat [since also taken from us] and Bruce; Mr. Price and Mr. Robert Clark.

But there has been a cause and influence conducing to this end far more potent than all these. The cause I now allude to is the influence of that Day of Intercession for Missions which was first appointed in 1872. In that December, 1872, I was careful to examine the daily papers to ascertain, if I could, what impression was being made upon the general public. In the course of that examination, what I was struck with was the way in which the whole matter was almost ignored. There was, I admit, an article in the *Times* praising Roman Catholic as superior to Protestant Missions. This article fortunately drew from Lord Lawrence a valuable letter.* In scientific periodicals, however, there had been notice of the subject in the shape of scoffs at this "experiment of prayer," as these writers were pleased to call it. My brethren, thank God, our religion is an experimental religion, and we are not afraid of an "experiment of prayer," if properly conducted—that is reverently; and I would add, according to true scientific conditions—that is to say, conditions suitable to the subject-matter of the experiment. Such conditions in this case would be, that the things we prayed for were according to God's will.

Well, my brethren, we asked God for missionaries, and that is according to His own command, and we asked for the means to support these missionaries. These were our two requests, and what—I put it in all submission and reverence—what has been the answer? I understand that the supply of candidates has been each year about double what it was before. More than this, God has answered this first petition of ours in another way too. He has made open doors for our missionaries everywhere such as were never before. A few years ago we had to knock at many closed doors, as for instance in China, in Japan, in Persia, and in Egypt. To-day the London Committee tell us that if they had a hundred fit men offering themselves, they could, without a day's delay, find places for them, with glorious opportunities for evangelistic work. So much for God's answer to our first petition.

What about the Society's income? Counting up the last ten years, from 1872 to last year, and then averaging them, and after that comparing them with the average of the ten preceding years, I obtain this result, namely—that *the average yearly income of the Society during the last ten years has exceeded the average yearly income of the preceding ten years by 53,620*l.* a year.* In other words, over half a million more has been raised in the ten years following the Day of Intercession than was raised in the previous ten years. In all the history of the Society there has never been a bound forward like that, and yet it is being amply sustained. Two Bishops of the Irish Church have had the felicity of imparting, by their eloquence, a great impetus to this upward financial movement. The Bishop of Cashel pleaded for an income of a quarter of a million a year. Last year the Bishop of Ossory invited the friends of the Society to raise their income to half as much again,

* *Times*, January 6th, 1873.

and I have no doubt his lordship will, in not many years, see that good wish and prayer of his fulfilled.

You see, then, my brethren, we have ample encouragement to pray in faith, and to pray without ceasing, for the harvest-labourers, and for the labourers' wages.

But there is more we should pray for than this; there are the missionaries who are at work, and there are the Native Churches; and we have need also to supplicate the Omniscient and All-wise Father, that He would give wisdom and counsel, a spirit of discernment and a sound understanding, to those in London who have the management and direction of the affairs of this vast missionary institution. For there is no problem of church activity or of church organization which has not been, and will not be, pressed upon them for solution. Humanly speaking, too, the measures and the plans which they inaugurate to-day will help, or else fetter, the energies of countless millions of Christians in the ages yet to be.

In proof of this assertion, observe even in the last fifteen years how important have been some of the questions that have been before the London Committee. There was the Madagascar difficulty, in which it had to be decided whether or no the Society would intrude into the districts of other Protestant Societies when not Episcopal. There was the Ceylon embarrassment, where the points were two—*first*, as to the authority of the Bishop.* . . . The second point in dispute was that ever-recurring and always troublesome position that arises, and, as far as I can see, must arise, when we have to legislate and arrange for two races living side by side—the one socially, mentally, and physically inferior to the other. Whenever Englishmen and the Natives of other countries are together under English Government, although they may be brother Christians, it will often be found in practice necessary to have for each separate services and separate pastors. The present agitation in India about what is known as the Ilbert Bill, for giving Native magistrates in the Mofussil civil and ceremonial jurisdiction over English residents, as well as over Natives, and the excitement caused by such a proposal, exhibit one phase of this intricate problem. I offer no opinion as to the merits or demerits of that proposal: I simply allude to the heat generated during its discussion as one illustration of the delicacy of legislation for English and other races when together in distant English territory. . . .

This same problem opens itself, however, into much larger dimensions than that unfortunate Colombo affair. How is it, for example, that although Bishop Crowther was consecrated on June 29th, 1864, he still remains the solitary Native Bishop?

I am stirred by a deep conviction that Missions have suffered from the very outset from the prejudices, timidity, and over-cautiousness of truly good men. At the first outset the fathers of this Society had to persuade good men and convince them that it was their duty to proclaim the glad tidings of a Saviour's love to the ends of the earth. To-day there is still need to urge upon our brethren of the clergy their duty and the responsibility laid upon them to assist this Society in their parishes, until they realize in its fulness the meaning of St. Paul's cry, "Woe is me if I preach not the Gospel." I mind not the objections brought against Missions by outsiders; but I do take it that a deep interest in this noble cause is a proof of the flower of a Christian faith, such a faith as is described in the words, "The substance of things hoped for, the evidence of things not seen." When we support

* We omit some passages which were valuable as part of Mr. Smith's spoken address, in order not to reopen difficult questions in these pages.—Ed.

Missions, we are literally casting "our bread upon the waters." We are assisting operations, the conduct of which we ourselves cannot personally watch over, and the results of which we seldom expect with our own eyes to see. It is not, for example, like our parochial duties, in which we are ourselves engaged, and whose processes and consequences we can in a measure follow.

Just, therefore, as it has been and still is the task of this Society to instruct the Church at home in its obligations in this respect, so also is it the mission of the Society to advocate more faith and trust and confidence towards our Native Churches. They should not be kept too long in leading strings. They should be early taught self-dependence and self-government, as well as self-support, and we should furnish them and equip them with all the advice and authority requisite to discharge ultimately their own functions as independent Churches, according to the principles laid down in the Church of England's Thirty-fourth Article.

Nevertheless, I am fully aware that the matter is not an easy one to settle. We must be prepared for mistakes and occasionally for faults—are we free from them in our own churches? Probably some of you may have already been suggesting to your own minds the recent troubles in the Niger Diocese as an illustration of unfortunate incidents in the Native Church. It is indeed a sad fact that persons who had been in some sort, at one time, connected with the Church Missionary Society, although in very subordinate positions, should have been found guilty of manslaughter, and sentenced to a severe but just punishment. . . . Surely, my brethren, even this sad circumstance goes for, rather than against, my contention for full organization of Native Churches; and I have certainly mentioned powerful reasons why our prayers should be constantly offered up at the Throne of Grace for those who bear office in this our loved Society.

I make no pretence this morning of commenting upon all the trying matters with which the London Committee have had to deal, or I might mention the Japan Bishopric scheme and the Rev. Walter Dening's case. But the years as they roll are fruitful in sorrows and anxieties, as well as in blessings and joys; and no wounds smart so much as those we receive in the house of a friend. But there is one painful question which I shall refer to, and that is the present condition of affairs at Metlakatla. Mr. Duncan, as you know, has refused to allow the Lord's Supper to be administered in his church by the Bishop or any of the Society's missionaries. Perhaps he would have permitted Bishop Cridge, of the Reformed Episcopal Church, and formerly Dean of Victoria, Vancouver's Island, to administer it. This I cannot be sure about. Now, I remember Colonel Rowlandson once saying that he thought Plymouth Brethrenism was the devil's temptation for the best men; such, at least, had been his experience in India amongst some of the worthiest Anglo-Indians. I fear that, though not in name Plymouth Brethrenism, it is in essence the same unfortunate spirit which has possessed Mr. Duncan. . . .

Yea, my brethren, I sometimes wonder if God may not still at times suffer Satan to sift His servants' minds and hearts, as once He suffered him to torment Job's body. I cannot tell, I dare not judge, but when I ponder over the errors and the follies and the sins of good God-fearing men, they are to me a sore mystery. Ah! my brethren, let me say then, prayer is our resource, prayer is our strength, and prayer is our consolation.

I have dwelt at much length on this first part of my subject, and I must be very brief in handling the other two. Nor is there a disadvantage in

this, since I shall be allotting to each part of my subject space in accordance with its relative importance.

II. My second point is—*The Need of Painstaking in Missionary Effort.*

There is an old Latin saying—*Laborare est orare*; and in truth, prayer without corresponding action would be hypocrisy. Certainly, we must be at pains if we are to render God service, and we shall take pains if our hearts are thoroughly in that service. First, therefore, I would say, let us be careful in little things. Mrs. Brassey, in her *Voyage of the Sunbeam*, records that locusts have been known to upset railway trains. The clouds of them settled round with their greasy wreck clogging the wheels and encumbering the track. It is an illustration of the power of multiplied little energies. Those who cannot afford to subscribe pounds may often collect pounds in pennies.

Next, may I say, let us attend to details. The children of this world are wiser in their generation than the children of light, and we, as Christians, ought not to be the less good business men because we are Christians. If we wish to arouse a missionary enthusiasm in our parishes, we must communicate to our people missionary information. A Native lad at the Peshawar Mission School, when Lord Canning visited it, pressed upon his lordship's notice an essay, the subject of which was, "The love of knowledge is the root of money." It was a theme of his own selection—the missionaries did not know about his writing it—yet the lad had hit upon a bit of true philosophy.

Will you bear with me if, as an old Association Secretary, I affectionately plead with you, my brethren of the clergy, to be your own deputations? It would save the Society expense, it would incalculably relieve your Deputation Secretaries, and it would be infinitely better both for your parishioners and for yourselves. My own plan has been to learn a Mission at a time. I have now by me a whole series of Church Missionary Society's Reports, also of the *Intelligencers*, and a goodly collection of other of the Society's past publications. To study a Mission, I make my own abstract from year to year of the more interesting details, and thus construct a little lecture. May I, without presumption, commend some such method to you? If neighbouring clergy would each prepare such a lecture upon particular Missions, and afterwards exchange shots in each other's parishes, then, to use a sporting phrase, the bag would be heavier than it is.

I am glad to notice, too, that your report records a Lay Association like the one recently formed in London—and I also suppose that you already have your Missionary Prayer Unions. It has been my happiness to attend the meetings of four such Prayer Unions in England, and I can testify to the success with which they freshen up men's zeal, and spur on men's flagging energies. For there is in men's lives a dead centre, so to speak. Past middle life few men make progress. What they will ever do they have by that time done, and for the future they repose upon their laurels. I trust and believe that it is not necessary thus to stand still, since they who stand still soon begin to have ossification at the heart. Ice gathers fast where there is no movement. There is often, too, in a parish a time when a clergyman is grievously tempted to become hopeless and to wish for a change. He has devoted his best to the labour there, he has spared no effort, and yet he does not discern much return. It is for men at such periods of life, or in such states of spirit, that Prayer Unions, Conferences, and meetings like your present gathering, are invaluable. "As iron sharpeneth iron," so we can brighten and sharpen each other, until we return to our several spheres of

duty with renewed vigour and more sanguine anticipations. Dean Goulburn once preached at Oxford a University sermon on Acts v. 15. It was about the shadow of Peter overshadowing the sick ones to the healing of them. The lesson he derived from his text was the value of that indefinable, intangible, but most real force which we name Christian influence. My brethren, the shadow of a good man's character, the shelter of a great man's name, the passing gleam of a gentle human presence—these move and animate and assist their fellow-men.

We must, therefore, bestow pains on our Church Missionary Associations, and to do this we must exercise self-denial. Mr. Saththianadhan described, in one of the speeches I heard him deliver, the conversion of a man whom he had known and baptized. This man bought a Bible and read it for ten years. He had an aunt who had adopted him, and who intended to leave him 50,000 rupees; she, of course, was a heathen. Now, the man used to say to himself, "Can I not wait till my aunt's death? She is old. It cannot be long before she dies." One rainy evening, however, he came to Saththianadhan bringing his little boy and girl, his wife having gone to Bangalore because she did not sympathize with him. He wanted to be baptized, and to have the children baptized. For a whole week the man's relatives besieged Saththianadhan's house. His old invalid aunt came and embraced his feet, saying, "I will give the 50,000 rupees up to you this moment, if you will only come with me and promise not to be a Christian." He answered her, "I cannot sell my soul and the souls of my young children for money." Accordingly he was baptized. That man, you see, was prepared to make sacrifices for the love of Jesus. For twenty months after his baptism his wife refused to return to him. His little girl was, one day, overheard praying this prayer, "O Lord Jesus, do Thou bring my heathen mother from heathen darkness into Thy own fold." At last, the mother also was baptized, and that man and his daughter are now, both of them, in heaven.

III.—And now I come to our third part, which is—*Patience*.

We do indeed need patience. And first,—We must be patient, because in God's economy there is nothing insignificant, nothing that can fail. In a Yorkshire parsonage I read a book which Robert Noble gave to a college friend at Cambridge. In the fly-leaf of the book he had written the Persian fable of the tear which, being dropped into the ocean, mourned its desolation, but became a pearl in an oyster, and thereafter a jewel in a monarch's diadem. Under this fable he had written in Greek—Matt. v. 3—"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

Secondly,—We must be patient, because there are many passages of Scripture enjoining it. "In your patience possess ye your souls" (Luke xxi. 19). "Who through faith and patience inherit the promises" (Heb. vi. 12). "Ye have need of patience, that after ye have done the will of God ye might receive the promise" (Heb. x. 36). "Rest in the Lord and wait patiently for Him" (Ps. xxxvii. 7). "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain: be ye also patient" (James v. 7, 8).

Thirdly,—We must be patient, because all good solid edifices have been built slowly, and all good men have proved themselves patient. For sixteen years the Fathers of this Society had to brave opinion at home and keep their own hearts cheered, and to wait patiently before a single convert had been won. The first New Zealand missionaries left England on August 25th, 1809; but it was 1830 before the first communicant received the Lord's Supper. In Fuh-chow there was, at first, ten years without even a single inquirer.

Those are beautiful words which Gordon wrote, the missionary who was killed at Candahar, and who, had he lived, would have received the Victoria Cross for so heroically rescuing the wounded soldiers. The words are—"I often think of that text, 'Show Thy work unto Thy servants, and Thy glory unto their children.' We would be thankful if the work only is ours, so that God's glory is manifest to the next generation."

Lastly,—We should be patient, because we do not know how near God's recompense may be. The gate that opens into glory may be dark at the outside, and we may be close to it, and yet in darkness until it opens. Let us but be sure that we are working on the right lines, and we may then expect both great results and speedy. But we must be on the right lines. The fine old clerk of Sheriff Hutton, in Yorkshire, a good Christian man, bowed with the weight of over eighty years, his silky white hair flowing round a face radiant with kindly joy, came into the vestry and, grasping my hand, said, with a strong Yorkshire accent, "Ah, sir, what we want in a deputation is to aim at t'heart and hit it." Archbishop Whately, in his severe, sarcastic fashion, used to say of the majority of preachers, "They aim at nothing and hit it." * Being on the right lines, let us work cheerily and hopefully. One Saturday evening, during the time I was an Association Secretary of this Society, I was hurrying to the York station to catch the last train for a place where I was to preach for the good cause on the Sunday, and have a meeting on the Monday. It was towards the end of the hottest of hot summers, and I was wearied with a long spell of work, travelling, speaking, preaching, and corresponding. A colleague had broken down, and this had thrown an extra strain upon myself. Depressed from this cause, I was the more dispirited because, although going to a place where there was a grand old church, and had been warm missionary feeling, everything was now cold and dead. As I passed rapidly along, two girls were standing bonnetless, shoeless, and stockingless, but the elder was eloquently haranguing the younger, and the words I caught were these: "Stan' by yer stall all t'day if ye niver tak' a penny." I wish I could have stayed to find out who they were, and more about them, for God had through them sent a message to me. Stand by your stall all the day though no one buys. Stand, till they come to know you. Stand, till by degrees the excellency of your wares is learnt. Stand, till your own character is established. Stand, until God blesses you with success.

Let us go on, then, working, praying, hoping, believing, loving. When Moses led out his sheep that morning to the mountain-side, he knew not he should see the burning bush. When Gideon was threshing his corn in fear and trembling under the night's shelter, he knew not that an angel would visit him. When David was sent to guard the sheep, whilst elder brothers went to the great feast and to see the great prophet, he knew not that Samuel had come to anoint him king. When Elijah closed his eyes under the juniper-tree, he knew not of the heavenly food nor the vision at Horeb. When Nathanael sat under the fig-tree meditating upon the prophecies of Messiah, he knew not that in a few hours he should behold the Christ. When Paul was hindered by the Spirit from preaching in Asia Minor and Bithynia, he knew not the glorious opening in Europe towards which he was being led. So we know not, as we toil in faith and yet in fear, what magnificent prospect there is before us, and how beyond all expectation God is prospering us. Therefore, "let us not be weary in well-doing: for in due season we shall reap, if we faint not" (Gal. vi. 9).

* Mozley's *Reminiscences*, vol. i. p. 272.

CALCUTTA: REPORT OF DR. BAUMANN.

[In the Society's Annual Report this year, very little could be said of the work in Calcutta, because scarcely any accounts had been received of it. But the Report of the Calcutta Church Missionary Association has since come to hand, and we give the following most interesting extracts, describing the agencies carried on under the general superintendence of the Rev. Dr. C. Baumann.]



HERE has been a considerable amount of bazaar-preaching done in Calcutta and the neighbourhood during the year. The general effect of bazaar-preaching it is not easy to estimate, for the reason that it is difficult to read the human heart. The sower goes forth to sow, exercising patience, and learning to wait, in dependence on God, for "precious fruit," till it shall have received the early and latter rain. That our preaching is not without effect is evidenced by the fact that both interest in and hostility to the Gospel are plainly on the increase. Those who appreciate the Gospel not only listen attentively, when it is plainly and earnestly enforced, but evince their interest by repeated attendance at the preaching-places. Those who hate the Gospel are becoming more bold and more persistent in opposition. All this appears to indicate progress, though from its nature it cannot but be slow. Moral influences amongst a people notoriously corrupt, with whom sin is openly tolerated as a social if not religious institution, whose devotion from their youth up has been unreservedly to the sensual and sensuous, can hardly be expected to show rapid development. The message of truth is opposed to the carnality of the human heart, amidst surroundings which, save for the grace of God, make it a wonder, rather than Natives in towns are ever converted at all, than that they are converted so seldom. And great care need be exercised in receiving such, even on a Christian profession, lest, as sometimes occurs, there be simply a transference of sin from the account of heathenism to that of Christianity.

We have during the year had many opportunities, and have embraced not a few, of speaking to Native individuals of rank and position, and have been cheered by several coming to our house, to whom we have talked about the Christ. Indeed, during the last four-

teen years we do not recollect one in which so many inquirers came for religious instruction or information to our house. Some of the conversations were intensely interesting, and made us forget all about our meals and other engagements. As to the inquirers, some were rich landholders; some, learned pundits; others, lawyers and educationists and Brahmo missionaries. We may not mention names, but of several we feel sure we may say they "are not far from the Kingdom of God." One of those who called most frequently is a very respectable Babu, pleasant-looking, intelligent, and educated, though he knows nothing of English. He is a wealthy merchant, who makes lacs of rupees by buying and selling rice in the Calcutta markets. At first he appeared to oppose us, but gradually he confessed his faith in Jesus as the Saviour of men. Often when he was spoken to about Hinduism, he would remark that he knew enough of that system, and wished now to hear only of Christianity. Once he invited us to breakfast in one of his large warehouses by the river-side, and furnished us with an opportunity of preaching the Gospel to his clerks and workmen, who stood in large numbers behind the grated partitions opening into our room. On another occasion, when he found us looking ill, he offered us a thousand rupees to enable us to take a sea trip. One day he requested us to drive with him to the Bible Depôt to purchase a Bengali Reference Bible which he wished to secure in order to instruct his wife in the Christian religion.

Besides this hopeful inquirer, much and, we trust, profitable intercourse has been held with Brahmos, some of whom came for months together to read the Bible. They evinced the greatest reverence for Christ, and would make a deep *prondâm*, or obeisance, every time they heard that sacred name pronounced. They knew much about Jesus' life, and in a certain sense also accepted Him as a Saviour; but they found a grave diffi-

culty in the way of accepting Him as their Lord and their God. They were evidently influenced by a "Life of Christ" published last year in the Brahmo Somaj, which sets forth His transcendent moral character in fascinating language, but avoids saying anything of Him as the Saviour from sin and condemnation. The most serious defect of this book, as of all Keshab's teachings, is the treatment of sin. This appears also from the *Nava Brindāban Nātak*, in which a prodigal son guilty of the most heinous sins, such as adultery, murder, drunkenness, is represented as being converted to a decent life by the preachings of Brahmoism. But though Brahmos evince the greatest repugnance at such gross sins as have been mentioned, they have not the smallest conception of the entirety of sin which incurs God's wrath, and which the blood of Jesus only washes away. We unfolded to them the plan of Christian salvation, in which alone God's mercy and justice are to be found in harmony; and the more they grew familiar with the Word of God, the more they began to feel the real mission of Jesus and the character of Christianity as a soul-saving religion. These are some incidents full of promise. They reveal the sense of unrest and uncertainty which pervades large sections of Hindu society. People feel they cannot retain their faith in Hinduism or Brahmoism, but the fear of man holds them back from embracing Christianity. Our confidence, however, is in the omnipotence of God, whose Holy Spirit will certainly at length bring some of these interesting inquirers to a bolder course.

Our *Evangelistic Sunday Evening English Services* at Trinity Church have been kept up regularly throughout the year, and we have to report the accession of two English Christians from the ranks of the world, who have decided for the Lord. This service is held for the benefit of our poor European and Eurasian neighbours, but chiefly for the sake of educated Natives, who come in and go out as in a preaching-chapel. The attendance has varied from thirty to 100, and the singing of our boarding-school choir has proved as usual a great attraction. The addresses were given alternately by the Rev. Mr. Parsons and ourselves, the former taking for his subject the Divinity of Christ, and we the

Resurrection of our Lord, on which we gave a series of connected expository lectures, following St. Paul's great argument as contained in 1 Cor. xv. We have been greatly pleased with the regular attendance of a few of the educated non-Christian Natives, who seem to regard the service as a means of grace. These men are nominal Hindus, but confess boldly that they believe in and love Jesus Christ, read the Bible in their homes regularly, and strive to live in harmony with its precepts.

Our Sunday mornings have been spent in conducting Bengali services at our different out-stations in the neighbourhood, to which have been added during the year the Zenana Missions at Barrackpore and Chinsurah. At the latter place was brought to light a whole Bengali Church of England congregation, buried there as it were alive, and of whose existence nobody seemed to be aware. The discovery was made in this way. Before proceeding to Chinsurah, a notice was sent round in the station to announce a Bengali Church of England service in the Government church, which was kindly placed at our disposal by the chaplain. On entering the church, we were pleased to see it quite filled with a very respectable Bengali congregation, who were familiar with, and took the liveliest interest in the service. Service over, a deputation requested us urgently that arrangements might be made for the regular continuance of the same; and as the Bishop of the diocese and the local chaplain were also greatly interested in the matter, we readily accorded our assent, notwithstanding our many other engagements, and a C.M.S. catechist has ever since kept up a regular Sunday service, we going there once every month to preach and administer the Communion. A Madras missionary who happened to be present on one of these occasions, remarked that though he had seen larger congregations in the south, he had never seen so numerous a "high-caste congregation," as he called it; and that it had left the most pleasant impression on him. Not the least pleasing feature in this case is the fact that the Church Committee have engaged to pay all the expenses incident on this service, and that they have agreed to live on terms of mutual forbearance and love with

their brethren connected with the local Free Church Mission. It remains to add that the members of the new congregation are independent men of good standing, who though they have been transferred to Chinsurah, either through their connexion with Government or owing to other circumstances, still retain their loyalty to the Church of England, in which most of them were brought up.

During the past year the various departments of labour have been carried on with regularity and perseverance, viz., chapel, street, and river-side preachings; visiting respectable Natives at their houses; itineration; work among the Mohammedans, Kols, Santals, and Chámárs; instruction of domestics, hospital ministrations, including the Lepers' Asylum; and, more recently, work among the Ooriyas. We are truly grateful to our Native brethren for the large share of the work they have so willingly and faithfully performed. In several ways their methods of work have been greatly improved. Thus, *e.g.*, the Bible-women, instead of confining themselves to mere exhortations on Christian doctrine or practice, will turn their work into short services, consisting of hymns, prayers, and Bible-reading, and it is gratifying to know that this mode of preaching is appreciated by their non-Christian audiences.

As stated in our former Report, singing is much used by our Native preachers, and is found a great help in the proclamation of the Gospel. Thus very large crowds, not only of men, but also of women and children, are drawn, who seem no less surprised than delighted. The plan of sitting down in preaching has been tried and found that it suited admirably. This mode of working has this great advantage, that the people cannot get away so easily as when they stand, and those who are willing to sit down evidently do not care to leave directly, but want to hear. In this mode, we have the example of our blessed Lord, who, "when He was *set*, opened His mouth and taught them." And the teachers in this country, the Brahmos not excepted, uniformly use this mode—Keshab Babu, *e.g.*, preaches, not standing in the pulpit, but sitting on a marble slab on the top of his pulpit. It is no doubt more in keeping with the usage of the people than our Western mode of standing up, and in high tones,

and often with a great deal of action, holding forth to our audience.

Also in other respects our Native brethren have endeavoured hard to make their way into the hearts and homes of the people. Some of them have quite distinguished themselves by the fervour and self-sacrifice which induced them to forsake several legitimate comforts for the Master. They have foregone, *e.g.*, the use of conveyances, and have travelled long distances on foot so as to be able to glide more easily into the confidence of their benighted fellow-travellers by sharing with them the fellowship of the road. One, a Bible colporteur, has abstained altogether from the use of umbrella and shoes, and the money saved thereby has, as appears from our list of donations, been given to our missionary fund. God bless this brother, for his is no common act of self-denial in a country where for several months the earth feels like an oven, and the air is as it were on fire! Such acts of self-denial are, we need not say, much appreciated by Hindus, and many of them are ready to take preachers in, and delight, according to their own phrase, to see them shake off the dust of their feet in their dwellings.

In connection with this, one more circumstance must be mentioned, and that is the noble resolve on the part of our Native fellow-workers to get up a fund to support inquirers at the critical time of their baptism, when they are banished from Native society, and hardly ever befriended except by the foreign missionary. Thus the Calcutta C.M.S. Bengali agents maintain at present a respectable Brahmini widow at the Converts' Home at Barrackpore, and intend to keep her there until she has learned enough to enable her to earn her own livelihood. It is impossible to over-estimate the usefulness as well as loveliness of this effort; and as this is one only of several other funds to which they subscribe, our Bengali brethren certainly deserve our fullest admiration and praise.

These results have, no doubt, been brought about chiefly through God's blessing on a weekly devotional meeting, which was started two years ago among our Bengali helpers, and which has been kept up regularly throughout the year. These meetings are held every Saturday afternoon for two hours, and

consist of prayers interspersed with Bible-readings and hymns and conversation upon the work of God. And thus by provoking one another to love and good works, the brethren have gone to their various spheres of labour full of heart and hope and zeal. The only dark shade in this picture was the conduct of two young men who hindered the work by acts of dishonesty and an odious conceit, which was all the more painful to observe as they came fresh from a theological school where they were doubtless taught to learn something of the depths of their own ignorance as well as man's great spiritual insufficiency. However, they were removed from an atmosphere which they found uncongenial to them, and our Calcutta Mission is again enjoying the blessing of peace and spiritual prosperity.

The work amongst the Kols and Santals has been carried on as usual. During the year we had the joy of baptizing three Kols. The others who were baptized before remain steadfast, and are happy in the Lord. We have now a special mission-house for these converts, where some of them live with the two catechists employed in this work, and to which others living scattered over the town resort on Sundays to attend divine service in Hindi, which language they understand better than the Bengali. The congregation at present consists only of thirty members, but it is a growing one, and has added sixteen adults in the course of the last two years. As to the conduct of our Kol Christians, it must be pronounced as decidedly good; in fact more earnest, meek, devout, and consistent Christians we do not know. Last year their Christian character was put to a severe test; they were repeatedly assaulted by vicious Mussulmans, who even wounded some of them, but they not only bore the ill-treatment with an admirable Christian spirit, but actually pleaded on behalf of their enemies when at last it was necessary to appeal to the magistrate for protection of life and limb. Our Kol brethren are now thinking of getting up a suitable chapel, which shall act as a rallying-point in this large city for themselves, as well as for those countrymen of theirs who pass in such large numbers through Calcutta, coming from Chota-Nagpore and Santalishan, seeking work either in the Sunderbans or in

the tea-gardens of Cachar and Assam. Even now they find the mission-house too small to accommodate their visitors, and on extraordinary occasions, such as baptisms or Christian festivals, they are obliged to hold service on the flat roof of their house, which they cover over with a rough awning made of their *chudders* stretched on bamboo poles. They wisely aim at nothing grand, and desire only a simple mud-built and tile-covered hall, which they hope to be able to keep in repair for themselves. They will also forego the use of benches and chairs, following the custom of their Native country congregations, which squat on the ground or matted floors.

Good news can be communicated this time with reference to our work in the hospitals. A great blessing has attended it, especially in connection with the Campbell Hospital, where five souls were converted "to the praise of the glory of God's grace." Of the conversion and happy death of Bámá Charan Bandyapádhaya, the Brahmin, an account was given in the *Church Missionary Gleaner* [Feb., 1883], to which we refer all readers who wish to know about one of the most glorious triumphs of the Gospel in this land. The other four are still in the land of the living, and strive to adorn their Christian profession by a corresponding walk and conversation. A brief account of two or three will be interesting. One of the new converts is a young Hindu, about twenty years old, whose heathen name, Jagadbandhu (or the world's friend), was changed in baptism into Christabandhu (or Christ's friend). Before his admission to the hospital he was a gay and thoughtless worldling, who knew nothing whatever of Christianity. But the heavenly example of Bámá Charan, who, though he suffered intensely, never repined or murmured, but rejoiced with joy unspeakable in Christ as his only hope, made a deep and lasting impression on Jagadbandhu, and when he witnessed the efforts made by the Christians to rescue Bámá Charan's body from the dead-house where it had been sent to be cut up, and observed the reverence and solicitude with which we carried our departed brother to his last resting-place, his "heart melted," as he said, "before the power of Christ's love;" and having undergone a long and severe probation, he was admitted into

the Church of Christ, which he is now endeavouring to extend by teaching the Gospel in one of the Chámár schools.

Not less interesting is the case of two fallen women whom we instructed and baptized in the female ward of the Campbell hospital. Their conversions too are instances of special grace. For a long time they would not lend a willing ear to the truth, and like hundreds of their fellow-sufferers treated our warnings and invitations with courteous indifference. One day, however, as they were preached to about the love of Christ, and proof was given of its present operation, inasmuch as all the inmates of the hospital were indebted for what blessings they were enjoying to the constraining love of Christ which prompted Christian men and women to embrace the cause of suffering humanity, and when the exhortation was coupled with a reproachful hint about the ingratitude and thoughtlessness of men in regard to their supreme benefactor and friend, a woman exclaimed: "It is not true, all are not ungrateful, and I for one feel deeply grateful for the benefits of this hospital." Soon after, this woman, and another lying on an adjoining bed, were smitten with the deepest distress of mind, and cried to Jesus for mercy, but feared there was no mercy to be obtained. One asked, with streaming eyes, "Sahib, I have led a very wicked life; can my sins be ever pardoned?" The other said, "Sahib, I have broken not only one, but all the commandments of God which you have mentioned. Will Christ receive such a one as I am?" It is needless to say that we never preached the Gospel with greater joy and thankfulness than on this occasion, and presently a voice more effectual and soothing than ours spake to these awakened and truly anxious souls: "Daughter, be of good cheer; thy sins be forgiven thee." A few months after, the large hall of the Campbell Hospital resounded a second time with hymns of praise and thanksgiving, and in the presence of a large congregation consisting of English and Bengali Christians, and non-Christian patients and nurses and young physicians, these two women were received into the fold.

Native Christian Boys' Boarding School and Young Men's Hostel.—We are pleased to be able to report that this

institution continues to prosper, and is now in a more flourishing condition than it was last year. It was opened in 1880 with about 10 boarders; in 1881 the number rose to 20, in 1882 it increased to 30, and since 1882 the number has shot up to 50. It will be seen that we have grown, and that the increase has been pretty rapid. Most of our boarders are Bengalis, but some are Hindustanis, Burmese, Assamese, and Santalis by nationality. They are the sons of respectable Christians, who pay for their maintenance and education. Great hopes are entertained respecting the future usefulness of these youths, and as the work of the school, in spite of its brief existence, has been as a breath of life in our Calcutta Mission, we are justified in believing that hereafter the most beneficial influence will be exercised by the youths under our care on the Churches with which they are connected.

English High School.—The number of pupils has also been larger than it was last year, the highest number on the roll being 108, as against 60 in 1881. But we trust the school has grown in quality as well as in quantity. Last year two students were successful in passing the matriculation examination, and both passed in the second division. The students of the entrance class, as well as in all the school-classes leading up to it, are taught the Bible as the most important class-book, and the facts and doctrines of Christianity are as thoroughly learnt as the facts of arithmetic, geography, and history. The instructive staff has been much strengthened by the Rev. Mr. Parsons, who joined it towards the middle of last year, and who besides teaching English and Latin took the entrance class in Scripture. He has also tried to influence the boys by joining them in their games at foot-ball and cricket, of which our boarders are very fond, and to which they eagerly look forward in the afternoon. We have received effective help from Babu Parbati Charan Banerjee, who is an experienced educationist, and has proved himself to be a most efficient and highly qualified head-master. He reports:—

"The number of Hindu students has decreased with the increase of the number of Christian students. The Christian students number 48, which is

nearly half of the whole number of boys on the roll. The school is changing in character. We may soon have the Christian element to preponderate, and reach the consummation of the wish of the founders in respect of the school.

"The moral tone of the school has been good. The life of our Lord was the constant subject of lessons in the upper classes. A change has been observed in some Hindu boys with regard to their feelings towards our holy religion. I am glad to remind you, as an evidence of the good work being done in the school, that two or three boys avowed their faith in our Lord, and some indicated their respect for our religion by making their appearance in the church during divine service on several occasions. The Christian boys in the school have made good progress in religious knowledge, and are becoming more familiar with the reasons of the hope that is in us through faith in the Lord Jesus."

Garden Reach High School.—This school has been well attended during the year. The number of pupils rising to over 300, which is the largest number on record in the annals of the school. This year only one of our pupils was successful in the Entrance Examination, but he passed in the first division and obtained a Government scholarship. During the year we often visited the school, and as we examine every class we endeavoured to sow the seeds of everlasting life. The school was in charge of Babu Mahini Mohan Dutt, M.A. and B.L., of the Calcutta University, and a former *élève* of the C.M.S. Calcutta High School and Cathedral

Mission College, from whose report we cull the following extract:—

"Our school is exercising a most important influence for good in this suburb of Calcutta. We have results to show—results which are most encouraging. Firstly, we find our older scholars thoroughly acquainted with both the doctrines and precepts of Christianity; so much so as almost to make one blush at times for our own Native Christian brethren. Secondly, what is far more important, we see that this knowledge does really influence their outward life and conduct; their whole moral tone is raised to a striking degree; they acquire a regard for truth and honesty, and show themselves worthy of confidence."

The Amherst Street Girls' School is a mixed day-school, consisting of the daughters of the Native Christian population living in our neighbourhood, and of Hindu girls of the better middle class. This and similar schools are doing in various ways a great work at present in India. They pave the way for the zenana teacher, and one of the most pleasing tasks of the zenana teacher is to take up the instruction of girls and young women when it is cut short by their being no longer allowed to attend school. Another result will be, by-and-by, that many zenanas may be visited for the purpose of giving Bible instruction only. Moreover, the leavening of hundreds of young minds day by day with Christian truth, if Bible-teaching is wisely conducted, must have a blessed result. The school has been under the superintendence of Miss E. Highton, who has succeeded in adding to it a Sunday-school.

A JOURNEY ACROSS JAPAN.

*Notes of a Journey from Niigata to Tokio, April 6th to 14th, 1882.**

By THE REV. P. K. FYSON, M.A.



APRIL 6th.—Had to get up in good time to be on board the river-steamer by six o'clock. Dear wife and children, with all the servants and the Christian converts, to see me off. Steamer runs up the Shinano-gawa, the largest river

in Japan, about forty miles. Passengers all sit on the clean matted floor; boots and clogs, of course, being left outside the cabin-door. Found myself next to an official, who offered me a seat on his rug, which he spread over the mats, and treated me to tea and home-made sweet-

* This journal is rather out of date now; but it contains so vivid a picture of travel in Japan and its opportunities for missionary work, that we are unwilling to drop it, and therefore insert it before the close of the year.—ED.

meat. Saw his young wife at the starting-place, looking very forlorn; but as far as I could see he took no notice of her. Told me he had been away from her for several months, and was now going to Nagaoka, with the prospect of being separated for several months more. Before arriving at our destination, I offered him a post-card, and persuaded him to send a line to inform her of his safe arrival, as I was doing to my wife. He had never dreamt of doing such a thing, and rather laughed at the idea. Said he had only written twice during the several months he had just been away. After all, however much may be made of the polite and civilized manners to which some heathen nations have attained, Christianity is the only religion which effectually teaches men to love their wives and treat them properly.

After landing at Nagaoka, at about three o'clock, went on five miles further by jinrikisha to Sekibara, a village which our catechist had visited several times. Called on the doctor, who offered me the use of his house to preach in, and put out a notice on his gate. Went round myself to let people know, and in the evening had an audience of about thirty, to whom I preached on Rev. xxi. 4.

7th.—Started soon after seven by jinrikisha, with two pullers, to Tashiro, about seven miles; then walked five miles, a woman carrying my baggage, which was rather heavy, consisting partly of books which I had brought to sell on the road. Women in this province are strong, and used to carrying heavy burdens, and are employed as porters as much as or more than men. But I felt rather ashamed that this woman should be carrying my heavy baggage and I walking along without any load. Why should she be toiling for me? Am I any better than she? She no doubt does her duty by her husband and family, and works hard for them. Does God love her less than He does me, even though she be an idolater? Should I not be one, too, if I had been born and brought up as she was? Talked to her about God the Creator and Father.

At one place noticed a number of queer-looking thatched huts on a hill-side, and, on inquiry of the woman, learnt they were oil-wells; so, never having seen one, went into one of the huts where the oil was being drawn.

The well was a shaft about four feet square and 120 feet deep, the sides being made safe with boards and cross-pieces of wood all the way down. One man at the top and three others standing just in the shaft on the cross-pieces were pulling the rope which ran over a pulley above, and some one was down at the bottom of the shaft filling the bucket, whilst two other men were working with their feet a large pair of bellows, which drove air down a wooden funnel to the bottom of the shaft, to keep those working below from being suffocated by the gas. At this well they draw about seventy-five gallons a day. The crude oil looked like muddy water.

On again with two jinrikishas—one for baggage—eight miles; then walked about seven miles over a very pretty mountain-road close by the sea. My porter again was a woman, but I tried in vain to secure her attention to religious topics. Met and passed several groups of pilgrims going to or returning from some famous distant shrine. Five miles completed the day's journey. Two hotels could not or would not take me in, so had to stay at the post-house—a very dirty place. Made inquiries of the landlord as to the feasibility of preaching; but he said the people there were all very busy at this time of the year gathering fire-wood all day, and were very tired in the evening; which I took to be his way of declining to give the use of his house for teaching Christianity.

8th.—Off by seven. Uninteresting ride for ten miles to Imamachi, where I made inquiries for a young man who had been taught by Mr. Piper in Tokio, and whom I had met on a previous journey along this route. Heard he was ill in the hospital at Takada, so went on there at once with the same pullers. My man had pulled one fare five miles, and then pulled me eleven more. Found the young man in the hospital looking very ill, and as he seemed in great pain did not stay long. Went on to hotel, and told the landlord I wished to stay over the next day (Sunday), and preach both evenings; he could not or would not let me do so; so then went to the school, where I sold some books last year; saw the manager (?) and two of the teachers, and explained what I wished to do, but they declined my offer; so then deter-

mined to go on seven miles further to Arai, where I stayed and preached last year, and spent the Sunday there. On arriving, went to the same hotel; got leave to preach, went round and gave notice to the people, and in the evening preached to about forty in an upper room. Subject: "The Death of Christ."

I had come this route instead of taking the regular one to Tokio, which is much quicker and pleasanter, on purpose to stay a day or two in Takada and preach, and see whether there was not an opening for an evangelist in that large and important town. But on arriving at such a place one sees how impossible it is for a foreigner, an entire stranger, knowing no one, to secure a place to preach in or find out anything about the feelings of the people on the subject of Christianity, in so short a time, unless some local resident happens to come forward and volunteer his help. Small places are the best to stay and preach at on a passing visit.

If personal comfort is an object, this route should be avoided. It is much frequented by religious pilgrims, and if "cleanliness is next to godliness" is to be taken as a standard, their religion is very far from being a godly one.

9th.—Stayed Sunday (Easter Day) at Arai. At eleven o'clock in the morning a young man, living near Takada, came in asking to hear about Christianity, and stayed on till nearly three in the afternoon. He began by saying he did not wish to give me a false impression; he was not a believer in Christianity, nor would he promise to become a believer; but he had heard how Christianity prevailed in foreign countries, and how it was spreading in Japan too, and he thought there must be something in it superior to Buddhism and Shintoism. He had heard Makioka (the catechist at Niigata) preach twice in Takada, and had read part of a book on Christian Evidences. He brought forward some objections about the Fall, the Deluge, &c., which he had read in a Buddhist pamphlet against Christianity; argued about the Christian rule respecting divorce; asked where heaven was, &c. At one o'clock he begged me to get my luncheon, and not mind him; so I ordered a tray to be brought for him as well, and we went on with our conversation. He wished to buy a copy of the New Testament, and I had to

explain that I could not sell to-day, being Sunday; and when he left he wanted me to accept a small sum as an honorarium.

After tea a lad came in asking me to go to a house near by, as some teacher wanted to see me; he did not know for what purpose, so I told him to request the teacher to come to me. He turned out to be the schoolmaster, who asked a number of stupid questions in an offensive manner, and wanted me to urge upon the people the importance of education. I think he was a little intoxicated.

At eight o'clock I began preaching to about forty people in the front part of the house downstairs. A good many more came in, and I counted about seventy, and there were several more listening out of sight. 1 Cor. xv. 20. A grand subject. People seemed to listen very attentively. Altogether a well-spent day, I think.

10th.—Off by 6.30 with two jinrikishas, bearing away to the left of the main road to Tokio from this point, my object being to go by an unfrequented road passing through one or two places famous for their hot sulphur springs, where I expected a good many sick people would be congregated, to whom I should have an opportunity of preaching and selling some books. A beautifully bright day: road very rough for some way. Had a good talk with one man, who carried my baggage over a pass. Difficulty in getting jinrikishas, and the journey being rather a long one, nearly thirty miles, did not get into Shibu, the watering-place, till nearly eight o'clock: too late to preach. As it happened, this was not the season for visitors, and, moreover, I soon learnt, both from what I saw and what I was told, that these watering-places are by no means favourable for preaching, being places of licentious amusement, the resort of idle pleasure-seekers—a class not likely to care about religion of any kind.

I had a nice hot sulphur bath, the water being brought direct from the spring into baths on both the ground-floor and upper storey of the hotels, and being much too hot to go into till it had cooled down somewhat. Was hungry enough to eat and enjoy some "horrors." "Horrors" is the term applied by foreign residents to dishes of Native

food, principally pickled vegetables, which very few foreigners can stomach. I had brought some candles, composites, with me, and the woman who waited carried off one to show the household as a curiosity. Had some talk with her on the subject of the Resurrection, at which she seemed much struck, and went off to fetch the old mistress of the house, who soon came in, apparently wishing to hear something for herself. I was then engaged in bargaining with a man for some one to carry my baggage over the mountain-pass the next morning, so she did not stay. The man said there was still deep snow on the pass, and that I must have two men to carry my baggage; naming also what seemed to me a very high rate. After I had gone to bed he came in again, and said no porters could be had now for to-morrow, as all were already engaged; so I had the prospect of staying here another day, or trying to get on by a different route.

11th.—First went out with hotel young man to see if any porters could be had; at length, to my great relief, found two willing to go, so hurriedly packed up, and had breakfast. Some potatoes were brought, as I had requested, over-night; but I had forgotten to give any directions about cooking, and found they had been cut in pieces and cooked with Native sauce, which spoilt them.

During breakfast the old mistress and the other woman came in, and I told them some more about Christianity, and they seemed really interested; and when I produced my books, a young man belonging to the hotel bought a good many, and another visitor also made a purchase. I thought there was a reason, perhaps, why I was disappointed about the porters last evening, and so not able to start so early, viz. that I must sow some seed in this place. If I had started as early as I had intended, I should probably not have been able to speak to the two women, nor to sell any books.

Off by 7.30. The ascent of the Shibu Pass begins at once. Soon joined by a few other persons going the same way, amongst them being four or five pilgrims, women, returning home. After going about two miles, came to the snow, and from this point had to walk over snow to the top of the pass, said

to be ten miles from Shibu. Snow many feet deep, firm for the most part, but sank in over the knee many times. Warm, bright day, so got very hot, though walking without coat. A very hard walk to the top; glad of several rests, and some lunch on the way. One place very dangerous, where the path—merely a foot-track trodden in the snow—led across the slope of a steep bank of snow that covered the side of the mountain. A slip would have sent one sliding down 100 feet without any possibility, apparently, of stopping oneself, the snow being frozen and hard, almost like ice, and then over a precipice into a rocky burn far below. I must confess I felt somewhat afraid whilst crossing this place, and understand better now how it is that travellers often lose their lives by a single slip on the glaciers on the Alps. Several old women pilgrims were behind us, and I was rather surprised that they were able to get over this spot safely. Dreadfully tired, and so thirsty, could not refrain from eating a good deal of snow, although aware it is not good for one to do so. Walking in single file, and obliged to keep one's eyes on the path, somewhat monotonous, but proceedings enlivened a little by the fun of seeing each other suddenly sink in up to the thigh. Had hardly believed what the men said last evening about the snow on the pass, expecting it would have melted by this time, and thinking the porters were only exaggerating in order to draw more money out of me; but found by experience they had spoken no more than the truth, and felt very glad my baggage was divided between two men. It would have been really dangerous for any one to carry at all a heavy load over such a pass. The path along the top of the pass runs level for about half a mile, and we found a small tea-house, which had been opened for the season a few days before, where all were glad to stop and rest. After a cup of tea, sweet and strong, and something to eat, felt like a giant refreshed, and enjoyed running down the other side of the mountain, although as the snow was softer, slipped in more frequently. Our destination was Kusatsu, also noted for its hot springs. Porters had said we should get in by three o'clock, but it was nearly half-past five when I arrived, the other travellers

being a good deal later. Strong smell of sulphur long before reaching the village. Tried a bath at the hotel, but found it much too hot. Here, too, as at Shibu, very few visitors this month. The hot water comes rushing down the middle of the village in a broad stream, and steaming like an immense boiler of boiling water, the clouds of steam being so dense as to hide the water from view in many places. At the upper end, where the water issues from the earth, there was a thick yellow deposit of sulphur, scores of square yards of it, in which little holes could be seen where the hot water came bubbling up. Of course this water is much too hot even for a Japanese to bathe in. As at Shibu it is drawn off into baths at the various hotels; and there are also large baths or tanks, which are roofed over, where people bathe promiscuously in the open air. Asamayama, a volcanic mountain in the neighbourhood, is probably the source of these sulphur springs.

12th.—Rats very noisy last night; awoke by one running over my head. Not off till nearly nine o'clock; porters asking what I thought exorbitant rates. Better submit to a little extortion than lose time in the morning; it throws you late all day. Had some talk about Christianity with the landlord, who seemed interested, and bought some books. Walked on ahead of my porter to try to get a horse for next stage. Passed village school, where I inquired for the post-house; schoolmaster said there was none there, but sent a lad to look for a horse. Found an old man, who said horses did not start from there, but offered to carry my baggage across to a little village, N—, on the opposite side of the valley, where I could get one. Gave the schoolmaster a copy of St. Matthew. Sky had been cloudy, and it now began to rain. On arriving at N— found it was a wedding-day, and all the village were keeping holiday, and no horse could be had. At last persuaded the old man to go back and send on a horse from his own place. This delayed me an hour and a half; meantime ate my lunch and blacked my boots, which had been worn white in the snow yesterday. Then walked across to house where wedding festivities were going on, and getting

into conversation, took the opportunity to tell the people a little about marriage in Christian countries, the Christian rule against divorce, &c.

At Sawatari also there are hot sulphur baths, but the water is not so hot as at Kusatsu. Mistress of the hotel, after bringing in bedding—wadded cotton-wool quilt, spread on the floor for mattress, and another more thickly padded for blanket—began talking to me about her husband, who had died this year; so I proceeded to tell her what we believed about the resurrection, and then talked to her about God the Father, and then about Jesus Christ. She seemed very much interested, and called for her baby, who was crying, to be brought, so that she might nurse it whilst listening to me, and then carried off some books to show some one in the house.

13th.—Walked six miles to Nakanajō. Went on ahead, and tried to get a jinrikisha, but price too exorbitant, so walked on five miles further, intending then to take a kago (palanquin), as no jinrikisha was to be had; but found preparations would take time, and wanting to get on as fast as possible, determined to walk on eight miles further, though tired and footsore, to Shibukawa, which I reached about three o'clock, and fortunately was in time to get a ride in a coach returning to Takasaki, the place from which the through coach to Tokio starts.

On arriving at Takasaki was told all seats in the morning coach were already taken, but that there was room in the night coach, which would start very soon; but I should have time to get something to eat, so ran across to tea-house, had some rice and fish, and started about seven o'clock, eight of us inside, packed like herrings. Passed post-office, where I found welcome letter from Niigata, which I read by light of coach lamp. From Takasaki to Tokio about seventy miles; road bad from rain; amusing to see attitudes of different heads nodding in sleep, whilst compelled, from lack of space, to sit bolt upright.

14th.—Reached Tokio: to Mr. Williams' house in Tsukiji. Next Sunday, the 16th, preached in his church, and took part in the baptism of two converts.

THE MONTH.



WE cannot let the Luther Commemoration go by without one word of thankfulness for the heartiness with which it has been observed in England. If it were not for the grand truths which Luther did so much to set forth and establish in the mind of Christendom—the truth of salvation by grace through faith, and of the sinner's liberty of direct access to God through the One Mediator—what kind of message could the Church Missionary Society carry to the heathen world? Nor let us forget that when the Church of England failed to give a single man to the mission-field, Lutheran Germany provided a noble succession of missionaries, not only for the C.M.S., but for the S.P.C.K. and S.P.G. also. We are glad to hear that one fruit of the Commemoration in Germany itself is the formation of a German Evangelization Society, of which Dr. Theodore Christlieb of Bonn is President.

WE record with deep regret the death of one of the oldest of the Society's missionaries, the Rev. B. Y. Ashwell, of New Zealand. He was sent first to Sierra Leone in 1833, but transferred to New Zealand two years afterwards, where he laboured zealously as a lay catechist till 1854, when he was ordained by Bishop Selwyn. He was only placed on the retired list at the beginning of this year; and he entered into rest on October 1st. We have received an interesting sketch of him from Archdeacon Maunsell, which we hope to print next month.

It being important that the Rev. J. W. Handford, who laboured so successfully as schoolmaster at Frere Town for some years, and who was ordained last Trinity Sunday, should be in full orders before returning to East Africa, arrangements were made by the Bishop of London for Bishop Cheetham (late of Sierra Leone) to confer priest's orders upon him; and, by permission of the Bishop of Winchester, the service was held at St. Mary's, West Cowes, of which Dr. Cheetham is now Vicar. It took place on October 18th, St. Luke's Day, the same day that Bishop Poole was consecrated. The sermon was preached by the Rev. W. T. Storrs, Vicar of Sandown, formerly of the C.M.S. Santal Mission.

THE Bishop of Sierra Leone held an ordination in St. George's Cathedral, Freetown, on September 23rd. The Society's zealous lay missionary at Port Loko, Mr. J. A. Alley, was admitted to deacon's orders; and also three Africans, Mr. Samuel Taylor (B.A. and L.Th. of Durham), Mr. G. Gurney M. Nicol (B.A. of Cambridge, son of the Rev. G. Nicol of the Gambia), and Mr. Samuel Spain. At the same time, a fourth African, the Rev. H. P. Thompson, received priest's orders. The three last named are in the service of the Sierra Leone Native Church. Mr. Taylor is a C.M.S. agent, and works with Mr. Alley at Port Loko. The Rev. J. Robbin, Native pastor of Regent, was examining chaplain. The Bishop himself preached, on St. John xv. 16.

ON July 8th, Bishop Burdon ordained an excellent Chinese catechist, whose Chinese name is Fong Yat San, but whose baptismal name is Matthew, and who is known in Australia, where he formerly laboured among

the Chinese immigrants, as Matthew A-Jet. This name used to be a familiar one in the Rev. H. B. Macartney's magazine. After his return to Hong Kong he was for a time in the employ of the London Missionary Society. The ordination was held in the C.M.S. church, St. Stephen's.

INTERESTING letters have been received from the Rev. J. Hamilton, conveying his first impressions of the work on the Niger. Notwithstanding the many peculiar difficulties and trials which have beset the Mission, and the necessity of dismissing some of the Native agents (as explained in our August number), Mr. Hamilton writes in terms decidedly encouraging of the large congregations at Bonny, Onitsha, &c. He has sent a narrative of his experiences for the *C.M. Gleaner*, which will appear in its pages next month.

A most interesting report has been received from Bishop Royston of Mauritius concerning his visit to Mombasa, which will be printed in our next number. He arrived at Frere Town on September 22nd, and left on October 8th, spending a few days also at Rabai and Kamlikeni. He confirmed at the three stations 256 candidates. The *Henry Wright* steamer reached Frere Town while the Bishop was there, and on September 26th a thanksgiving and dedication service was held on board of her. The Bishop's letter is truly encouraging, and calls for much thankfulness to God.

LETTERS are to hand from U-Ganda to July 1st. We are thankful to say that the Rev. R. P. Ashe reached Rubaga safely on May 2nd. He was seriously ill for some weeks, but was quite well when the packet left. He writes very warmly of the condition of the Mission. "I have been greatly cheered and encouraged," he writes, "by all that I have seen. Every day Mr. O'Flaherty and Mr. Mackay hold classes; and this teaching is the most encouraging thing I have seen in Africa. The people, though terribly depraved, and great thieves, do not manifest that apathy which appears to exist where our other stations are situated. They are very quick, and very eager to learn. I was astonished at hearing a young fellow go through the Lord's Prayer in Lu-Ganda who had had only a few lessons." There were twelve candidates for baptism; but every care was to be exercised in testing their sincerity, as one of the five baptized last year had fallen back, and three others had caused the brethren "heart-sore," Mr. Mackays says. The fifth was living a consistent Christian life.

Mr. Mackay had left Rubaga to cross the Lake to Kagei and assist Mr. Gordon and Mr. Wise, and his letter is dated from Mayiga Island, off Bambire, July 12th. From the brethren at Kagei we have no news.

The Rev. J. Blackburn (who came down to the coast with Mr. Hannington) had arrived safely back at Uyui. The Rev. J. C. Price was at Mpwapwa, and Mr. Last at Mamboia.

From the *Daily Telegraph* of October 2nd we take the following notice of Bishop G. E. Moule and Archdeacon A. E. Moule, which occurs in a correspondent's letter, entitled "Life in China":—

Having spent a day or two in Hang-chow, I passed up the Tien-tang River in the direction of the Hwuychow Mountains. Here I found a warlike population, notoriously troublesome in past years to the authorities, and even now often putting the Mandarin who governs them to his wits' end to know how to keep them in order. There were, however, plenty of troops about, and the roads and

tracks over the hills appeared to be tolerably safe. Europeans do not often traverse the country, though, to the praise of Bishop Moule, and his brother, Archdeacon Moule, as well as of the American missionaries of Hang-chow, it should be said that the Chinamen of the district are personally visited, and that from what they have seen of the devoted men I have mentioned, they have formed a very friendly opinion of foreigners. I did not have a single unpleasant word said to me once I had passed Hang-chow, although I might have been insulted with perfect impunity.

WE are sorry to say that in the recent riots at Canton, the Rev. J. Grundy's house was wrecked, and he lost all his furniture, books, clothes, &c. Mrs. Grundy, providentially, was at Hong Kong at the time; and thither her husband has been obliged to come for a time. There is no doubt that the Chinese Government will award full pecuniary compensation. Bishop Burdon writes that the riots were neither political nor religious, but simply an outburst of revenge for murders committed by foreigners.

THE Rev. B. Davis, of Benares, reports an interesting baptism. The convert, Lallah Singh, was in the employment, twenty years ago, of a Christian railway engineer, and by him was sent to the C.M.S. College at Allahabad, where, with the secular instruction, he was taught the truths of the Gospel. He was afterwards engaged in business at various places, and became known to our missionaries as one convinced of the truth of Christianity, but kept back by earthly motives, particularly by the influence of two successive wives. Latterly he has been a Hindu master in the C.M.S. High School at Benares; and now at length he has publicly confessed Christ. He was baptized in the Ganges on April 22nd, his still heathen wife looking on, and a multitude of people.

At the Reading Congress, Sir William Muir delivered a very interesting speech, which has not been well reported in the newspapers. He said:—

I feel it an honour and a pleasure to follow my dear friend the Bishop of Lahore, whom I welcomed to Agra thirty years ago. My only regret is that in the Bishop's presence my lips are sealed, and I am debarred from setting him forward as an example in life and doctrine of a true Messenger of Christ in foreign parts. For nearly forty years I had the privilege of close and intimate acquaintance with missionary work in India. But before turning to India, I would ask what, throughout the world, the Church is doing to fulfil her Lord's command to make the Gospel known to the uttermost parts of the earth? Many things that Bishop French has said are of weighty import, but I hardly agree with him that the imperfect success is owing to defective system. In my humble opinion it is not the *methods* of our missionaries that are at fault, but the *utter inadequacy of their numbers*. Look at Central Asia, and Central Africa, with their vast and thickly-populated countries, left in gross darkness, or with but here and there a glimmer making the darkness all the deeper. What, again, are we doing in that great and open field of Persia? At most but one or two missionaries for the whole people. Arabia is left untouched. The northern shores of Africa—once noble seas under a Cyprian and an Augustine, afterwards swallowed up in the Saracen invasion, and now once again open to us through European influence—are equally neglected. So, too, with Cyprus and Egypt, gotten, as we are wont to say, with "Peace and Honour;" but there is no peace or honour to the Church when we obtain a kingdom and leave it without the message of peace from the King of heaven. Surely it is time for the Church to arise and shine, for her light has come, and the glory of the Lord has risen upon her. But it may be said that, at any rate, in India we are doing our duty. Much, no doubt, is doing there. But even in India the evangelistic agencies are few and far apart—a station here with a

missionary or two, and a station there, perhaps a hundred miles or more distant, with seething millions of the heathen utterly untouched between. And yet the effect produced in India by our Missions is little short of marvellous. I refer chiefly to the indirect and leavening influences of Christianity throughout the land. You have heard of the Brahma Somāj. I do not, indeed, look for any immediate movement towards Christianity from that body; for they do not hold the distinctive and saving doctrines of our faith, or hold them only in a mystic and eclectic form, in common with the teaching of other creeds. But still the members of the Somāj bear a noble testimony to the dominant influence of the religion of Jesus in India. One of them, a Hindu gentleman, speaking recently to the students of the Chittagong College, said :—

“Great Britain is all glorious within, because she has put on Christ, the glorious image of God. The Spirit of the Son of God has elevated and glorified her. Nothing shall be able to separate her from the love of her dear Lord. God has destined her to shine and grow in the glory of His dear Son, Christ. It is her Christian piety that inspires her to die to self and to live only to glorify God. May India learn the true secret of Britain’s glory, and grow wiser thereby! May India soon emerge from the terrible deadness of her vile self-worship, and live to glorify God, and God only!”

And the leader of the movement, Keshub Chunder Sen, in his annual addresses at the Town Hall of Calcutta, crowded with Natives, gave reiterated and grateful evidence of the grand work that Missions are performing. I will quote but one or two sentences from his addresses :—

“The success of Christian Missions is no longer a problem. For myself I can say I feel no misgivings. I fully believe Christ has come into India and has taken possession of India’s heart. Some say India *will* be Christ’s, but is not yet. I hate the idea of conjugating Christ’s success in India in the future tense. It is a thing already achieved. When a Native of India bears testimony, let not foreigners dispute it. I say emphatically that the Spirit of Christ has gone into the depths of India’s heart. . . . I declare that the sanctifying and civilizing influences of Christ’s life and teachings are working wonders in this land.”

And again, speaking of the Atonement :—

“And so He offered Himself before God as an atonement for all mankind. *Atonement* did I say? What a startling announcement you would think I have made before this great assembly. Yes, I believe in Christ’s atonement. All India must believe that Christ is the Son of God. Nay, more than this, I will make myself bold enough to prophesy: India will one day acknowledge Jesus Christ as the atonement, the Universal Atonement for all mankind. (Applause.)”

When such sentiments as these are applauded by an assembly of two thousand Hindus, can we say that Missions have been without effect, or that the way is not being opened up for the favourable reception of our faith?

Coming now to the direct results of Christian Missions in India, I say that they are not to be despised. Thousands have been brought over, and in an ever-increasing ratio, converts are being brought over to Christianity. And they are not shams nor paper converts, as some would have us believe, but good and honest Christians, and many of them of a high standard. I will mention but three names, as types of the various classes of our converts. There was Gopee Nath Nundy, one of Dr. Duff’s *élèves*, whom I knew well as a missionary at Futtehpore. This man was seized in 1857 by the mutinous cavalry, and carried, in company with a young English officer, to the head-quarters of the rebels at Allahabad. There he not only himself braved the sword of the mutineers, who would have had him apostatize, but encouraged his young companion also to remain firm. And there have been many such confessors. Then, as an example of purity in political life, we have Pundit Ram Chunder, a mathematician of some renown, who was tutor and director of public instruction to a rajah, and who, amid all the intrigues of an oriental durbar, held himself so upright and innocent that the political officer under whom he served styled him the Daniel of his time. The last time that I saw Ram Chunder was when he accompanied his chief to Calcutta on the visit of the Prince of Wales. He was on that occasion dismissed from his post; but for what? for no other reason than expostulating against a course of

excess and intemperance. Then of the quieter Christian life I would instance my dear friend David Mohun, the pastor of the Christian village at Allahabad—a community itself that will compare to advantage with any similar community at home, and presided over with wisdom and devotion by Mohun, who can take his turn when required with the English clergy in ministering to the devotions of the European residents. Of such converts we may well glory, as the work of the Spirit, and the joy and crown of the Churches, and there are many of them. In speaking of our own Missions, we should not forget the noble work which the American brethren are doing for us. The Presbyterian Missions, and the “American Methodist Episcopal” Missions, are left thankfully by the English in undisturbed possession of great cities and large provinces, the field being ample for all, and the spirit of brotherly love prevailing. And we owe them a debt of gratitude for their missionary and evangelistic help.

Again, we must never forget the effect which our Missions have upon the European populations settled abroad, by maintaining in them a wholesome attitude towards the heathen faiths around. If Christianity is anything it must be everything. It cannot brook a rival, nor cease to wage war against all other faiths, without losing its strength and virtue. If those faiths are left intact the sentiment must surely gain ground that, while Christianity may be best for the European, these other faiths are quite sufficient for the people professing them. The professors of a Christianity which is thus put on a par with the surrounding faiths soon become indifferent, and fall to the level of the people among whom they dwell. It is missionary effort alone that restores Christianity to the throne; and it is missionary effort more than anything else that has raised the *morale* of our countrymen in India. Many a young man has had to bless God for giving him an interest in Missions, and many a young lady for interest in zenana work. In watering others they have themselves been watered.

Lastly, I would say a word on the influence of Foreign Missions on the Church at home. Next to the work at our own doors there is nothing that reacts more in reviving the Churches, and giving them spiritual life and energy. It is then that the Church has the true ring of Apostolic succession. After “the form of sound words,” and “beginning at Jerusalem,” there is no more certain sign of a Church bearing the Apostolic stamp than this, of being scattered abroad everywhere, fulfilling the Master’s command. For what were His parting words?—“Then opened He their understanding, that they might understand the Scriptures; and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His Name *among all nations*, beginning at Jerusalem; and ye are witnesses of these things.” And just as He was about to ascend to the right hand of the Father:—“But ye shall receive power, after that the Holy Ghost is come upon you. And ye shall be witnesses unto Me, both in Jerusalem and in all Judæa, and in all Samaria, *and unto the uttermost part of the earth.*”

So, then, in proportion as our understandings are opened to understand the Scriptures, in so far as we know Christ in the fellowship of His sufferings and in the power of His resurrection, and in the degree in which we “receive power” from the pentecostal outpouring of the Spirit,—in that same proportion shall we strive to preach the Gospel “among all nations,” and be the witnesses of Jesus “to the uttermost part of the earth.” So long as the Church can send forth men like Martyn and Fox, Patteson and Selwyn; men like French, and his worthy Indian coadjutor Stuart, of Waiapu; like Duff and Wilson, Carey, Livingstone, and the veteran who has just passed away, the aged Moffat,—so long the Church need not fear—only, to answer their Lord’s command, the numbers must be vastly multiplied. Indeed, we are compassed about with a cloud of witnesses. But we must never forget that it is not only the example of those who have gone before, “the noble army, men and boys, the matron and the maid,” which we must set before us, but a yet higher, the example set us by Him who came on the mission to seek and to save them that were lost. And it is just in proportion as that mind is in the Church, which mind was also in Christ Jesus, that the Church will gird up her loins and go forth to the uttermost parts of the earth on the same divine

errand which brought her Master down from above, on His mission of grace and mercy to lost mankind.

THE Rev. R. T. Dowbiggin writes as follows from Cotta, Ceylon:—

The Mission buildings at Angampitiya, as at Liyanwala, occupy a most prominent place in the village, and are conspicuous from a considerable distance round about. The buildings are somewhat imposing also from the large frontage which they present to the main road, which passes close alongside.

It is possible that these schools and churches might give a stranger the idea that a greater work is being done in these villages than is really the case. And yet the work is very considerable, and is fairly well expressed by these outward signs of advancement, and more especially as compared with ten years ago, when there was nothing—neither preacher nor teacher; neither school, church, nor congregation. “The little one has become a thousand.” “What hath God wrought!” To Him alone be all the praise.

But the success of our work in these villages, silently witnessed to by these churches and schools at Liyanwala and Angampitiya is a great eyesore and grief of heart to the Buddhist priest and his followers in this neighbourhood. He abuses us in most unmeasured terms, says all kinds of evil things against us falsely, and tries in every possible way to hinder or obstruct our work. But we take no notice of his threatenings or abusive language, and only the more resolutely, though quietly and gently, hold on our course.

At Liyanwala the battle has to a great extent been fought out, and we are encamped on the battle-field. At Angampitiya we are entrenched, and, God willing, we can “hold the fort;” but the assault is furious at times, and we are threatened with destruction. About Easter last some evil-disposed person or persons fired both the Liyanwala and Angampitiya Churches, hoping to burn them down; but in the providence of God the attempt was not successful, and but very little real damage was done.

Lately, lengthening our cords and strengthening our stakes, we began work in an outlying village, and this new movement has roused most fierce oppo-

sition. Until we go to a place, the priest never does anything for it, but directly we begin to work, he also commences operations. In this village of which I write he had never done anything, but no sooner do we begin a school for boys and girls, than he starts two opposition schools in closely adjoining villages, in the hope of driving us away from the place. The poor villagers have been threatened with Buddhist excommunication—that the dhobie shall not wash for them, the doctor shall not attend them in sickness, and the astrologer and devil-dancer shall not consult nor charm for them—if they send their children to our schools. The priest has gone so far as to say that, if he cannot by these means keep us out of this new place, or prevent our success in it, he will cut his throat! So there is the prospect of suicide before him, for if our work be of God he cannot overthrow or prevent it.

The little church at Angampitiya was opened on Friday, the 14th Sept.; the one at Liyanwala was dedicated to the worship of God in January last. Christian friends came from Talangama, Mampe, and Liyanwala, and also two or three from Hanwella; and their interest in the work and manifest sympathy cheered the hearts of the little company of believers at Angampitiya. The building was well filled, and a very hearty service in Singhalese, in which every one did his best to join, set apart this house of prayer for the worship of Almighty God and the preaching of the Gospel of His dear Son. The first lesson was read by the Angampitiya catechist, and the second lesson by the catechist of Liyanwala. The prayers were said and the sermon preached by myself.

A translation of a short report prepared by the catechist, and read at a subsequent meeting, is subjoined, and also a statement of accounts which shows a debt of upwards of Rs. 40 on the building, and which we are most anxious to wipe off. The modest cost of the little church, which will seat a hundred, will reveal both our poverty and the fact that it is yet a “day of small things” with us at Angampitiya.

A Short Account of the Church built at Angampitiya.

About five years ago there was neither a church nor a house for the catechist to live in at Angampitiya, connected with the C.M.S.; but in the year 1879 the few Christian brethren of this place resolved, with the help of the Society, to build a suitable place which should serve for a residence for the preacher and for holding divine service.

While we were thus going on with our work, our Christian friends desired to build a small upper room to the catechist's house, which should be for the use of the Rev. R. T. Dowbiggin, on his periodical visits to the district, just as the believing family at Shunem in olden time built a chamber upon the wall of the city for the use of the Prophet Elisha.

When Mr. Dowbiggin heard about this, he said it would be better to build a small church, and advised the people accordingly. This proposal was willingly received by the people, and on the 29th of December, 1881, the foundation-stone of Christ Church, Angampitiya, was laid by Mrs. Dowbiggin, in the presence of a large assembly of people.

By the help of the C.M.S., fellow-Christians, and Buddhist friends the work was carried on;

but, alas! some one or other set fire to our church. This danger was seen by some Buddhist friends at Pitumpé, who ran to the place and helped us in this hour of danger. The fire was put out before much damage was done, and so the design of our enemy could not be carried out.

Though there were some discouragements to our work we did not mind them, and by the assistance of the above-mentioned friends the work is now completed.

First of all, with all our hearts, we thank Almighty God for sending us all needful help and blessing to accomplish the work, and secondly we thank the Rev. R. T. Dowbiggin, our fellow-Christians, and Buddhist friends for the assistance given to us.

D. J. WIJESINHA (Catechist).

Expenditure: Building of the Church, Rs. 188-48. Receipts: C.M.S. and Friends in England, Rs. 102-50; Bazaar, Angampitiya, Rs. 36-81. Balance due to Treasurer, Rs. 49-17. This is exclusive of Rs. 51, the value of work, &c., done by the people, and for which no money was paid. The above represents actual receipts and expenditure of money only.
R. T. D.

THE Society has recently lost one of its most liberal contributors and warm friends by the death of Mrs. Tompson, of Iver, who entered into the joy of her Lord October 30th. She not only gave largely to the Society, but greatly helped one of the missionaries with supplies of useful articles for himself and the people whom he gathered round his station.

WE sometimes receive letters from friends of the Society, offering to send the *Record*, or some other newspaper, to a C.M.S. missionary, and asking that the name and address of one who would care for it may be suggested. As we do not know what newspapers are seen by the different missionaries, it is difficult to suggest names. If any of the Society's missionaries would intimate to us their desire to receive a particular paper, we should be prepared to answer these questions; and probably in time all our brethren in the field would be supplied with what could not but interest them.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for continued good news from the Nyanza Mission (p. 754). Prayer for the brethren at all the stations, Mambois, Mwapwa, Uyui, Kagei, and in U-Ganda; for the young converts and inquirers; and for the heathen of Central Africa generally.

Thanksgiving and prayer for the outlying work in the Fuh-Kien Mission, especially in the Hok-Ning and Ning-Taik districts (p. 718).

Thanksgiving for signs of progress among rich and poor, learned and unlearned, in Calcutta (p. 743). Prayer for the Native agents.

Prayer for Angampitiya, Ceylon (p. 758).

Prayer for the newly ordained Native clergy in West Africa and China (p. 753).

HOME WORK OF THE SOCIETY.

Blackburn.—The Fifty-fourth Anniversary of this Auxiliary took place on October 14th and 15th, and commenced on the previous Saturday night by a prayer-meeting in the Church Institute, to seek the divine blessing on the work of the Society. Sermons were preached in sixteen of the churches of the town and district on the Sunday, by twenty-one of the local clergy and the deputation; other sermons in the neighbouring parishes were to follow on the next Sunday. The Anniversary Meeting was held on the Monday evening in the Town Hall, at which there was a good attendance. The Mayor (Alderman J. Hayle), occupied the chair. After singing and prayer, the Rev. W. Thomason, the Secretary, read the Report, which stated that the gross sum collected had been 627*l.* 4*s.*, being an increase of 5*l.* 7*s.* 6*d.* over that of the preceding year. The Chairman having said a few words, was followed by addresses from the deputation—viz., Revs. Dr. Porter, J. Sheldon (Sindh), and F. Bellamy (Palestine). Seventeen of the local clergy were present on the platform. The collection at the close of the meeting was 8*l.* 11*s.*

Chelmsford.—The Annual Meeting of the Chelmsford and South Essex Association was held in the Town Hall, Chelmsford, on Tuesday, October 30th, the Rev. G. St. A. Godson, Vicar of Moulsham, in the chair. After a few earnest and appropriate words from the Chairman, the Rev. W. Trimmer (Hon. Dist. Sec.), read the Report, which showed an increase in the contributions. The Rev. W. S. Price gave an account of the Society's work in East Africa.

The same evening, by the kind invitation of F. T. Valey, Esq., Treasurer of the Association, the Annual Meeting of Hon. Dist. Secs. took place at his house, when the work done in the county for the past year was reviewed.

On Wednesday, October 31st, there was a meeting of the members of the Essex C.M.S. Union at the house of G. B. Hillyard, Esq., Writtle. The President, Sir Fowell Buxton in the chair. The Hon. Sec. (Rev. J. W. Mills), read the minutes of previous meeting, and some new members were elected; and the Chairman gave a valuable address, which was much appreciated. The Rev. W. S. Price gave an account, first of his work in India and then in East Africa, and a very helpful paper was read by the Rev. J. G. Bullock, Hon. Dist. Sec. for Colchester, on "Fellowship with Christ in missionary work." Afterwards the members were very hospitably entertained at luncheon by Mr. and Mrs. Hillyard.

Kendal.—At the Hon. Dist. Secs.' meeting held at this place on October 22nd, the Rev. E. Noel Hodges, from Masulipatam, read a paper on "The difficulties and encouragements of missionary work."

Lincolnshire.—The Annual Meeting of the Lincolnshire Hon. District Secretaries was held in Lincoln, on Friday, November 2nd. The meeting was opened with prayer and reading of a portion of Holy Scripture, by the Rev. J. E. Sampson, Vicar of Barrow-on-Humber. The Assoc. Sec. gave an account of the financial returns of the Society in the county, after which the Hon. Secs.' statistical returns were reviewed, and progress reported. Henry Morris, Esq., one of the Committee in London, then gave a most interesting address upon "The present position of the Society and its pressing needs," which was much appreciated by the Secretaries present. A. S. Leslie Melville, Esq., again hospitably entertained the Hon. Secretaries.

Middle Claydon.—An interesting and important meeting was held at this place on October 16th, Sir Harry Verney, Bart., in the chair, the Duke of Buckingham, Lord Cottesloe, Professor Legge (China), the Rector (Rev. T. H. Greene), Rev. J. Hannington (Nyanza), and other clergy and friends being present. The Duke stated that there was no doubt a great and almost marvellous spread of Christianity in Southern India, which had a firm hold on the people, one of the best signs was that there were Native ministers and teachers. When this was the case there was more than a surface Christianity; still there was an enormous work to

be done before any appreciable result would be seen on the masses. He spoke of the importance of the circulation of the Scriptures in India; and also alluded to the fact that missionaries of all Christian sects worked harmoniously together with one object, which he considered as a most hopeful and happy thing for the Church in India. The Rev. J. Hannington and Professor Legge also spoke.

Orton Waterville.—The Annual Church Missionary gathering was held on Wednesday evening, October 10th, in Mr. Maxwell's barn, which was tastefully decorated for the occasion. A large number of auditors was present, not only from the village itself, but also from the neighbourhood, including Peterborough. The chair was taken by the venerable Rector, who, after Bible reading and prayer, read the monetary report for the year. This showed how wonderfully this little parish contributes to the missionary cause, and how varied are the resources employed. The total reached about 100*l.* (exclusive of the collection), including 41*l.* from the sale of flowers, and 21*l.* from the missionary basket. Walnuts, bones, waste-paper, canaries, mangles, &c., are all laid under contribution for the good cause. The only reason for sorrow—and it was deeply felt and shared by all present—was the absence of Mrs. Mills through illness, to whose labour of love is due the position in missionary annals achieved by this parish. The Rev. J. Hannington, from the Nyanza Mission, then addressed the meeting, and described, in thrilling language, his travels in Eastern and Central Africa. A few words were then spoken by the Rev. J. W. Mills, Rector of St. Lawrence, Essex. The meeting concluded with a loving appeal by the Rev. C. Trollope, of Stibbington, to pray more, and give more, and do more for the great missionary cause. The collection at the close of the meeting realized about 5*l.*

Saxmundham.—The Second Half-yearly Meeting of the Suffolk Church Missionary Union for 1883, took place at Saxmundham on Thursday, 25th October. After lunch, fifty-two members assembled in the Market Hall, including Sir William Rose, Canon Garratt, Rev. C. F. Childe, Rev. V. J. Stanton, Rev. T. A. Nash, Rev. Granville Smith, Rev. R. A. White, and many other friends from all parts of the county. The chair was taken at 2.30 by Mr. H. C. Buxton, the President; a portion of Scripture being read by the Rev. A. Washington, Rector of Saxmundham, and prayer offered by the Rev. T. A. Nash, Rector of Lowestoft. The minutes of the last meeting and statement of accounts, were read by the Hon. Sec., Rev. E. D. Stead, Vicar of Peasenhall; and several new members were elected. The President then made a few remarks, after which Mr. Eugene Stock gave an address on "Growth at home the condition of growth abroad." Canon Garratt, of Ipswich, followed with an address on the question of forming a Ladies' Union, which led to a discussion, and elicited a considerable difference of opinion. The meeting was closed with prayer by the Rev. H. Thompson, Vicar of Aldeburgh.

Stafford.—The First Annual Meeting of the Staffordshire Church Missionary Prayer Union was held in the Grand Jury Room of the Shire Hall, Stafford, on Tuesday, October 23rd. The chair was taken by their esteemed friend, the Rev. J. Graham, Rector of St. Chad's, Lichfield, who read the Second Psalm, and made a few appropriate remarks on the words, "Ask of Me," &c., introductory to the subjects to be brought before the meeting. Two short papers were then read on "Missionary Intercession," one by the Rev. C. R. Bradburne, Vicar of Sheriff Hales, the other by the Rev. T. Reakes, Vicar of Walsall Wood. Both these papers were excellent, and were calculated to make one feel the important place which prayer must occupy in our missionary work, both at home and abroad. A hymn was sung after these addresses, and prayer offered by the Rev. F. G. Littlecot, Vicar of Rushall. An address was then given by the Rev. E. Lombe, Rector of Swanton Morley, Norfolk, which was full of animation, searching inquiries, kindly home-thrusts, practical suggestions, and godly counsel. One of the Secretaries, the Rev. M. H. Scott, Vicar of St. Mary's, Lichfield, gave information as to the origin of the Union and its present position. An open conference on the subject then followed, and the names of new members were taken.

The Third Annual Meeting of the Staffordshire Hon. Dist. Secs. was held at St. Thomas's Vicarage, Stafford, on Monday evening, October 22nd. The brethren were most kindly and hospitably entertained at tea by the Rev. W. and Mrs. Kendall, before the meeting, and hospitality for the night was also provided in the town by friends of Mr. Kendall. The chair was taken by the Rev. J. Graham, Rector of St. Chad's, Lichfield, and after the singing of a hymn, and prayer by the Chairman, a devotional address was given by the Rev. G. Everard, Vicar of St. Mark's, Wolverhampton, who founded his remarks on 2 Chron. xvi. 9, and 2 Chron. xx. 12. The minutes of the last annual meeting were then read by the Assoc. Sec. and approved, after which the statistical returns of the Hon. Dist. Secs. were reviewed and discussed, and other matters talked over of interest in working the H.D.S. system. The Rev. E. Lombe, Rector of Swanton Morley, Norfolk, then gave a practical and stirring address, detailing how the H.D.S. work was started in Norfolk, and how it has worked most successfully to the present time. This was a very successful meeting in every way, and was calculated not only to bring good to the Society, but also to edify and warm the hearts of all present.

MISCELLANEOUS.

Berkshire.—Between October 7th and 22nd, sermons and meetings at Langford, Letcombe Regis, and West Hendred. Deputation, Revs. J. Hannington (Nyanza), and J. D. Simmons (Ceylon), also F. G. Lemann (Vicar of Langford).

Buckinghamshire.—From October 14th to 28th, sermons and meetings at Middle and East Claydon, Iver (also juvenile); sermons at Steeple Claydon, Wing, Wingrave, Aston-Abbotts, Iver Heath, Thorney, and Woolston; and meetings at Oving, Weston Turville, Hazlemere, Penn Street, and Seer Green. Preachers, &c., Revs. A. Maitland, A. Smith, A. Newcombe, J. Hannington (Nyanza), T. Hill, A. H. Arden (Madras), W. A. Roberts (Western India), P. T. Ouvry, J. M. Butt, J. Thornton, G. Ensor (formerly Japan), G. Allan, A. H. Lash (Tinnevely), W. Gray, and W. Clayton (Assoc. Sec.). At Middle Claydon Sir H. Verney presided at the meeting, and the Duke of Buckingham and Professor Legge were amongst the speakers.

Cheshire.—Between October 12th and November 18th, sermons and meetings at Wybunbury, Mobberley (and juvenile address), Tushingham, Runcorn (Parish Church and Holy Trinity), and Wharton; sermons at Birkenhead (anniversary in seven churches), Cloughton (Christ Church), Tranmere (St. Catherine's), Staleybridge (Holy Trinity), and Winsford; meetings at Lostock Gralam and Davenham; also a Harvest Thanksgiving Sermon at Wybunbury. Preachers, &c., Bishop Hellmuth, Revs. S. Coles and J. Allcock (Ceylon), A. A. Cory, R. Palmer (Assoc. Sec.), and the local clergy.

Derbyshire.—Between October 12th and November 13th, meetings at Winhill, Willington, and Ashbourne; a sermon and meeting at Allestree, and a sermon at Duffield. Deputation, Revs. T. Spratt and R. Palmer (Assoc. Sec.).

Hampshire.—From October 7th to 30th, sermons and meetings at Stratfield-Saye, Fareham (St. Peter's and Holy Trinity, also juvenile), Porchester, Hook, Bishop's Waltham, New Alresford, Ropley, and Portsea (St. John's); sermons at Stratfield-Turgis, Funtley, Southwick, Southampton (All Saints'), Holybourne, Baughurst, Fleet, Southsea (St. Simon's), and Botley; and meetings at Newtown, Compton, Alton, Kingale, and Buryton. Preachers, &c., Revs. R. Palmer (formerly China), H. G. Monro, J. Allcock (Ceylon), W. S. Dumergue (H.D.S.), C. B. Leupolt (N. India), W. Brock (H.D.S.), W. Allen, H. H. Holderness, R. Lang, W. Marriner (H.D.S.), F. T. Cole (Santhál), W. H. Plummer (H.D.S.), J. M. West, Dr. Lee, C. Tanner, and W. Clayton (Assoc. Sec.).

Isle of Wight.—From September 27th to October 8th, sermons at Shanklin (St. Paul's) and Gatcombe; and sermons and meetings at Ryde (St. John's). Preachers, &c., Revs. H. G. Thwaites (H.D.S.), — Etches, H. Ewbank, — Astley, and W. Clayton (Assoc. Sec.), also General Tate and E. Knocker, Esq.

Isle of Man.—Between October 14th and November 1st, sermons and meetings at Douglas, Foxdale, Kirk Andreas, and Ramsey; and meeting at Kirk Bride. Preachers, &c., Bishop Beckles, Revs. T. T. Smith, E. W. Cochran, W. Morris, and N. Vickers (Assoc. Sec.).

Kent.—From October 14th to November 13th, sermons and meetings at Walmer and Kingsdown, Ramsgate, Deal, Canterbury, and Luton; and meetings at Mainstone, Ringwood, Ripple, Brompton, Cobham, Paddock Wood, and Goodnestone. Deputation, Revs.

F. A. S. Bellamy (Palestine), **J. Allcock** (Ceylon), **Canon Cadman**, **W. J. Richards** (Travancore), **T. T. Smith** (formerly N.-W. America), and **H. D. Hubbard** (Assoc. Sec.).

Lancashire.—Between October 12th and November 12th, sermons and meetings at **St. Michael's-on-Wyre**, **Bispham**, **Thornton**, **South Shore** (St. Peter's), **Copp**, **Out-Rawcliffe**, **Hambleton**, **Staining**, **Poulton-le-Fylde**, **Blackpool** (St. John's), **Fleetwood**, **Weeton**, **Carleton**, **Blackburn**, &c., **Ashton-under-Lyne**, **Staleybridge**, and **Bretherton**; and sermons at **Leyland**. Preachers, &c., **Archd. Hornby**, **Revs. J. D. Thomas** (Madras), **Webster Hall**, **W. Richardson**, **N. S. Jeffrey**, **J. Sheldon** (Sindh), **F. A. S. Bellamy** (Palestine), **J. Price**, **W. J. Richards** (Travancore), **R. Gardiner**, **N. Vickers** (Assoc. Sec.), and others.

Leicestershire.—Between October 7th and 30th, sermons and meetings at **Wymeswold**; sermons at **Loughborough** (Holy Trinity), and **Earl's Shilton**; and meetings at **Thrussington** and **Galby**. Preachers, &c., **Revs. E. Bell**, **F. T. Cole** (Sant'hâl), and **G. F. Smith**.

Lincolnshire.—During September and October, sermons at **High Toynton**, **Mareham-on-the-Hill**, **Keelby**, **Thornton Curtis**, **Ulceby**, **Barrow** (also juvenile address), **New Holland**, **Long Sutton**, **Sutton** (St. Edmund's), and **Whittering**; and sermons and meetings at **Frithville**, **Carrington**, **Bylton** (also juv.), **Loughton**, **Howsham**, and **Cadney**. Preachers, &c., **Revs. J. E. Sampson**, **Dr. Fletcher** (H.D.S.), **H. Fletcher**, **G. T. Cameron** (H.D.S.), and **H. Fuller** (Assoc. Sec.).

Monmouthshire.—On October 14th, sermons and meeting at **Shirenewton**; sermons on **21st** at **Dingestow**; and a meeting on **22nd** at **Monmouth**, by **Rev. S. A. Pelly** (Assoc. Sec.).

Northamptonshire.—On October 7th, a sermon at **Great Houghton**, by **Rev. R. J. Rowton**; and between 10th and 24th, meetings at **Orton Waterville**, **Castor**, **Kilsby**, **Kings-thorpe**, **Northampton** (St. Paul's), and **Dallington**, by **Revs. J. Hanuington** (Nyanza) and **G. F. Smith** (Assoc. Sec.).

Nottinghamshire.—During October and November, sermons at **Perlethorpe**, **Bunny** (also address to young), **Orston**, **Thoroton** (also to young), **Elton**, and **Sibthorpe**; and a meeting at **Newark** (Christ Church). Preachers, &c., **Revs. R. Palmer** and **H. Fuller**.

Oxfordshire.—In October, sermons and meeting at **Goring**, and a meeting at **Souldern**. Preachers, &c., **Revs. W. H. Stokes**, **Dr. Rotton**, **W. Clayton** (Assoc. Sec.), and **Captain Walker**.

Rutlandshire.—During October and November, sermons and meetings at **Oakham** (also juv.) and **Ridlington**; and sermons at **Manton** and **Whitwell**. Preachers, &c., **Rev. J. Mould** (H.D.S.), **M. Lewis**, **J. Sheldon** (Sindh), — **Davies**, **J. Beecheno**, and **H. Fuller** (Assoc. Sec.).

Staffordshire.—Between October 12th and November 13th, sermons and meetings at **Stafford**, **Norton Canes**, and **Wolverhampton**; sermons at **Cheadle**, **Croxden**, and **Bradley**; and meetings at **West Bromwich** (Holy Trinity), **Brown Edge**, and **Fazeley**. Preachers, &c., **Revs. E. Lombe**, **Dr. Flavel Cook**, **S. Coles** and **J. Allcock** (Ceylon), and **R. Palmer** (Assoc. Sec.).

Surrey.—On October 19th, a meeting at **Farnham**, by **Rev. A. H. Arden**; sermons on October 29th at **Hale**, by **Rev. H. D. Hubbard** (Assoc. Sec.), and at **Shotter Mill**, November 4th, by **Rev. A. Isham** (H.D.S.).

Sussex.—Between November 6th and 11th, meetings at **Dallington** and **Tidebrook**; sermons at **Barcombe**; and sermons and meetings at **Stonegate** and **Hove**. Deputation, **Revs. T. T. Smith** (formerly N.-W. America), **J. Allcock** and **H. Newton** (Ceylon), and **H. D. Hubbard** (Assoc. Sec.).

Warwickshire.—From October 7th to 31st, sermons and meetings at **Ilmington**, **Southam**, **Warrington**, and **Stockingford**; meetings at **Wolston**, **Kenilworth** (St. John's), **Rugby**, **Edgbaston** (St. George's), and **Alverstoke**; and sermons at **Rugby** (St. Matthew's), **Fenny Compton**, **New Bilton**, **Chilvers-Coton**, **Astley**, **Nuneaton**, **Galley Common**, **Mancetter**, **Ansley**, and **Attleborough**. Preachers, &c., **Revs. C. J. Young**, **J. Richardson** (H.D.S.), **T. H. Sparshott**, **E. L. Hicks**, **W. O. Wait**, **R. E. Baynes**, **J. A. Cheesc**, **C. W. Goodman**, **A. S. Webb** (H.D.S.), **J. Sheldon** (Sindh), **G. F. Matthews**, **J. N. Adams**, **S. T. Taswell Taylor**, **E. N. Hodges** (Masulipatam), and **G. F. Smith** (Assoc. Sec.).

Westmoreland.—On October 21st, sermons at **Morland**, and sermons and meeting at **Levens**, by **Rev. N. Vickers** (Assoc. Sec.).

Wales.—Between September 16th and October 28th, sermons and meetings at **Chirk**, **Llanrwst**, **Llangefni**, and **Pwllheli**; sermons at **Penmaenmaur**, and a meeting at **Hope**. Deputation, **Rev. S. A. Pelly** (Assoc. Sec.).

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, October 16th, 1883.—Letters were presented from the Bishop of Rupert's Land, Archdeacon Cowley, and the Rev. R. Young, and Minutes of the Manitoba Finance Committee, with reference to the proposed division of the existing Diocese of Athabasca. Reference was also made to previous letters on the same subject from the Bishop of Athabasca. The following Resolutions were adopted:—(1) "That in view of the division of the Bishopric of Athabasca being rendered necessary by the expected influx of white settlers, this Committee do not think it right that the whole of the salary of the Bishop to be appointed should be supplied by the funds of the Church Missionary Society, but they are willing, so long as the Society carries on Mission work in the diocese, to guarantee a yearly contribution of 300*l.* towards the salary of the Bishop, together with an allowance not exceeding 50*l.* a year to meet such travelling expenses as will be incurred by the Bishop in visiting the Society's missionary stations." (2) "That in making this offer the Committee accept the proposal of the Rupert's Land Provincial Synod, that the appointment of the Bishop of the new diocese be left jointly with the Archbishop of Canterbury, the Primate of the Province of Rupert's Land, and the Church Missionary Society."

The Rev. A. G. Norman, B.A., of Brasenose College, Oxford, and Curate of St. Ebbe's, Oxford, and the Rev. J. B. Brandram, B.A., of Queens' College, Cambridge, and Curate of Barnwell, having offered themselves for missionary work in connection with the Society, they were cordially accepted by the Committee, and the Rev. J. B. Brandram was appointed to Nagasaki, Japan.

On the recommendation of the Sub-Committee in charge of the India Missions, various grants and arrangements were sanctioned, among them an additional grant of Rs. 1000 for the Lucknow Mission for the current year; and the Secretaries were directed to inquire for a European Missionary to be sent to Fyzabad on the first vacancy occurring in the North India Mission.

The Sub-Committee in charge of the Africa Missions presented a letter from the Rev. James Johnson, Native Pastor of Breadfruit Church, Lagos, and Secretary of the Lagos Church Committee, suggesting, on the part of that Committee, the transfer by this Society of its share of the proprietorship of Church properties connected with the Lagos Native Pastorate to the pastorate itself. The Committee, understanding that the Bishop of Sierra Leone would shortly be at Lagos, directed that his attention be invited to the subject, and his advice asked whether it would be better to commence the transfer at once or to wait till it can be enlarged so as to include the whole of the congregations on the coast.

The same Sub-Committee presented a Resolution of the Lagos Native Church Committee, expressing their readiness to take over another Church into the Native Pastorate. This subject also was referred to the Bishop for his consideration.

On the recommendation of the same Sub-Committee the Secretaries were directed to write to Colonel Miles, who had been Acting-Consul-General at Zanzibar in Sir John Kirk's absence, conveying the thanks of the Committee for his kind assistance to the Society's Missionaries during his tenure of office.

General Committee (Special), October 21st.—The Report of the Estimates Committee on the foreign estimates for 1884 was presented. The total ex-

penditure of the current year, ending March 31st, 1884, including grants made since the estimates for the year were passed, and allowing for expected savings on exchange and through vacancies not being filled up, was estimated to amount to 222,500*l*. The Report entered fully into details regarding the estimated expenditure for 1884 in the different Missions, and made various recommendations, 140 in number, for the disallowing, or reducing, or otherwise modifying, the grants asked for. Assuming the adoption of these recommendations, the Report estimated the total expenditure for the year ending March 31st, 1885, at 221,900*l*. The Report and recommendations were adopted.

Committee of Correspondence, November 6th.—The Rev. A. G. Norman, who had been accepted for missionary work on October 16th, was appointed to Amritsar, to undertake the superintendence of the Society's educational work in that city about to be vacated by the Rev. A. T. Fisher's return to England.

The Committee took into consideration the history of the Rev. Jani Alli's connection with the Society and the circumstances under which he had returned to England, and a letter was read from him expressing his readiness now to undertake work in North India as suggested by the Committee last year. The Secretaries referred to the desire expressed at the late Decennial Conference at Calcutta that the C.M.S. would set apart a Missionary for Mohammedan work in Bengal, and after full discussion it was resolved that the Rev. Jani Alli be re-accepted, and that he be assigned to work among the Mohammedans of Bengal under the direction of the Calcutta Corresponding Committee.

The Committee took leave of the Rev. C. H. V. Gollmer, proceeding to the Yoruba Mission. The Instructions of the Committee having been delivered to Mr. Gollmer by the Rev. R. Lang, he was addressed by the Chairman (H. Morris, Esq.), and commended in prayer to the favour and protection of Almighty God by the Rev. H. Sharpe.

The Rev. J. Zeller, who had come to England from Jerusalem at the Committee's invitation, was introduced to the Committee, and conversation held with him on the Society's work in Palestine. He remarked that the great need there, as everywhere else, was not mere outward conformity to a certain Church, but a change of heart, and the Mohammedans were not slow to observe the difference between the preaching of the pure Gospel of Jesus Christ and the superstitious systems of the Latin and Greek Churches. The Mission had no great visible results to record as regards the numbers brought under instruction; their schools and congregations were comparatively small; but it must be borne in mind that every inch of ground had been gained from an enemy who held his position with the utmost tenacity. Their work was one which needed to be carried out, not by fits and starts, but by uniform and persistent efforts. They had in the Church of Rome an active opponent, whose expressed determination to reconquer Palestine he described and illustrated. Mr. Zeller expressed his gratitude for the Society's interest in the Diocesan School. The educational was in his opinion the most important branch of their Mission work: it was the preparation of the soil for the permanent establishment of the Gospel in Palestine. He deprecated the tendency which existed to limit the work too much to existing stations, and pleaded for greater liberty in the matter of extension, for which there was every facility.

The Secretaries reported the death, on the 18th of October, of the Rev.

Canon Clayton, Rector of Stanhope, and an Honorary Life Governor of the Society. The following Minute was adopted :—

The Committee have heard with solemn feelings of the sudden removal of the late Canon Clayton. While they cannot but mourn at the termination of labours that were to the last so earnest and abundant, and they doubt not, so faithful, they at the same time give thanks to God for the testimony which He enabled His servant to render, and for the work that was accomplished by him. They call to mind more especially the influence that their departed brother exercised in the University of Cambridge; and they doubt not that the Society, and every other agency for good in this country on the principles of the Gospel, has been deeply indebted to his prayerful efforts, so largely prospered by the blessing of God, for the awakening and maintaining of spiritual life in many who imbibed his spirit and followed his example.

The Secretaries reported the death on October 17th of the Rev. A. Matchett, Rector of Trimmingham, and formerly a Missionary of the Society in Sindh, where he was much esteemed for his Christian character, and for his ability in the Mohammedan controversy. They were instructed to convey to his widow and family an expression of the Committee's sympathy.

NOTES OF THE MONTH.

ORDINATIONS.

China.—At an Ordination held by Bishop Burdon at Hong Kong, on July 8, Matthew [Fong Yat San], a Native, was admitted to Deacon's Orders.

N.-W. America.—The Rev. T. Clarke was admitted to Priest's Orders by the Bishop of Saskatchewan on October 14.

DEPARTURE OF MISSIONARIES.

Yoruba.—The Rev. C. H. V. and Mrs. Gollmer and the Rev. T. Harding left Liverpool on November 17 for Lagos.

Palestine.—The Rev. C. T. and Mrs. Wilson left London on October 23 for Jerusalem.

Persia.—The Rev. T. R. Hodgson left England on November 10 for Baghdad.

South India.—The Rev. M. G. Goldsmith left England on October 31 for Madras.

RETURN HOME OF MISSIONARIES.

Ceylon.—The Rev. F. Glanvill left Colombo on October 2, and arrived in London on November 7.

Japan.—The Rev. J. Williams left Tokio on September 9, and arrived in England on October 19.

N.-W. America.—The Ven. Archdeacon M'Donald left Red River on September 5, and arrived in London on October 24.

North Pacific.—The Rev. W. G. Faulconer left Metlakahltla on September 18, and arrived at Liverpool on November 9.

DECEASE OF MISSIONARIES.

New Zealand.—The Rev. Manaahi Te Aro, Native Pastor of Heretaunga, died at Napier in August last.—The Rev. B. Y. Ashwell died at Auckland on October 1.

REPORTS, &c., RECEIVED FROM THE MISSIONS,

From May 18th to November 20th, 1883.

West Africa.—Rev. J. A. Alley (Journal, Port Lokkoh, June, 1883).

Yoruba.—Rev. E. Buko (Journal, Otta, April 30, 1883); Mr. C. N. Young (Journal, Oct., 1882, to April, 1883); Mr. G. Vincent (Journal, Ijetha, 1883).

Niger.—Archdeacon Crowther (Notes on the Rise and Progress of Christianity at Okrika Aug., 1883); Bishop Crowther (Notes on Onitsha).

East Africa.—Bishop of Mauritius (Account of Visit to the East Africa Mission).

Palestine.—Rev. J. Huber (Report for Nazareth, quarter ending June 31, 1883).

North India.—Printed Reports for 1882 of North-West Provinces Native Church Council—Calcutta C.M. Association—Secundra Orphanage—Calcutta Corresponding Committee—and Bengal Native Church Council; Rev. B. Davis (Journal, 2nd and 3rd quarters, 1883).

Panjab and Sindh.—Printed Reports of Corresponding Committee—Medical Mission, 1882; Rev. R. Clark (Printed Account of Thirty Years' Work in the Panjab).

Western India.—Printed Reports of Western India Mission, 1882—Girgaum Girls' School—C.M.S. Missionary Conference, Feb. 20, 1883—and Bombay C.M.S. Auxiliary.

Ceylon.—Printed Reports of Ceylon Mission—Jaffna Native Church Council, 1882.

Japan.—Reports of Four Catechists, Deshima, May, 1883.

North-West America.—Mr. C. Pratt (Journal, Jan. to April, 1883); Rev. W. Spendlove (Journal, Dec., 1882, to June, 1883); Rev. G. S. Winter (Journal, March 2, 1883, to May 11, 1883); Rev. H. Nevitt (Journal of First Missionary Tour, from Moose to New Post, May 28, 1883); Revs. V. C. Sim, W. Spendlove, and W. D. Reeve, Bishop of Moosonee, Bishop of Saskatchewan, and Mr. W. J. Garton (Annual Letters).

North Pacific.—Rev. C. Harrison (Annual Letter).

Contribution List.

In the following list of receipts from October 11th to November 10th are acknowledged all remittances from Associations, Benefactions and Legacies of £l. and upwards, and Collections of 10s. and upwards. All other sums are acknowledged in the Annual Reports. Parties not finding such payments duly acknowledged are requested to inform the Secretary without delay.

ENGLISH ASSOCIATIONS.

Berkshire: Letcombe Regis	34	10	0
Reading	100	0	0
Wantage	7	5	1
Bristol	300	0	0
Buckinghamshire: Aston Abbots	7	0	0
East and Botolph Claydon	19	9	0
Hazlemere	10	0	5
Iver Heath	8	6	2
Middle Claydon	44	4	10
Upton-cum-Chalvey	20	0	0
Wingrave-cum-Rowsham	7	10	5
Cheshire: Cloughton: Christ Church	96	0	0
Mobberley	18	12	6
Wharton	8	14	5
Cornwall: Falmouth: Parish Church	10	16	3
Flushing and Mylor	8	0	0
Penweris	14	0	0
Truro: St. George's	2	3	0
Zennor	15	3	0
Cumberland: Borrowdale	15	0	0
Grange-in-Borrowdale	8	8	
Keswick: St. John's	57	15	7
Rosley	2	4	8
Derbyshire: Ashford	2	11	2
Bakewell and Over Haddon	7	6	0
North-West Derbyshire	30	0	0
Pinxton	1	10	4
Winshill	22	15	8
Devonshire: Devon and Exeter	50	0	0
Silverton	1	11	0
Dorsetshire: Chalbury	6	0	4
Charmouth	1	0	0
Corfe Castle	7	7	0
Little Bredy	26	5	0
Mappowder	4	17	9
Portisham	4	15	0
Shaftesbury: St. James's	4	5	2
Toller Fratrum	1	1	4
Weymouth	170	0	0
Durham: Borough of Sunderland	65	0	0
Essex: Chigwell	18	14	0
Colchester and East Essex	134	15	1
East Mersea	1	4	3
Kelvedon	1	19	4
Gloucestershire: Hatherop	22	0	0
Stroud: St. Lawrence	5	12	1
Tortworth	3	0	0
Wick: St. Bartholomew	10	10	0
Hampshire: Baughurst	3	13	6
Bradley	2	13	9
Fareham	60	0	0
Long Sutton	1	17	5
Stratfield Turgis	2	0	3
Weston	6	11	

Ile of Wight:			
Carisbrooke: St. John's	25	0	0
East Cowes	30	18	3
Ryde: St. James's	22	10	7
Shanklin: St. Paul's	11	18	0
Channel Islands: Guernsey	30	0	0
Herefordshire	58	0	0
Huntingdonshire: Diddington	20	0	0
Kent: Bromley	42	2	2
Kidbrock	6	11	4
Woolwich	30	0	0
Lancashire:			
Lancaster and North Lancashire	20	0	0
Leyland	10	0	0
Littledale: St. Ann's	1	1	0
Lowton	2	8	0
Lincolnshire: Bradley	1	9	2
Folkham	1	15	0
Howsham: Chapel of Ease	1	4	0
Keelby	2	18	0
Sutton: St. Mary	4	1	7
Middlesex: City of London:			
Holy Trinity, Gough Square	2	15	0
St. Stephen's, Coleman Street	16	10	0
Barnet, High: Christ Church	24	0	0
Bromdesbury: Christ Church	11	13	6
Clerkenwell: Martyrs' Memorial Sunday-school	7	3	7
Fulham: St. Mary	28	13	1
Hampstead: St. Stephen's	5	15	0
Harrow	100	0	0
Hornsey: Parish Church	30	0	0
Juvenile Association	36	18	8
Christ Church	10	7	10
Kentish Town	9	0	5
Kilburn: Holy Trinity: Juv. Assoc.	10	13	2
Mill End New Town: All Saints'	1	17	0
New Southgate	3	0	0
Old Brentford: St. George's	2	0	0
Stanmore	10	7	0
Monmouthshire: Goldcliff	1	3	4
Llangibby	8	15	11
Llanvayle	1	0	0
Fenhow	1	17	6
Pillgwenly: Holy Trinity	1	4	3
Shirenewton	13	0	6
Trevethin	6	19	1
Norfolk: Houghton	5	6	6
Outwell	5	7	8
Northamptonshire: Abington	2	6	6
Great Houghton	2	13	10
Pilton	2	5	3
Northumberland:			
North Northumberland	56	16	10
Norham	1	1	0

Nottinghamshire: Granby	1	1	0
Norton Cuckney	1	10	0
Oxfordshire: Islip	4	7	8
Rutlandshire: Ridlington	6	8	10
Uppingham	5	18	0
Shropshire: Coalbrookdale	5	1	8
Rowton	15	9	
Somersetshire: Bath, &c.	150	0	0
Brent Knoll	2	19	8
Bridgwater District	59	1	9
Lympham	15	19	4
Yeovilton	9	6	0
Staffordshire: Alstonfield District	11	6	5
Barton-under-Needwood	9	5	6
Brown Edge	30	15	9
Bromwich, West: St. James'	9	4	6
Bushbury	19	3	4
Cheadle	11	10	9
Client: St. Matthew's	3	1	2
Coven	5	0	0
Marston	1	19	0
Whitgreave	2	0	4
Wolverhampton: St. George's	10	6	8
St. Jude's	19	0	0
St. Luke's	13	1	4
Heath Town: Holy Trinity	4	15	10
Suffolk: Kenton	1	3	0
Woodbridge	115	0	0
Surrey: Brixton:			
St. John's, Angell Town	30	0	0
St. Matthew's	95	18	4
Chobham	5	0	0
Cousdon	28	0	0
Kennington: St. Mark's	9	10	0
Kew	6	0	3
Lambeth: St. Andrew's	5	0	0
Mitcham: Christ Church	23	10	0
Oxted	6	5	7
Penge: Holy Trinity	18	1	0
Richmond	21	10	0
Streatham: Christ Church	19	17	0
Surliton: St. Matthew's	30	0	0
Wallington	13	18	1
Wotton	1	6	0
Sussex: Blackboys	2	4	0
Burgess Hill: St. John's	8	0	0
Burwash	10	12	7
Crowborough	18	5	0
Dallington	14	14	0
Eastbourne	250	0	0
Northiam	15	7	
Stedham	5	0	0
Warwickshire: Chivers Coton	51	4	8
Fenny Compton	3	12	0
Halford	4	0	0
Ilmington	14	4	
Monks Kirby with Withybrook	6	15	1
New Bilton	9	11	2
Nuneaton: Parish Church	3	17	8
Rugby	20	0	0
Studley	7	0	0
Westmoreland: Crosscrake: St. Thomas'	9	14	3
Haversham	30	5	0
Wiltshire: Little Hinton	17	2	6
Heywood	3	8	0
Worton and Marston	4	6	0
Worcestershire: Areley Kings	24	18	0
Yorkshire: Knaresborough	80	0	0
Selby: St. James'	50	0	0
Slingsby	7	10	1
Walton	3	9	0
Wressell	2	10	0

ASSOCIATIONS IN WALES.

Anglesey: Llangefni	6	0	0
Cardarvonshire: Llanfaglan	1	0	7
Denbighshire: Marchwiel	3	4	6
Flintshire: St. Asaph	10	10	0

Glamorganshire: Llanannor	17	6	
Swansea: Ladies' Association	14	4	0
Merionethshire: Trawsfynydd	8	0	
Pembrokeshire: Newport	2	10	2
Tenby	7	9	6
Radnorshire: Bledfa	15	0	

IRELAND.

Hibernian Auxiliary	450	0	0
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BENEFACTIONS.

Addy, Boughton, Esq., Pendleton (St. E. for Nyanza Mission)	10	5	0
A Friend, by Rev. V. Young	20	0	0
A Friend, B. C.	5	0	0
B.	200	0	0
"Birthday Thankoffering"	5	0	0
"C. C. H., T. Wells," for Lucknow	100	0	0
Collins, Rev. R. C. W., Hillingdon	10	0	0
E. S. N.	7	10	0
Hathornthwaite, Rev. T., LL.D., Lancaster	250	0	0
In remembrance of Colonel J. T. Smith	100	0	0
Lloyd, H. J. G., Esq., Ware	50	0	0
Long, Mr. J. W., New York	10	0	0
Page, Mrs., West Kensington Gardens	50	0	0
Payne, James, Esq., Pimlico	5	5	0
Redman, T. E., Esq., Calne	10	0	0
"Sale of Honiton Lace Veil from H."	5	5	0
Smith, Major-General M. G.	12	0	0
Thankoffering from M. S.	10	0	0
Thankoffering from Two Sisters	30	0	6
Wetherby, Mrs. Lee	25	0	0
Wright, Miss, Bury	20	0	0

COLLECTIONS.

"A Friend in the North" (Miss. Box)	6	0	0
"Early Rising Society," by Miss Turner	1	10	0
Garrick, Mr. E. M., Junr. (Miss. Box)	2	0	0
Horton, C. (Miss. Box)	13	0	
Llanfor Church Sunday-school, by Rev. D. Owen	1	2	3
McComas, Mrs. Louisa, Stourbridge (Miss. Box)	1	11	4
Pettit, Miss Lizzie J., Feltham	2	5	0
St. John's Sunday-school, Copenhagen Street, by Miss Moore	17	3	
St. Matthew's, Scotland Road, Liverpool, by Miss Hughes	11	0	
Ditto, ditto, by Junior Male Bible-class	1	6	6
St. Silas', Penton Street, Sunday-schools, by Rev. R. Leach	1	12	8
Slack, Miss E. C., Donnington	1	12	6
Waverley Grove, Hendon, Miss. Box, by C. Pelly, Esq.	12	6	

LEGACIES.

Burr, late Mr. E., of Leamington: Exor., Mr. R. H. Crabb	50	0	0
Gadsby, late Mr. William: Exors., Messrs. S. Breeden, W. B. Blackstock, and G. Bott	100	0	0
Murcott, late Mrs. M. C.: Exors., Messrs. J. Murcott, J. S. Murcott, and E. Murcott	17	19	1
Robinson, late Miss, of Bath: Extri., Mrs. S. Lewin	9	0	0
St. Paul, late Miss Anne, of Fairlight: Exors., Rev. H. Stent and Mr. W. B. Young	500	0	0
Saunders, late Rev. W. H.	1500	0	0
Smith, late Mr. J. T.	247	9	4
Williams, late Mr. J. of Salisbury: Exors., Messrs. J. B. Williams and W. C. Westmoreland	19	8	6

FOREIGN CONTRIBUTIONS.

Africa: Cape Town: Trinity Church	17	9	2
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